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# ABSTRACTS



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

Winterthur  
*27 June – 2 July 2021*

# 17th INTERNATIONAL PRAGMATICS CONFERENCE

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# CONTENTS

## Plenary lectures

## Panels

## Panel contributions

For identification of the panel to which a contribution belongs, please consult the conference program.

## Lectures

## Posters

## Index

## USER NOTES:

1. This abstracts book only exists in electronic format. To go to the appropriate sections, just click the corresponding bookmark on your pdf-screen.
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# Plenary Lectures

# Bringing Academic Research to the Public Stage: Looking Back on How and Why

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Plenary lecture

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***Prof. Deborah Tannen<sup>1</sup>***

*1. Georgetown University*

It is exactly forty years since I first published an essay in a general-audience publication. In March 1981 “Talking New York: It’s Not What You Say, It’s The Way That You Say It,” based on the doctoral dissertation I had written two years before, appeared in *New York Magazine*. How did I go about placing it there? How did I reframe my academic research for a general audience? Why did I want to? Looking back on the articles, op-eds and books I’ve written in the four intervening decades, I explore what motivated me to talk about my academic research to a broader audience, how I went about it, and how the two types of writing compare. I’ll discuss some of the challenges, frustrations, and satisfactions I encountered in both types of writing and what I learned along the way—including my most recent book, *Finding My Father: His Century-Long Journey from WWI Warsaw and My Quest to Follow*, a memoir about my father that is completely different from all the books I wrote before.

# Context, Social Interaction, and Language – The Impact of Susan Ervin-Tripp's Work on Pragmatics

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Plenary lecture

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***Prof. Amy Kyrtatzis<sup>1</sup>***

*1. University of California at Santa Barbara*

Susan Ervin-Tripp (1922-2018) had a central role in the establishment of three academic fields that overlap with pragmatics – psycholinguistics, sociolinguistics, and child language. This talk describes her impact on pragmatics. From her work on address terminology and requests revealing subtle social rule systems that underlie and help constitute power dynamics in education, the family, and society, to contributing to a major paradigm shift in child language study towards a more discourse-centered approach and to her work on young adults' communicative competence in humor and conversational narratives, Sue's impact on the field was profound. This talk documents some of these contributions and her continued influence on pragmatics scholarship.

## Two Minutes Hate

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Plenary lecture

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***Prof. David Beaver<sup>1</sup>***

*1. The University of Texas at Austin*

Hateful and oppressive communication surrounds us: cat calls and bullshit and (to paraphrase Kamala Harris) dogwhistles through bullhorns. Yet the standard paradigm for analyzing meaning in analytic philosophy of language and generative linguistics involves identifying “content”, the neat and sterile way that a description of the world is “packaged” into words. Orwell saw clearly that the power of propaganda rests not in what it describes, but in how it takes hold of people, and forms them into a mass with collective behaviors and emotions: “The horrible thing about the Two Minutes Hate was not that one was obliged to act a part, but, on the contrary, that it was impossible to avoid joining in. Within thirty seconds any pretence was always unnecessary. A hideous ecstasy of fear and vindictiveness, a desire to kill, to torture, to smash faces in with a sledge-hammer, seemed to flow through the whole group of people like an electric current, turning one even against one’s will into a grimacing, screaming lunatic.”

Oppressive speech practices must be understood not in terms of how they describe the world, but in terms of their emotional impact, cultural resonances, and power to mark group affiliation. I will outline a model in which the resonances of words help establish collective attunement to communicative practices and to the broader oppressive ideologies. In this model, notions of attitudinal accommodation (from David Lewis) and behavioral accommodation (from Howard Giles) are seen as special cases of a general tendency people have to harmonize attitudes, dispositions and emotions both internally, and with the groups to whom they are affiliated.

On the standard view, information is exchanged primarily by deliberative uptake following recognition of a speaker’s plan. On this view, intentions and truth conditions are central. Pivoting off literatures in the psychology of persuasion and sociolinguistics, I suggest that while deliberative uptake might describe idealized cases of communication, it is unhelpful for understanding propaganda and hate speech. In these cases we must consider not only uptake, but also typically unconscious adaptive processes at both individual and group levels.

Such adaptive processes include a mixture of short-term, somewhat reflexive behavioral and emotional reactions, but also longer term accommodative changes. Victor Klemperer captures the long term effects well when he talks of words as “like tiny doses of arsenic: They are swallowed unnoticed, appear to have no effect, and then after a little time the toxic reaction sets in after all.” With regard to longer term changes, which may involve many exposures to oppressive speech practices, propaganda can shape the dissonances that people attend to, and act as a driver as people attempt to find harmony.

My presentation will be drawn from a forthcoming book with Jason Stanley, “The politics of Language”, to appear with Princeton University Press. The view we develop is in line with Orwell and Klemperer: what is central in shaping both short and longterm impacts of oppressive speech is not intentions and truth conditions, but resonance and coherence.

# Understandings of politeness in the COVID-19 era and beyond

Plenary lecture

***Prof. Maria Sifianou***<sup>1</sup>

**1.** National and Kapodistrian University of Athens

What im/politeness means changes over time. As this change is usually gradual we tend to be relatively unaware of it. However, when change is abrupt, people not only notice changes but are also concerned with them. The COVID-19 pandemic seems to entail such abrupt changes which are largely imposed by external factors. The new rules are unclear and most of them “deeply at odds with widely practiced and deeply ingrained sociocultural patterns of behavior in societies such as ours” (Blommaert 2020).

My aim in this presentation is to try and explore what politeness means to non-academics, how similar or different their understandings are from academic accounts and what changes they experience and/or envision as a result of the pandemic. To do so, I will draw from an online article entitled “Your politeness is a public health hazard” and the user-generated comments it triggered.

The discussion will be placed within the discursive turn in im/politeness research, considering the key distinction drawn between first order (i.e. lay) politeness and second order (i.e. scientific) politeness (see, e.g., Watts, Ide and Ehlich 1992; Eelen 2001; Watts 2003) and the suggestion that the focus of politeness research should be on first order conceptualisations, that is, “the various ways in which polite behaviour is perceived and talked about by members of socio-cultural groups” (Watts et al. 1992: 3).

The results of this study suggest that politeness is mostly understood as consideration for the feelings of the other with the basic human need for closeness and haptic behaviour emerging as significant but challenged during the pandemic. The posters draw their views from the journalist’s article, who in turn draws from scholarly work; posters seem to agree and/or disagree with these views and also add their own. These include the interrelationship of politeness with ‘respect’ and ‘authenticity’ and whether politeness is a virtue, issues which reflect understandings of the broader concept of ‘civility’. Posters’ views reflect their knowledge as observers and participants of social reality but also reveal that they are in dialogue with scholarly work. Posters also suggest alternatives as to how the norms of polite behaviour should/might change during and perhaps also after the pandemic echoing the journalist’s outlook (e.g., replacing the handshake with verbal action or lower-risk gestures) but also their own viewpoints (e.g., becoming more assertive but not aggressive).

These results indicate that non-academics share views with im/politeness scholars as to what politeness means but also that non-academic views are broader reflecting issues of concern in philosophy, sociology and psychology rather than simply pragmatics.

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# “Do you speak English?”: Recontextualizing metalinguistic discourse and online hate speech

Plenary lecture

***Dr. Carmen Lee<sup>1</sup>***

*1. The Chinese University of Hong Kong*

This talk explores the intricate relationship between metalinguistic discourse, linguistic myths, and online hate speech. A growing body of research has analyzed online comments that thematize language, including opinions about others based on the languages they (do not) speak. Some of these comments, despite not containing abusive language, are charged with linguistic misconceptions that can be perceived as covert hate speech and indirect racism. In October 2020, Asian-American reporter Amara Walker posted on social media about her experience of being asked, “Do you speak English?”, a question which she referred to as “racially charged”. This immediately sparked controversy and heated debate on social media. While many expressed support for Walker, others suggested that the yes-no question “is not inherently racist”. This talk extends recent efforts in conceptualizing hate speech as recontextualized discursive practice (Baider, 2020; Lee, 2020a, 2020b). Based on a sample of online comments reacting to perceived linguistic discrimination, I first identify common linguistic myths contained in the implicatures of these comments. I then discuss the recurrent discursive strategies that frame and justify linguistic stereotypes. In particular, I probe into the strategies that normalize the ‘English-first’ ideology and the invisibility of other languages. My aim is to illustrate how pragmatics, coupled with (critical) discourse analysis, can provide researchers with a powerful tool for systematically analyzing hate speech enabled by ‘coded language’ (Wodak, 2007). I conclude the talk by calling for a more explicit recognition of the presuppositions embedded in metalinguistic discourse in society, so as to minimize the potential damage caused by a seemingly harmless yes-no question.

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# “Were they not formal before?”: The pragmatics of fiction in translated relational work scenes of Korean TV drama and its uptake in timed comments

Plenary lecture

***Prof. Miriam Locher<sup>1</sup>***

**1.** Universität Basel

This paper first outlines the interface between the pragmatics of fiction and the pragmatics of translation and makes a case for looking at fiction in its own right and as rich in providing inroads for pragmatic theorizing (Locher/Jucker 2021; Locher/Sidiropoulou 2021). Focusing on two classic topics within pragmatics – relational work and participation structure –, the paper then presents two case studies with data from the online streaming platform viki.com. Viki makes Korean TV drama available for international viewing through lay translation and provides the opportunity to comment while watching (building on Locher 2020; Locher/Messerli 2020).

The first study focuses on scenes in the Korean artefact that contain staged negotiations of relational work. These scenes highlight how the characters are dynamically positioned vis-à-vis each other. In addition to the technical restrictions of subtitling (e.g. number of words and duration of display), translators of Korean im/politeness face the challenge that the target language English does not have the morphological and lexical im/politeness nuances of the source text. The study reports how the lay subtitlers creatively become cultural mediators (Bassnett 2021) and manage to raise awareness of the complexity of the Korean im/politeness system in the international and multilingual viewers. The second case study explores how these viewers comment on relational work and culture while watching the drama episodes, and thus reflect on the Korean as well as their own cultural assumptions.

Because subtitlers and commenters add their voices to the artefact in written form, they change the viewing experience of the original artefact for any future audience. We are therefore confronted with a dynamic participation structure that entails blurring of participation roles. To a multicultural and multilingual viewership, streaming platforms as discussed in this paper can function as sites where processes of inclusion can occur in the form of fan community building around a shared, constructed interest in Korean culture.

Bassnett, S. (2012). The translator as cross-cultural mediator. In K. Malmkjær & K. Windle (Eds.), *The Oxford Handbook of Translation Studies* (pp. 1-9). Oxford: Oxford University Press. <https://10.1093/oxfordhb/9780199239306.013.0008>

Locher, M.A. (2020). Moments of relational work in English fan translations of Korean TV drama. *Journal of Pragmatics*, 170, 139-155. <https://doi.org/10.1016/j.pragma.2020.08.002>

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Locher, M.A., & Messerli, T.C. (2020). Translating the other: Communal TV watching of Korean TV drama. *Journal of Pragmatics*, 170, 20-36. <https://doi.org/10.1016/j.pragma.2020.07.002>

Locher, M.A., & Sidiropoulou, M. (Eds.). (2021). Special issue: Pragmatics of translation. *Journal of Pragmatics*. <https://www.sciencedirect.com/journal/journal-of-pragmatics/special-issue/1072R6B7G7Z>

# Panels

# “Disfluency” as an interactional resource: The use of filler-like items in different turn positions and interactional situations

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## Panel

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***Dr. Tomoyo Takagi<sup>1</sup>, Dr. Emi Morita<sup>2</sup>***

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

Although disfluency in human verbal communication has often been considered an epiphenomenon of cognitive load in speech production, and associated with difficulties in the planning process, many conversation analytic studies have proven that such disfluencies in speech are orderly, and thus available to both the speaker and the recipient as interactional resources (e.g., Schegloff, Jefferson & Sacks, 1977; Goodwin, 1980; Schegloff, 2010). However, one of the most common types of disfluency, i.e., a “filled pause” in which so-called “filler”-like items are used, still awaits systematic investigation from an interactional perspective (some exceptions include Hayashi and Yoon, 2006; and Morita & Takagi, 2018).

The panel aims to analyze the use of so-called “disfluency” markers such as filler-like items or conventionalized sounds from a conversation analytic perspective. A question of particular interest is: When a language makes available to its speakers more than one special form to embody a delay, what influences a speaker to choose one particular form over another before producing the next item due in the unfolding interaction? What kind of “division of labor” is being implemented among these forms, one may ask, and what sorts of interactional tasks can a speaker accomplish by employing a particular form vis-à-vis the other forms? These questions entail that what the use of these forms achieves may not be just limited to a displayed orientation to “preference for progressivity” (Stivers & Robinson, 2006), but critical for the accomplishment of other real-time organizational tasks as well.

This panel thus pursues the above-mentioned line of inquiry in analyzing the use of filler-like items in four languages – Japanese, Chinese, Korean, and French – occurring in natural talk-in-interaction in various situations, from everyday conversation to institutional settings such as medical interviews and classroom presentations. This is an unprecedented attempt to systematically and in parallel analyze, from a conversation analytic perspective, some of the world’s filler-like expressions. The panel contributions include investigations of Japanese filler-like items *nanka* (lit. “something”), *maa* (often translated as “well”), *koo* (lit. “like this”), Mandarin *neige shenme* (lit. “that what”), Korean *way* (lit. “why”), and the multimodal deployment of various “disfluency” markers in French. Examining cross-linguistically how such so-called “filler”-like items are deployed in particular positions in particular interactional environments in a particular language is crucial for a more accurate and deeper understanding of what underlies their use in real-time human interaction across languages.

We hope that this panel will be a first step towards exploring the fascinating world of one of the most human-specific features of social interaction: the actual underlying orderliness of much of what is often seen as “disfluency”. The exploration, we hope, will go beyond capturing participants’ orientation to the problematic nature of the delay in interaction, i.e., “preference for progressivity,” and reveal its more dynamic, context-shaping and context-renewing nature as an interactional resource.

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# A grammar-pragmatics approach to constructions in Chinese

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## Panel

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**Prof. Shaojie Zhang<sup>1</sup>, Dr. Xuhui Hu<sup>2</sup>, Dr. Xiaolong Yang<sup>3</sup>, Dr. Bing Xue<sup>4</sup>**

**1.** Northeast Normal University, **2.** Peking University, **3.** Zhejiang University of Finance and Economics, **4.** Dalian University of Foreign Studies

Research on the grammar-pragmatics interface has been still vigorous and productive in linguistic pragmatics over the past decade. Chinese scholars, in particular, have become more interested in this area in recent days. This is attributed to two aspects: one is that the Chinese language is abundant in grammatical phenomena that need to be adequately accounted for from the grammar-pragmatics approach, and the other goes in line with the shift of focus from the semantics-pragmatics to grammar-pragmatics interface in pragmatics. Therefore, this panel will invite four speakers who are interested and have already contributed to this interface study to join the discussion with a particular focus on different constructions in Chinese.

This panel also welcomes papers of similar interest or concern based on Chinese data or grounded on other languages with the same or similar approach.

Speaker 1 discusses "**The negative meaning of Chinese *shenme* (what) rhetorical question at the grammar-pragmatics interface**", making attempts to theorize the grammar-pragmatics interface based on the analysis of how the *shenme* rhetorical question conveys negative meanings as types of implicature through grammar and pragmatics interactions in context; Speaker 2 focuses on "**Chinese definiteness at the syntax-pragmatics interface**", analyzing how and why the two types of definiteness, anaphoric (familiarity) and uniqueness in the syntax of Chinese nominals, are encoded differently, with the former expressed by a nominal with a demonstrative, and the latter by a bare noun in order to address the debate over the source of the definiteness interpretation. Adopting Distribution Methodology (Halle and Marantz 1993), we propose that the D head in Chinese DPs has an overt anaphoric exponent and a null non-anaphoric exponent which also denotes mass and generic readings, and pragmatics plays a role in distinguishing between the readings of the null exponent. Speaker 3 analyzes "**Chinese *do so* construction at the syntax-pragmatics interface**", providing a parsing-based account of the performance of Chinese *do so* construction within the framework of Dynamic Syntax (Kempson et al. 2001; Cann et al. 2005) and arguing for the context-dependent meaning and the retrieval of semantic content of the construction. Speaker 4 reconsiders "**Chinese *neo-bei* construction at the grammar-pragmatics interface**", analyzing how the canonical Chinese *bei*-passive and *neo-bei* construction as a newly emerged type of non-canonical passive is deviated from canonical Chinese *bei*-passive. It is argued that both conventional pragmatic value ‘affectedness’ and pragmatic inference interact with grammatical passiveness (agent-patient reversal) in the process of *neo-bei* construction interpretation.

This panel discussion will make novel contributions to the current research on the grammar-pragmatics interactions from a multi-perspective analysis.

# A Multi-dimensional Approach to Language Socialization in Parent-Child Interaction

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## Panel

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**Ms. Moeko Ozaki<sup>1</sup>, Ms. Mana Kitazawa<sup>1</sup>**

*<sup>1</sup>. Keio University*

This panel aims to address how children acquire culturally appropriate forms of communication and social norms in parent-child interaction from the perspective of language socialization. Language socialization is said to begin from the moment a child has social contact (Schieffelin & Ochs, 1986). Some previous studies have attempted to describe the process based on parent-child interaction such as shared picture-book reading. While these studies recognize the importance of a longitudinal, sample-abundant, and interactional approach to language socialization, they have yet to fully elucidate its discursive process due to a narrow range of age groups and a limited number of samples (Fernald & Morikawa, 1993), in addition to exclusively focusing on parental utterances. This panel, therefore, attempts to overcome these deficiencies by examining parental and children's utterances, sometimes accompanied by embodied actions, primarily from the perspectives of information exchange and mutual stancetaking.

Contributors take various approaches to parent-child conversations in the context of language socialization, but mainly focus on conversational and social function, such as the linguistic forms and content of the parents' and children's utterances and the alignment between parent and child that occurs upon assessment of events. By incorporating these two perspectives, the more explicit exchange of information between parent and child, including literacy development and empathy training, can be tied together with the more implicit form of communication, namely stancetaking. The notion of stance is closely associated with socio-cultural values, and through the assessment performed by caregivers, mothers, and teachers, children learn culturally appropriate displays of positive and negative affective stance toward people, objects, and events in their social world (Cook, 2011; Ochs, 1993).

The data discussed in this panel covers interactions obtained from everyday conversations and specific settings, such as shared book-reading and reality TV shows. The variety of the data and object languages (English, French, Chinese and Japanese) may give us a comprehensive insight into the process of language socialization. Additionally, the investigation of both parent and children's utterances and the sequence will contribute to a better understanding of the complex and dynamic aspect of language socialization of young children through their caregivers.

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Schieffelin, B. B., & Ochs, E. (1986). Language socialization. *Annual Review of Anthropology*, 15, 163–191.

# A pragmatic agenda for healthcare: fostering inclusion and active participation through shared understanding

## Panel

***Dr. Sarah Bigi<sup>1</sup>, Dr. Maria Grazia Rossi<sup>2</sup>***

*<sup>1</sup> Università Cattolica del Sacro Cuore, <sup>2</sup> Universidade Nova de Lisboa*

In many studies on communication in healthcare, asymmetry is identified as one of the primary causes of sub-optimal professional-patient interactions. Rather than seeing asymmetry in itself as a problem, we consider 'knowledge translation' as the biggest challenge for healthcare professionals. When this fails, the implications are serious: burnout and frustration for healthcare professionals, lack of adherence to healthy behaviors and worsened health for patients. The recent Covid-19 pandemic has shown a particularly painful side of the 'medical communication issue', with governments struggling to get correct and complete information to the population in order to contain the infection and to indicate the most appropriate preventive behaviors. Clearly, communication styles that are unable to address the challenges posed by 'knowledge translation' favor non-inclusion and reduced access to care.

In this panel, we claim that in healthcare 'shared understanding' is a precondition for inclusion and active participation. We also assume that the micro-level of dialogues between professionals and patients, and the macro-level of institutional communication are linked and interdependent: on the one hand, a well-informed citizen is more likely to be a well-engaged and responsible patient, who knows how to access healthcare services and make good use of the opportunities the system can offer. On the other hand, patients and healthcare professionals who can develop trusting and constructive relationships with each other are more likely to find creative ways of supporting patients' wellbeing, allowing in return professionals' own satisfaction.

We will further discuss the idea that the achievement of shared understanding through appropriate communication can trigger a virtuous circle leading to more accessible, inclusive, and sustainable healthcare systems. Accepted presentations will address the following questions:

- at the micro-level of analysis:

- which are the greatest challenges in multilingual and multicultural dialogues in the healthcare settings and how can they be overcome?
- which are the dialogical mechanisms that mostly favor or hinder the creation of common ground between participants in a dialogue?
- is it possible to describe indicators of misunderstandings/disagreements in healthcare dialogues?
- how and under which conditions can technological devices favour inclusion and active participation?

- at the macro-level of analysis:

- which are the main challenges for public discourse concerning health in view of achieving shared understanding between institutional actors and the population?
- how should the language of healthcare institutions change in order to foster active citizenship?
- how can pragmatic analyses and findings contribute to the preparation of high-quality teaching materials for medical students?

Finally, is it possible to outline virtuous processes that would allow the micro- and macro-levels of communication in the medical context to support each other towards more inclusive healthcare services?

# Accountability of Discursive Action and the Private-Public Interface

## Panel

**Prof. Anita Fetzer**<sup>1</sup>, **Prof. Elda Weizman**<sup>2</sup>

**1.** University of Augsburg, **2.** Bar-Ilan University

In discourse pragmatics, discursive action is firmly based on the premises of rationality and intentionality, action ascription, and pluralism and indexicality of discursive action. In line with ethnomethodological understanding of accountability of social action, we maintain that participants not only perform social actions but are also able to account for their actions as they know, at some level, what they say and what they mean by their utterances. Accountability may be achieved explicitly, for instance through metacommments and reformulations, or implicitly, through such discourse patterns as naming, small stories, speech acts, etc. By so doing, participants convey what they intend their actions to count as, and what goals they intend to achieve, demonstrating substantive rationality and daily life rationalities. In short, they can account for *why this to me now*.

Accountability of discursive action is a fundamental premise in dialogic interaction and thus is a constitutive part of negotiation-of-meaning and negotiation-of-validity sequences. It utilizes context-dependent practical reasoning making explicit taken-for-granted background information.

This panel examines the theory and practice of accountability of discursive action across different sociocultural contexts and different speech communities (Chinese, English, French, German; Hebrew, Japanese), different media, and different communicative genres, activities and modalities (e.g., online commenting, parliamentary discourse, election campaign). The focus is on the private-public interface in mediated discourse, especially on speakers' conceptualisations and negotiations of (non)accountability indexed by (1) ordinary people utilizing public-domain references, and (2) members of the elite utilizing private-domain references. Private and public domain are not only seen as scalar concepts with fuzzy boundaries but also as interdependent on medium, context, genre and participants and their discursive identities.

Accountability in professional / elite political discourse

- Accountability in argumentation and decision-making
- Accountability and the construction and deconstruction of discursive identities
- Accountability and ironic representation

The research is supported by GIF (Grant I-153-104.3-2017).

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## Contributors

1. Atifi, Hassan & Michel Marcoccia - Accountability and manifestation of identity and values in digital Maker discourse
2. Atkin, Hilla & Weizman, Elda - The dialogicity of ironic meta-representation: Demanding accountability from political leaders through ironic positioning
3. Baider, Fabienne - Conspiracy theories in online debate as arguments of authority

4. Cap, Piotr - Accountability and enactment of leadership in US presidential discourse
  5. Fetzer, Anita - Small stories and accountability in the mediated political arena: Not-so-ordinary participants meet ordinary participants
  6. Gruber, Helmut - Accounting for one's political misdemeanor: the consequences of the Ibizavideo on Austrian domestic politics
  7. Livnat, Zohar - Two levels of accountability: Irony in socio-political contexts
  8. Mey, Jacob - Adaptation and 'dirty promises'
  9. Sbisa, Marina - Speech act uptake and accountability
- 
10. Truan, Naomi - #ImNotAnExpert: The pragmatics of (not) being accountable
  11. Xie, Chaoqun - Accountability in the construction of a negative other (and self)

Discussant: Michael Haugh (University of Queensland)

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## Aging and Elders' Communication

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Panel

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**Prof. Lihe Huang<sup>1</sup>, Prof. Yueguo Gu<sup>2</sup>**

**1.** Tongji University, **2.** Beijing Foreign Studies University

With the increasingly severe aging trend in today's world, research into the features and mechanisms of elders' pragmatic communication has both academic and practical values. Due to typical physiological and cognitive aging and/or neurodegenerative diseases, elders present certain pragmatic features or communication disorders in verbal interaction. As a result, geronto-linguistic research that focuses on language degradation of different groups of elders gradually emerges.

We are especially interested in the elders' pragmatic communication. Specific research themes of interest include, but are not limited to:

- linguistic features of elders' speech production and its neurocognitive or social-cultural mechanism
- perception mechanisms of the elder's interaction
- face-saving issues, identity construction, and doctor-patient interaction in elders' life
- analysis of elders' communication within the multimodal pragmatics framework, especially the study of characteristics of non-verbal behavior and emotional communication of the elders with dementia
- comparison of speech production between healthy elders and elders with dementia, especially between the elders speaking different mother tongues
- narratives of aging, diseases, and death from the social pragmatics perspective

This panel encourages discussion on the features and mechanisms of elders' pragmatic communication and social interaction based on various theoretical perspectives and research methods. The perspectives and methods include but are not limited to pragmatic analysis, conversation analysis, ethnographic methods, corpus-based approaches, multimodal analysis, controlled experiments, and lifespan development methods.

After preliminary coordination, the following contributors will present their work in this panel:

- Yueguo Gu, "Investigating Young-Olds' Memory in Everyday Life"
- Lihe Huang, "Social Image and Self-identity of Chinese Elders in Aging Society: from Frailty to Vitality"
- Hongyan Liu, "A Multimodal Study on Chinese Alzheimer's Speakers' Speech Acts in Situated Discourse"
- Yan Jiang, Yueguo Gu, "Exploring Reasoning Patterns of Pragmatics and Decision-Making in Older People's Fraud Cases"
- Deyu Zhou, Lihe Huang, Wei Zhang, "Conversational Structure in the Interaction between Examiners and Elders with Dementia Risk in Chinese Context"
- Xin Cui, Hongwei Ding, "the Phonetic Approach towards Alzheimer's Disease: Language Tasks and Phonetic Parameters"
- Meng Jiang, "Lexical and pre-lexical processing in patients with motor diseases is selectively impaired for Chinese action verbs"

The above panel introduction also serves as a call for papers. If you are interested in language aging (primarily pragmatic aging), you are cordially invited to submit proposals to this panel. Feel free to contact the two panel-organizers if you have any questions. Please submit an abstract of your panel contribution on or before **25 October 2020**.

**Note:**

1. The acceptance of panel contribution entirely depends on its quality.
2. IPrA membership is required for submitting an abstract (with all deadlines in 2020) as well as for presenting during the conference.
3. For other details, please refer to <https://pragmatics.international/page/CfP>

# Building responses in Chinese talk-in-interaction

Panel

**Dr. Xinyang Xie<sup>1</sup>, Dr. Wei Zhang<sup>2</sup>, Dr. Yaqiong Liu<sup>3</sup>, Dr. Xianyin Li<sup>4</sup>**

**1.** *Shanghai University of Finance and Economics*, **2.** *Tongji University*, **3.** *Shanghai Maritime University*, **4.** *Beijing Language and Culture University*

Responses are part and parcel in social interactions across cultures and languages. Research in conversation analysis and interactional linguistics has accumulated a wealth of studies which contributes to, and continues to update, our understanding of responses in interaction (Lee 2013). Research focus has extended from examining responses with reference to preference organization (Pomerantz & Heritage 2013, Schegloff 2007) to the design of responses in relation to different question types and in specific action sequences. A wide range of issues have been explored, e.g., the interactional properties embodied in phrasal and clausal responses to *wh*-questions (Fox & Thompson 2010), the normative structure underlying type-conforming and nonconforming responses to polar questions (Raymond 2003), respondents' independent epistemic authority over, or resistance to, questions as displayed in the formats of responses (Heritage & Sefi 1992, Stivers 2011, Stivers & Hayashi 2010), and grammatical forms of responses in action sequences other than the question-answer sequence (Thompson et al. 2015). Also much researched are the functions of turn-initial responsive tokens (Heritage 1998, Schegloff & Lerner 2009). Common to this line of inquiry is the departure from 'traditional' approaches which views grammar not as internal to language, but as "sequence-specific" and "positionally sensitive" (Schegloff 1996) resources out of which speakers build their actions in, and for, the interaction they are engaged in. Such a view of the relationship between grammar and social interaction has also yielded fruitful insights from studies of responses in languages other than English. However, our understanding of responsive actions in Chinese talk-in-interaction awaits more systematic investigation. Early studies of Chinese grammar have made insightful observations about answers, responses and their relations to questions (Lü 1942, Chao 1968, Hu 1987). However, it is until more recently that studies of responses grounded in naturally-occurring talk-in-interaction begin to emerge (e.g., Wu 2004, Wang et al 2010, Li 2014, Xie 2016). There is still much to be understood about grammar and social interaction in Chinese.

Papers in the panel reports findings from studies of (1) a range of elements in the design of responsive turns, such as turn-initial interjections, stand-alone adverbs, and multiple negatives; (2) responses to polar questions with regard to type conformity and the use of adverbs such as *dangran* 'of course', and responses to polar questions in Chinese sign language, (3) responsive actions in specific sequences, activities and various settings, such as responses in assessment sequences and extended telling, responses to Why-questions as complaining, responses to troubles report in daily conversation and at workplace, doctors responses to patients repeats, and responses in rap battles; (4) Prosodic comparisons of response tokens in Chinese and English.

It is hoped that through examining the design of responsive turns, e.g., turn-initial responsive tokens, lexical choices, grammatical formats, prosodic patterns, and their possible interactional functions in specific sequential contexts, practices for constructing responses in Chinese talk-in-interaction can be uncovered and compared to those in other languages for language-specific or more general properties of responsive actions in social interaction.

# Challenges, opportunities, and particularities of pragmatic and interactional changes in the 20th century

## Panel

***Dr. Ana Belén Llopis Cardona<sup>1</sup>, Dr. Salvador Pons Borderia<sup>1</sup>***

***1. University of Valencia***

This panel focuses on pragmatic and interactional changes occurred throughout the 20th century, understanding this century as a novel diachronic space with specific challenges that deserves new approaches to data and to the current conceptions about constructionalization.

In traditional, diachronic approaches, the 20th century is simply “the end of the road”: the place where all previous linguistic changes are accomplished. In constructionalization studies scattered references to changes in the 20th century can be found, without any special attention to this era as a locus of change. Nevertheless, many pragmatic changes happened entirely in the 20th century: those regarding single items are easily recognizable (vocatives, e.g. Pons&Llopis, 2020), whereas others remain unnoticed and require a more detailed study (Llopis forth.).

The 20<sup>th</sup> century is the birthplace of mass media like radio or TV, and also the century of cinema. The impact of these media in the spread of pragmatic markers and even stereotyped ways of performing speech acts are still to be studied. Also, and unlike previous centuries, methodological problems rise due to an excess of data. This excess is also an extraordinary opportunity to take accurate, fine-grained pictures of the oral contexts of change, hardly difficult to find in previous centuries. In short, the 20<sup>th</sup> century is a place where methodological challenges arise and where specific socio-cultural phenomena can be well documented.

This panel welcomes contributions focusing on the following issues:

- Methodological challenges:

Unlike prior centuries, researchers have access to acoustic and audiovisual records (radio, TV programs): how can these records be processed (historical multimodal corpora, data mining algorithms, etc.)?

Given the amount of data, how can a statistically representative sample be selected from this population?

- Descriptive-theoretical opportunities:

The 20<sup>th</sup> century allows us to zoom into the acquisition and spread of pragmatic changes. How can variational variables (dialects, sociolects, registers, genres, discourse traditions, etc.) be integrated in Historical Pragmatics? Some pragmatic changes remain while others decrease in use or even are lost. Can the study of the 20th century shed light on the factors provoking these preferences?

- Historic and sociocultural phenomena

To what extent do socio-cultural changes correlate with linguistic changes? What is the impact of political movements, World Wars, counter-culture movements (Hobsbaw 1994), inward and outer migrations on language? We invite researchers from different orientations and languages to present their empirical studies to this programmatic panel.

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# Children's embodied and linguistic organisation of peer inclusion and exclusion

## Panel

***Prof. Friederike Kern<sup>1</sup>, Dr. Amanda Bateman<sup>2</sup>***

*1. Bielefeld University, 2. The University of Waikato*

Places where children have pragmatic autonomy over the complex co-production of social organisation practices with their peers is often limited due to adults playing a significant role in children's social worlds, where adults shape children's morality (Bateman & Kern 2018) and socialisation (Cekaite & Burdelski, forthcoming). This is in opposition to theory built on empirical studies which present children as competent and capable in co-constructing their own social and cultural worlds away from the watchful eye of adults (Corsaro 2003). When children interact with their peers, they competently use embodied and linguistic resources to include and exclude, shaping their social worlds and participation frameworks in intricate and intelligent choreographies (Tulbert & Goodwin, 2011). Through observing children's peer interactions from an ethnographic perspective, the accomplishments of these temporal movements can reveal young children's competencies of managing their social worlds. Furthermore, research demonstrates children's competence in managing their own social organisation processes in pragmatic ways, which also involves the inclusion and exclusion of peers (Bateman, 2011; Tulbert & Goodwin 2011). Interestingly, equal treatment in interactions among peers that may be understood as a sign of inclusion may entail mutually constructed approval as well as strongly expressed rejection (Heller, Kern & Rohlting 2019).

This panel aims to build on this prior research to offer further insight into child-child interactions in the early years (ca. 3 to 10 years of age) with a specific focus on how peer inclusion and exclusion are co-constructed through situated embodied and linguistic sequential practices and actions. The panel with researcher from all over the world will explore how inclusions and exclusions are managed by children in their everyday interactions with each-other, revealing how different resources are used dynamically in situ in a range of contexts.

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## Preliminary List of Speakers

- Prof Dr Matt Burdelski (Osaka University, Japan) & Prof Dr Cekaite (Linköping University, Sweden)
- Dr. Amanda Bateman (Waikato University, NZ)
- Prof. Susan Danby (University of Queensland, Australia)
- Dr Ann-Carita Evaldsson (Linköping University, Sweden)
- Prof Dr Marjorie H. Goodwin (UCLA, USA)
- Dr Julia Katila (Tampere University) and Dr Kreeta Niemi (University of Jyväskylä)

Prof Dr Friederike Kern (Bielefeld University, Germany) Dr Maryanne Theobald (University of Queensland, Australia)

# Commenting while watching: Synchronous and pseudo-synchronous text-based engagement with and about audiovisual artefacts

Panel

Mr. Thomas Messerli<sup>1</sup>, Prof. Miriam Locher<sup>1</sup>

<sup>1</sup>. Universität Basel

Our panel explores text-based communication that accompanies video-streams. Affordances that allow such communication exist for users of live-streaming systems such as Youtube Live, Twitch or Periscope, but also on platforms that focus on the delayed distribution of professionally produced fictional films and television series, such as *Bilibili.com* or *Viki.com*.

Text-based commenting tied to video has first started on a separate, second screen (e.g. chatrooms or live-tweeting), and has then also moved to the same screen, where it typically takes place in a separate window (e.g. Youtube Live). There are also chat systems like danmu/danmaku or timed comments on viki.com that synchronise viewer comments not with real time, but with the time of the videotream, thus creating an illusion of a communal experience among spatially and temporally distant viewers.

While there is abundant linguistic pragmatic research on many text-based CMC-practices, studies on digital communication oriented towards television broadcasts and videotstreams have been sporadic so far. The extant literature consists mostly of case studies from different disciplines, which explore such aspects as motivations for contributing comments as well as for viewing socially enriched content; functions of comments for the viewing experience and for the viewing community; consequences of the co-presence of the video as primary and the chat as secondary communication channel, including aesthetic, but also psychological effects; the relationship between the streamed video and the time-aligned written comments. The case studies are typically limited to one particular platform or system (e.g. Twitter, Danmaku, Viki) or in some cases compare several similar sites (e.g. Periscope and Meerkat; Twitch and Youtube Live). What is missing then, is a consolidated effort to look beyond the specifics of individual chat systems and move towards more general insights into text-based videotstream-oriented CMC practices.

With this panel, we want to bring together research about different chat systems, including those that have so far predominantly been in use in an Asian context and thus outside of the Western mainstream. Chat systems like *danmaku/danmu* may for the time being be largely limited to China and Japan, but the ongoing globalization of regional culture of which Japanese anime fan-culture and the Korean Wave are good examples, means that similar practices, e.g. timed comments on *Viki*, have already found new audiences also outside of Asia.

In this vein, our panel explores text based interaction taking place within and orienting towards the multi-modal setting of video streaming. This includes *Danmu/Danmaku* comments, which are examined with a focus on coherence (Leticia-tian Zhang and Daniel Cassany) and mock impoliteness (Shengnan Liu), the interplay of chat systems and live video on Twitch TV and Discord (Sage Graham and Scott Dutt), and interaction in timed comments accompanying Korean television drama streams on *Viki* (Thomas Messerli and Miriam Locher).

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## Common ground in intercultural interactions

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Panel

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***Prof. Istvan Kecske<sup>1</sup>***

1. STATE UNIVERSITY OF NEW YORK, ALBANY, USA

In classic pragmatic models interlocutors can successfully communicate intended meanings by taking common ground into account. This common ground in an interaction is typically taken to be a body of information that is in a sense shared between participants. In recent years the traditional approach to common ground (e.g. Stalnaker 1978, 2002; Clark and Brennan 1991; Clark 1996) has been challenged from different perspectives. Taking into account not only L1 but also intercultural interactions and attempting to bring together the traditional view with the egocentrism-based view of cognitive psychologists (Barr 2004; Barr and Keysar 2005; Colston and Katz 2005), Kecske and Zhang (2009) argued that construction of common ground is a dynamic process. It is the convergence of the mental representation of shared knowledge that we activate, assumed mutual knowledge that we seek, and rapport as well as knowledge that we co-construct in the communicative process.

This dynamic understanding of common ground has been applied in many research projects addressing both L1 and intercultural interactions in recent years. As a result several new elements, aspects and interpretations of common ground have been identified. Some researchers (e.g. Roberts 2012, Garcia-Carpintero 2015) came to view the common ground as one component in a complex contextual information structure. Others analyzing intercultural interactions pointed out dynamism of the interplay of core common ground and emergent common ground (e.g. Macagno 2018; Nolan and Diedrichsen 2019; Ping 2018)

The panel aims to bring together researchers from different angles of pragmatics and communication to examine 1) what adjustments to the notion of common ground based on L1 communication should be made in the light of research in intercultural communication, 2) What the relationship is between context, situation and common ground, and 3) how relevant knowledge and content get selected for inclusion into core and emergent common ground.

# Communicating meanings through multimodal humour on social media

Panel

***Prof. Marta Dynel<sup>1</sup>***

*1. University of Lodz*

## Communicating meanings through multimodal humour on social media

Contrary to the well-entrenched distinction between “seriousness” and “non-seriousness”, the latter being equated with “humour”, ample research has shown that humour can be the bearer of serious meanings. It has been widely attested that humour may communicate people’s *true beliefs* (see Dynel, 2017 and references therein). This holds for the traditional forms of humour, namely conversational humour and canned jokes, both of which may be shared online (e.g. Tsakona, 2015, 2018; Demjén, 2016; Dynel and Poppi, 2018; Rivers and Ross, 2019). The same postulate has been made about multimodal forms of humour – that is humour based on multiple integration of meaning-bearing resources across modes (van Leeuwen, 2004; Kress, 2010) – its online epitome being humorous *memes* (see Shifman, 2013; Yus, 2019; Johann and Bülow, 2019; Wiggins, 2019). Ample research has shown that social media users can voice their opinions through multimodal humour, which can be approached from various theoretical vantage points and with various methodological tools (e.g. Huntington, 2015; Ross and Rivers, 2017, 2018; Piata, 2019; Jiang and Vásquez, 2019; Dynel and Poppi, 2020; Hakoköngäs et al., 2020). Thus, user-generated multimodal humour, whether or not formally qualifying as memes (see Dynel and Poppi, 2019, 2020; Vásquez, 2019), can give insight into current issues and socio-political topics of public discussion, performing an informative function about contemporary problems and ideologies (e.g. Shifman and Lemish, 2010; Milner, 2013, 2016; Dynel, 2020).

This panel is intended to bring together scholars interested in the study of multimodal humour on social media. The overarching aim is to examine novel multimodal data as they serve the communication of (variously conceptualised) meanings on social media. As long as relevant to (broadly understood) pragmatic research on humour, all topics, methods and approaches are welcome. The proposed papers may concern, but are not restricted to, the following:

- Multimodal Critical Discourse Analysis of meme cycles, for instance as bearers of ideologies
- Multimodal humour as a vehicle for political rhetoric
- Meaning production and reception processes on the communication of multimodal humour
- New conceptualisations of meaning conveyed by multimodal humour
- Metapragmatics of multimodal humour
- Core pragmatic concepts (e.g. implicature or presupposition) in humorous multimodal discourse
- Socio-pragmatics of meaning-making in new forms of multimodal humour

# Comparisons of Address Practices in East Asian Languages

## Panel

**Dr. Yoko Yonezawa<sup>1</sup>, Dr. Narah Lee<sup>2</sup>, Dr. Xiangdong Liu<sup>3</sup>**

***1. Victoria University of Wellington, 2. University of Queensland, 3. Western Sydney University***

One of the key themes of studies in human interaction across different linguistic communities has been to explore how people address each other. In addition to simply indicating the referent as an addressee to whom the speaker is speaking, the choice of address terms tells us more about interpersonal relations in a society and its social structure which is deeply rooted in its social history. While aspects of address practices have universal relevance, careful cross-linguistic and cross-cultural studies are crucial for our deeper understandings of the field.

Numerous studies of address terms have focused on European languages since the classic literature of Brown and Gilman (1960), and a number of recent researchers have been exploring languages in other areas such as Southeast Asia (e.g., Enfield 2007; Djenar 2008). Interestingly, however, comparative studies of address terms in languages of Northeast Asia are substantially missing despite independent studies on individual languages not being rare. This panel will contribute to filling this gap by presenting the comparative research on the socio-cultural influences on address practices in Northeast Asian languages.

One of the linguistic characteristics of address practices that Chinese, Japanese, and Korean have in common is to show the speaker's respect towards a superior, which is often based on social hierarchy or the interlocutors' relative age. Cultural and sociolinguistic analyses often explain this tendency as the influence of Confucian cultural values (e.g., Richey 2013). While our panel tackles how this characteristic is realised in the actual use of terms of address in the three languages, at the same time, based on our analysis, we argue that there have been changes in these societies and their values, and these changes are reflected in the address practices.

In this panel, the first three papers will present the results of surveys in Chinese (Xiangdong Liu), Japanese (Yoko Yonezawa), and Korean (Narah Lee), that investigated how speakers of each language address people in different settings and contexts. The papers also include a discourse analysis of spoken corpora to expand on and make visible the actual practices of address terms in the three languages which are outlined in the survey results. The fourth paper focuses on the Korean address form *ce*(Xi Chen & Jungmin Lee), which explores the specific ways that Korean native speakers connect their knowledge of a self-address form *ce* to their understanding of its contextual meanings.

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# Complex syntax-for-conversation across languages: Grammar, sequence and multimodality

Panel

***Prof. Yael Maschler<sup>1</sup>, Prof. Jan Lindström<sup>2</sup>, Prof. Simona Pekarek Doepler<sup>3</sup>***

*<sup>1</sup> University of Haifa, <sup>2</sup> University of Helsinki, <sup>3</sup> University of Neuchâtel*

Based on increased concern with language use – and specifically with language use in social interaction – the past two decades have witnessed a sea-change in our understanding of grammar. Grammar is no longer dominantly seen from a “bird’s eye view” (cf. Hopper 2011) as an autonomously structured inventory of items and abstract combination rules, but is increasingly understood as a usage-based, temporal, and ever-adaptive resource for people’s conducting themselves in the social world (e.g., Hopper 1987, 2011; Hakulinen 2001; Thompson 2002; Tomasello 2003; Auer 2009; Bybee 2010; Fox & Thompson 2010). We know from existing research that grammatical patterns are instrumental in the accomplishment of social actions and the management of generic organizational principles of social interaction such as turn-taking or repair; we also know that these very same grammatical resources can serve the purpose of projecting (anticipating what comes next) or back-linking (relating back to what precedes), thereby contributing to warrant progressivity and mutual understanding in social interaction. Yet, existing research on how grammar works as a resource for social interaction has so far, with a few exceptions (see the papers in Laury & Suzuki 2011; Laury, Etelämäki & Couper-Kuhlen 2017, and Maschler, Pekarek Doepler, Lindström & Keevallik 2020), analyzed syntactic patterns below the clause level, and has only recently started to investigate how grammar interfaces with participant’s bodily conduct for local meaning-making in interaction.

The present panel seeks to fill these gaps by exploring the ways in which patterns of complex syntax – that is, syntactic structures beyond a simple clause – relate to the local contingencies of action formation in social interaction, and how they are inextricably intertwined with participants’ nonverbal (prosodic and embodied) conduct. Contributions to the panel investigate Emergent Grammar (Hopper 1987) from two aspects: (1) the on-line emergence of clause-combining patterns (such as ‘main’ & ‘subordinate’ clause patterns) as they are ‘patched together’ on the fly in response to local interactional contingencies (e.g., lack of recipient response); (2) the routinization and sedimentation of clause-combining patterns into new grammatical patterns (e.g., complement taking predicate constructions, relative clause constructions, pseudo-cleft-like constructions, or parts thereof) to serve a range of interactional purposes (e.g., projecting what comes next) in a variety of languages – English, Estonian, French, German, Hebrew, Italian, Japanese, Mandarin, Swedish. Presenting multimodal analyses of complex syntax-for-conversation across a range of languages from different language (sub-)families, the contributions to this panel cumulatively enrich our understanding of how grammars are used and may have evolved in response to local interactional needs within the multimodal ecology of social interaction.

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# Conflict and language socialization on preschool interactions

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Panel

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***Dr. Carolin Demuth***<sup>1</sup>

1. Aalborg University

Conflicts constitute an important part of the teaching-learning process and are a crucial part of educational practices. Children need to learn how to carry out, manage and avoid conflict in negotiating their social worlds with others. Preschools are a learning environment in which many children for the first time encounter conflicts with persons outside of their immediate family – i.e. with peers who may have immediate desires, feelings, and interests that diverge from their own (Moore & Burdelski, 2020) but also with preschool teachers which requires do negotiate own interests within a culturally organized power-asymmetry relationship. Appropriate ways of how to handle conflict need to be understood within a specific cultural-historic context as practice within a community of learners (Rogoff, 1994). Children need to learn to engage in conflict both in situationally and culturally specific ways (Moore & Burdelski, 2020; M. H. Goodwin, 1990).

Studying how children are socialized toward conflict management in every day preschool interactions in diverse cultural contexts promises to be a fruitful avenue to better understand the underlying processes of human development. This symposium aims to bring together international scholars studying conflict socialization practices in preschools in different societies. The individual presentations work within the Language Socialization paradigm (Ochs & Schieffelin, 1984) and draw on ethnomethodologically informed Conversation Analysis/Discursive Psychology with a focus on embodied aspects of interaction and Multi-modal Video Analysis (Goodwin, 2000, 2013). Together, they aim at providing important and novel insights into the interactive processes through which culture is created and maintained in and through socialization practices.

Key-words: preschool; conflict, language socialization, conversation analysis, ethnomethodology, discursive psychology.

**List of presenters**

1. Marie Rickert (Maastricht University, Netherlands), m.rickert@maastrichtuniversity.nl

2. Matthew Burdelski (Osaka University, Japan), mburdel@let.osaka-u.ac.jp & Asta Cekaite, (Linköping University, Sweden), asta.cekaite@liu.se

3. Marilena Fatigante (Sapienza University of Rome), Lilia Antici (Sapienza University of Rome), Cristina, Zucchermaglio (Sapienza, University of Rome), Valentina Fantasia (Sapienza University of Rome), Francesca Alby (Sapienza University of Rome)

4. Carolin Demuth (Aalborg University, Denmark)

Discussant: Kyoko Murakami, Open University, UK, Kyoko Murakami, kmurakami27@gmail.com

# Connectives and Interactional Functions: A Cross-linguistic Analysis

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Panel

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**Dr. Minju Kim<sup>1</sup>**

1. Claremont McKenna College

Recent studies have demonstrated that across different languages, connectives that combine clauses have come to perform interactional functions in turn-initial or turn-final position. Many subfields of linguistics have examined this phenomenon under different names (e.g., grammaticalization, (inter)subjectification, and insubordination) since it provides a fascinating locus where the dynamic interplay between usage and grammar can be investigated (Beeching and Detges 2014, Brems et al. 2014, Evans and Watanabe 2016:2). This panel presents four studies that investigate the interactional functions of connectives.

Based on the current literature, we can draw some general conclusions about cross-linguistic similarities and differences in the interactional functions of connectives. First, due to the shared semantics of connectives, their interactional functions can show similarities despite their typological differences. For instance, English *or* (Drake 2015), Swedish *eller* “or” (Lindström 1997), and Korean *tunci* “or” (M. Kim 2018) can all function as a marker of the speaker’s non-imposing stance in turn-final position. (e.g., “Would you like to go to the movies or?”), and turn-final uses of English *but*, Japanese *kedo*, and Korean *nuntey* express a contrastive implication that is “left hanging for the listener to construe” (e.g., “I don’t mind going with you but” Mulder and Thompson 2008:186, Park 1998). Second, due to difference in sentence structures (e.g., SOV vs. SVO), the position of the connectives whose interactional functions are comparable can be different. *And*-prefaced questions in English (Heritage and Sorjonen 1994) and turn-final *ko* ‘and’ questions in Korean (M.S. Kim 2015) carry similar interactional functions. Lastly, the similarities in the interactional functions of connectives are especially prominent in typologically related languages. For instance, Korean *nikka* “because” (Rhee 2012) and Japanese *kara* “because” (Ohori 1995) express logical assertions, translatable as “you know”, and Korean quotative marker *ko* (Sohn 1996) and Japanese *to* (Hayashi 1997) encodes the emphatic meaning of “I’m saying”. In Germanic languages, the complement clause (English *that*, German *daß*, Dutch *dat*, Swedish *att* and Danish *at*) can express the speaker’s disbelief and surprise (e.g., “That I should live to see such ingratitudo!” Evans 2007).

As Mulder and Thompson (2008:200) and others have stressed, more cross-linguistic studies on this topic are needed, especially those that use natural conversation data. Contributing to this line of inquiry, this panel presents four cases studies drawing from three languages, namely Korean, Japanese, and German.

# Constructing Professional Identities in Transitional Contexts in Japanese Society

## Panel

***Prof. Andrew Barke<sup>1</sup>, Prof. Haruko Cook<sup>2</sup>***

*<sup>1</sup>Kansai University, <sup>2</sup>University of Hawaii at Manoa*

This panel empirically explores how linguistic resources are chosen and utilized to construct new professional identities in transitional social contexts in Japanese society.

The topic of “identity construction” has been widely researched in the fields of sociolinguistics, pragmatics, CA, linguistic anthropology, and other related fields. The large body of research has demonstrated that “identities” are socio-cultural and relational phenomena that are situated and emergent (Bucholtz & Hall, 2005; DeFina, Schiffri, & Bamberg 2006), and change over time (Pierce, 1995). Much of the Western scholarship has investigated how professional identities are constructed, negotiated, and/or maintained in institutional and workplace settings, as the construction of appropriate professional identities is crucial in balancing power relations among co-workers in these settings (Angouri & Marra 2011; Baxter 2008; Holmes, Stubbe, & Vine 1999; Holmes 2006; Rees & Monrouxe 2010). These studies have found that professional identities are “dynamically and constantly constructed and negotiated by interlocutors” in interaction (Schnurr & Zayts, 2011:42), with a single individual able to construct a multiplicity of identities, often concurrently.

Studies that have examined Japanese workplace discourse in naturally occurring settings, on the other hand, are still relatively few in number, but they have demonstrated that a variety of linguistic resources are deployed to construct the “right” workplace identities for specific interactional moments (e.g., Cook & Shibamoto-Smith 2018). For example, female professionals in managerial positions use polite directives to construct displays of power (Shibamoto-Smith 1992; Takano 2005), and male employees tend to utilize humor and laughter to display their power (Murata 2018).

In the Japanese sociolinguistic literature to date, however, little research has been carried out that specifically examines the issue of professional identity construction in life-transitional periods. The investigation of professional identities in times of transition is particularly interesting in Japanese society because often the boundaries between different life-phases are quite distinct. For example, unlike in Western societies where the boundaries between formal education and work has become blurred (Roberts 2010), in Japanese society the boundaries are still clearly marked by the change of identity from *gakusei* ‘student’ to *shakajin* ‘mature, contributing adult’ and changing workplaces is not considered as normative.

This panel brings together scholars carrying out empirical research on the construction of new professional identities in transitional contexts in Japanese society and explores factors and processes that result in the construction of new professional identities. Specifically, the panel addresses the following research questions:

- At the time of transitions in life, how are new professional identities (co-)constructed in interaction and/or in narrative?
- What kinds of ideologies influence the process of constructing a new identity?
- What sort of linguistic resources are mobilized to construct a new identity?

# Contrastive corpus approaches to pragmatic markers: variation in use, translation issues and pedagogical applications

Panel

***Prof. Gisle Andersen<sup>1</sup>, Ms. Sara Gesuato<sup>2</sup>, Prof. Maria Teresa Musacchio<sup>2</sup>***

*1. NHH Norwegian School of Economics, 2. University of Padua*

Pragmatic markers (PMs) express interactional or textual, rather than referential, meanings. They signal how utterances are to be understood from an interpersonal or discursive point of view, by indicating, respectively, the speaker's/writer's attitude towards the content being conveyed or its logical connection to the co-text. Being semantically opaque and polysemous, they are hard to describe in lexico-grammatical terms, challenging to capture for non-native speakers and difficult to translate.

In this panel we present findings from studies of PMs conducted from a contrastive and/or corpus-informed perspective in oral and written discourse and across a number of languages. More precisely, we explore the following domains : 1) variation phenomena in PM usage, 2) the role of PMs in conversation; 3) the relevance of PMs to specific kinds of discourse; 4) the degree of equivalence of PMs in multilingual corpora, and 5) the use of PMs by native and non-native speakers.

- 1) We start by considering how PMs are used in language contact situations, that is, among English-Spanish bilingual speech from Gibraltar, by German/Italian-speaking children in South Tyrol, as well as among mono- and bilingual speakers of German in Germany, and heritage speakers of German in the US.
- 2) We next analyse how PMs can serve to handle spoken interaction; in particular, we consider the use of stance markers by EFL learners from different linguistic backgrounds use; the use of the interactional particle “ne” by Japanese learners in spontaneous conversation, and the patterns of use of two topic-introducing PMs: English “speaking of X” and Chinese “huashuo”.
- 3) We further explore the functions of English PMs in these registers: LSP vs LGP; fictional vs spontaneous vs improvised drama dialogue; and in instructors’ vs students’ university discourse.
- 4) We proceed to examine the degree of semantic and textual similarity of PMs occurring in parallel corpora (Dutch vs English, and English vs Italian), including non-verbal ones (in Greek, Russian, Turkish, German and American English).
- 5) We conclude by discussing similarities and differences in the how PMs characterize L1 and L2 oral discourse (in French and Chinese) and written discourse (in English).

Our panel illustrates how PMs may be examined in their co-text, adopting a form-to-function approach, and comparing and contrasting their use across genres, registers, languages and language varieties, in L1 and L2 communication. We also explore pedagogical applications of our research.

# Contrastive Study for Considerate Expressions

## Panel

***Dr. Masaki Yamaoka<sup>1</sup>, Dr. Naomi Koda<sup>2</sup>***

*1. Soka University, 2. Tohoku University*

We have engaged in the research project adopted for the Japanese Kakenhi (Grants-in-Aid for Scientific Research) since 2018. We aim to collect vocabulary and phrase of “considerate expressions” and sentence examples from Japanese corpus, and to construct the database to prepare for future considerate expressions dictionary compilation. We have collected about 150 words and phrases in Japanese now.

We assume that “considerate expressions” is a universal linguistic category, so we can observe it not only in Japanese but also in other languages. Therefore, we are trying to describe the counterparts in English, Chinese, Korean and Arabic. In this panel, we would discuss the aspects of considerate expressions in these languages and would establish the basis of a contrastive study on them.

In current research of Japanese linguistics, our interests in a category called “considerate expressions” are increasing. This topic is closely related to politeness. As is well known, politeness is a context-dependent interpersonal regulative act that is not inherently fixed to a specific linguistic form. In Japanese linguistics, however, it has been pointed out that specific words and phrases seem to perform politeness function as a second or third sense of the word. For example, a degree adverb *chotto* means low degree in an ordinary sentence like (1):

(1)*Kyo wa chotto samui.* (It is a little cold today.)

But this adverb is often used not as a degree adverb but as just a hedge for negative politeness in interpersonal communication. For example, (2) is a refusal against the application of debt:

(2)*Sono kingaku wa chotto muri desu.* (I cannot lend you such a high mount.)

In (2), *chotto* do not have any logical sense, since refusal does not show degree, unlike (1). The speaker is more likely to use *chotto* just to relieve the awkwardness of refusal. In other words, *chotto* plays a role of negative politeness to a typical FTA in this sentence. The usage of *chotto* like this appears repeatedly in similar FTA contexts. And the frequent occurrence of similar contexts causes the conventionalization of politeness function. As a result, the politeness function is recognized a new sense of *chotto*, then, we can find it in the item of *chotto* of the latest version of Japanese dictionary.

Similarly, a well-known phrase when giving a gift “*tsumaranai mono desu ga*” (This item is a low value.) is also one of the considerate expressions which is conventionalized of a kind of negative politeness to avoid condescending.

We can observe such a conventionalization of politeness in other languages. For example, in English the phrase “Can you~?” means originally a question about the hearer’s ability, but it is generally recognized as a request expression. It seems that a conventionalized politeness expression to avoid direct request as an FTA. Similarly, Chinese request expression “Néng bùnéng~?” is also a considerate expression derived from a question about the hearer’s ability. Therefore, it is necessary to describe “considerate expressions” as a universal phenomenon that transcends individual languages.

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## Conversational Practices of Companions in Healthcare and other Professional Encounters

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Panel

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***Prof. Charles Antaki<sup>1</sup>***

***1. Loughborough University***

This proposed Panel will chart how companions support people who have difficulty in communication. When a person with dementia, or intellectual disability, needs to speak with a doctor, welfare worker or teacher, they rely on their wishes being communicated by a companion. That may be a family member, friend, or a professional support worker. But the companion has to gauge what to say, and when, in giving what can be very intimate and personal information. We want to gather together research on the problems they face, and move forward with a systematic understanding of what they do.

We are specifically interested in the very close details of interaction, and we will work only with natural data, video-recorded in routine settings. Initial sets of data have already been collected, but are dispersed among different research groups in different countries, and their analysis has not yet been systematised. We will bring their findings together and find commonalities and differences among the communicative practices that different research groups have identified.

The Panel will be open to others to join, but we already have a core set of intended presenters. We will concentrate on companions' work with four groups: those with dementia; with intellectual disability; those receiving end-of-life care; and school pupils on the autistic spectrum. These are the groups whose companions have been most closely studied in what is still an emerging field.

Panellists use the sophisticated methods of Conversation Analysis (CA), backed up by ethnographic notes of the particular contexts in which the data were collected. We will report on these questions: how and when do companions choose to intervene? What part does the practitioner play in selecting the companion, rather than the service-user, to speak? How does the companion seek confirmation of what they say from the service-user? Are there systematic practices across different domains (is the work of the companion the same when they are family members or professionals? Is helping a person with dementia the same as helping a person with intellectual disability? How do companions manage the dilemma of speaking for someone, yet not imposing their own views? How does the person being accompanied affirm, correct or resist the interventions of their companion?

# Cross-cultural Pragmatics: Multiple Perspectives and Methodologies

## Panel

***Prof. Juliane House<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>***

*<sup>1</sup>. University of Hamburg, <sup>2</sup>. Dalian University of Foreign Languages*

The aim of this panel is to provide innovative explorations in the field of cross-cultural pragmatics, by involving contributors who approach language and culture in a predominantly bottom-up and corpus-based way. While cross-cultural pragmatics has been a popular area in pragmatic research for a long time, we believe that it is a timely endeavor to reinvigorate the field by bringing together new research that approaches cross-cultural pragmatics from multiple perspectives and by using a variety of methodological approaches, including modern technologically-informed ones. Such a multiperspectival and multimethod take on cross-cultural pragmatics seems for us to be important for various reasons. Firstly, it can help us to move beyond traditional essentialist views of language and culture, and also to identify conventionalised, linguaculturally situated patterns of language use from innovative angles. Secondly, through such an approach, innovative research methodologies can be brought to the contrastive analysis of expressions, speech acts and discursive practices. Thirdly, bringing various strands of research together can contribute to forging synergies between cross-cultural pragmatics and other areas of pragmatic inquiry.

The proposed panel includes various contributors who already confirmed participation – we outline the names of these contributors and the area of research they plan to cover in the talk below this summary of the panel. Note that this is an open call for contributions and we definitely welcome other relevant contributions. We particularly encourage researchers working on areas not covered in the list of topics below to submit an abstract. The panel organisers plan to publish the paper version of the contributions as a special issue in a high-impact journal.

Confirmed contributors in an alphabetical order and themes they plan to cover:

Karin Aijmer Evidentiality and corpus pragmatics

Rong Chen, Lin He, Ming Dong Face and metapragmatics

Anita Fetzer and Elda Weizman Language and politics

Kerstin Fischer and Yoshiko Matsumoto Pragmatics and computers

Michal Hamo and Zohar Kampf Ethics, morality and news analysis

Daniel Z. Kadar and Juliane House The pragmatics of ritual and expressions

Songthama Intachakra The pragmatics of lying

Meredith Marra and Janet Holmes Language and workplace

Shigeko Okamoto Language and gender and translation studies

Christine von Stutterheim Language typology and empirical process-oriented research

Ren Wei L2 pragmatics

# Cross-linguistic approaches to requests for confirmation

Panel

***Dr. Katharina König<sup>1</sup>, Dr. Martin Pfeiffer<sup>2</sup>***

***1. WWU Münster, 2. University of Freiburg***

In recent years, question-response sequences have been studied widely in cross-linguistic interactional research (Enfield et al. 2019; Enfield et al. 2010). While these large-scale studies yield interesting results, e.g. in terms of overall distributional differences of various question and answer types, to date little is known about cross-linguistic similarities and differences in the formatting of particular question-response pairings. Request for confirmation sequences constitute a promising field of study in this endeavor as they play a central role in documenting what speakers assume to be relevant information for the ongoing interaction and in negotiating epistemic rights and access at the same time (Bolden 2010; Seuren & Huiskes 2017; Heritage 2012; Pomerantz 1988; Raymond 2010).

Bringing together contributions on the use of requests for confirmation in different languages, the panel will address the following research questions:

- How do languages differ in the design of request for confirmation sequences? Which linguistic resources are used to mark an utterance as a request for confirmation?
- (How) are RfCs distinguished from other related social actions (such as requests for information, requests for affirmation, requests for clarification or requests for re-confirmation/newmarks) in different languages?
- Are there differences in the distributional patterns of answer possibilities? Which role do multimodal resources play in doing confirmation or disconfirmation?
- Which conversational activities lend themselves to RfCs? In which overall communicative projects are RfCs embedded?
- In which way are RfCs anchored in prior talk or nonverbal actions?

Papers in the panel will include contributions from the scientific network “Interactional Linguistics – Discourse particles from a cross-linguistic perspective” funded by the German Research Foundation as well as individual papers by other invited scholars working in the field.

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Seuren, Lucas M. & Mike Huiskes. 2017. Confirmation or elaboration: What do Yes/No declaratives want? *Research on Language & Social Interaction* 50(2). 188–205.

# Diachronic pragmatics: New perspectives on spoken English from the twentieth century to today

## Panel

***Dr. Elisabeth Reber<sup>1</sup>, Prof. Andreas Jucker<sup>2</sup>***

*1. Ruprecht-Karls-Universität Heidelberg / Julius-Maximilians-Universität Würzburg, 2. UZH Zürich*

Until recently, diachronic pragmatics had to rely on written data to explore changes of usage patterns across time. But in the meantime, new tools have become available to make it possible to trace language change and the development of usage patterns on the basis of actual spoken language at least for the relatively recent past. These tools include archives of audio and video recordings going back to the middle of the twentieth century (parliamentary discourse, audio and video broadcasts of chat shows, presidential press conferences and the like) and various corpora containing transcriptions of actual spoken language going back several decades (e.g., Corpus of Contemporary American English – Spoken, 1990-2019; The TV Corpus, 1950-2018; The Movie Corpus, 1930-2018). All these tools offer new and exciting research perspectives for diachronic pragmatics.

This panel, therefore, presents contributions that combine a diachronic pragmatic perspective with an interest in spoken English and its recent changes, and by doing so explores the potential of these new tools. The research areas include:

- Recent changes in discourse conventions and action formation
- Recent changes in interpersonal interaction (patterns of im/politeness)
- Recent changes in patterns of linguistic structure, and patterns of interaction
- Recent changes in discourse marker usage, interjections and hesitation phenomena

The contributions to this panel offer a careful assessment and critique of the new tools. They explore the extent to which the tools can deliver what they promise and how they can help us to get a better understanding of recent developments of spoken language.

## Digital speech acts in social media

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Panel

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***Prof. Zhuo Jing-Schmidt<sup>1</sup>***

*1. University of Oregon*

Language use in social media is an integral part of contemporary digital culture in its various global and local contexts. Research on digital communication in social media is nascent and still limited in scope. Consequently, many questions, both theoretical and empirical, remain unanswered and await in-depth exploration.

This 90 minute interdisciplinary panel aims to explore how language use in social media performs various social acts including but not limited to identity construction, play and self-expression, political activism and advocacy, as well as aggression and violence. Researchers who are interested in and concerned with the discursive, social, technological, political, psychological, behavioral, legal and other aspects of digital speech acts in social media are invited to participate. The panel presentations are intended to address emerging forms and functions of digital communication using verbal, graphical and multimodal devices in various social media platforms across and among languages and cultures in order to shed light on the socio-pragmatic, socio-technological as well as socio-psychological factors that shape the typology of digital speech acts and the real world consequences of these performative acts for individuals and societies. We believe the panel will spurt exciting discussions on creative research topics and innovative research methods and facilitate the exchanges of ideas, data sources, and analytical tools in this budding domain of interdisciplinary inquiries.

The panel will feature brief oral presentations and a Q & A session and group discussion.

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# Digitalizing social practices

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## Panel

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**Ms. Elisabeth Kristiansen<sup>1</sup>, Prof. Gitte Rasmussen<sup>1</sup>**

**1.** University of Southern Denmark

An ever-increasing number of everyday social practices are ‘digitalized’, that is, adapted and transformed to suit online modes of communication. The digitalization processes are spreading even more rapidly as a result of the current pandemic which renders it not only convenient but necessary or even required by law to carry out the above-mentioned activities from our homes.

Increasingly, digital systems structure and regulate many of the things we do, whether in schools, hospitals, workplaces, or as private citizens. They do so in new and non-negotiable ways, pre-determining what actions we can perform and how, and in the process creating a permanent record of everything we do, which can subsequently be used to change the online practice in accordance with the interests of their providers. It is therefore crucially important to take stock of these changes in the semiotic landscape, and to research their impact on contemporary life. The Velux funded research project RESEMINA (The digital (re)semiotization of buying/selling interaction), based at the University of Southern Denmark, investigates this issue in relation to shopping practices online and in physical shops, using multimodal social semiotics (Kress & Van Leeuwen, 2001; Van Leeuwen, 2015) and multimodal ethnomethodological conversation analytic (Hazel, Mortensen, & Rasmussen, 2014; Mondada, 2014) approaches.

To broaden our understanding of digitalization as a phenomenon, the panel investigates how digitalization processes affect social practices in various settings. The panel contributions investigate social practices from a range of different settings that have undergone or are undergoing digitalization, including but not limited to medical, educational and business settings. Each panel contribution investigates in what ways digital social practices are similar to or differ from their face-to-face counterparts and discusses the implications of this for users and participants in terms of access, choice, accountability, etc. The panel contributions use different methods and have different research aims and interests, but they all focus specifically on empirical data and analysis of social practices.

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# Discourse Perspectives on Risk and Responsibility

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Panel

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**Prof. Jan-Ola Östman<sup>1</sup>, Prof. Catharina Nyström Höög<sup>1</sup>, Prof. Annelie Ädel<sup>1</sup>**

1. Dalarna University

The panel *Discourse perspectives on risk and responsibility* brings together scholars from different fields of research who have investigated risk communication, where aspects of responsibility are an important ingredient. Responsibility is central in risk communication. For example, in relation to evacuation signs, official agencies or collectives are typically responsible for posting relevant warning designs, individuals are most often themselves responsible for following relevant directives, but challenged people will typically need the help of responsible carers. The distinction between moral and legal responsibility, or that between individual and collective responsibility (cf. Östman & Solin 2016), are not always clear, which may have dire consequences in emergency situations.

The panel participants will be working jointly toward achieving a deeper knowledge base for understanding how discourse (including pictures, symbols, colors; cf. Forceville & Kjeldsen 2018) affects people's dispositions to take in and make use of information about risks and security in their everyday lives. The panel furthermore seeks to address the "ontology" of risks and security: Do risks even exist before they are deemed as such (cf. Rasmussen 2013), is (non-)risk distribution as important as wealth distribution in late modern societies (cf. e.g. Boholm 2018), to what extent is our late modern "risk society" a mere theoretical construct (cf. Candlin et al. 2016)?

The panel approaches the communication of risk from a broad perspective, including what policies and attitudes lie behind specific information that guides the public, and how efficient this information is. This entails bringing together researchers working on questions related to (a) risk and security; (b) ideology and responsibility; and (c) multimodality.

Panel presentations approach these questions from a variety of pragmatically oriented approaches and with different methodologies, such as linguistic landscape analyses, multimodal CDA, appraisal analysis, conversation analysis, narrative analysis, cognitive linguistics and metaphor theory, construction grammar, cross-cultural comparison and (psycho)linguistic experimentation. The panel covers different types of data to shed light on the communication of risk, including public signs, focus-group discussions, call-center interactions and video instructions based on machine translation.

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# Discourses of discrimination: Language aggression in the construction of otherness

Panel

**Prof. Marianthi Georgalidou<sup>1</sup>, Dr. Angeliki Alvanoudi<sup>2</sup>**

*1. University of the Aegean, Department of Mediterranean Studies, 2. Aristotle University of Thessaloniki*

***Organizers:***

***Marianthi Georgalidou, University of the Aegean, Greece***

***Angeliki Alvanoudi, Aristotle University of Thessaloniki, Greece***

***Discussant: Maria Sifianou, University of Athens, Greece***

The dynamic nature and the multiple facets of identity constructions have become a widely discussed parameter in discourse analysis and social sciences. Identities being interactional constructs are negotiated via discursive choices of speakers/authors who construct self and audience as members of social categories. Identity work involves processes of othering, that is, the portraying of a person or group of people as intrinsically different from and alien to oneself. The construction of *otherness* is a key element of discriminatory discourses that underlies a multitude of institutional and non-institutional genres. Despite the institutional and legal recognition of the inherent dignity and the inalienable rights of all members of society[1], discourses of rejection and hatred addressed to persons based on race, gender, sexual orientation, religious and political affiliation still prevail in different modes of interaction in the Third Millennium. Some recent studies on the topic are Bou-Franch & Garcés-Conejos Blitvich (2014), Culpeper (2011), Georgalidou, Frantzi & Giakoumakis (2020), Hatzidakis (2020), Jane (2017), Karachaliou & Archakis (2015), Musolff (2019) and Sifianou (2019).

In this context, the main goal of the proposed panel is to examine various facets of discriminatory discourses connected to aspects of *otherness* in the identity of the attackees. We are interested in the sociopragmatic analyses of data coming from various genres including political/parliamentary discourse, the press, legal and medical texts as well as digital communities of practice and polylogic conversations. Our research aim is to critically examine direct and indirect verbal discriminatory discourses in the said variety of contexts for their potential to create divisions among speakers/authors, immediate recipients, and audiences. Inspired by this year's theme that invites us to consider a *pragmatics and linguistics of inclusion*, the panel explores how sociocultural diversity is deployed as a negative category/vehicle for legitimizing oppression in spoken and written discourse. The panel brings together scholars working across different frameworks such as ethnography and discourse analysis, critical discourse analysis, conversation analysis and im/politeness theory.

[1] <https://www.un.org/en/universal-declaration-human-rights/>

# Doing participation in child talk and interactional synchronicity

Panel

**Dr. Birte Arendt**<sup>1</sup>, **Prof. Ines Bose**<sup>2</sup>, **Prof. Kati Hannken-Illjes**<sup>3</sup>

**1.** Universität Greifswald, **2.** Universität Halle-Wittenberg, **3.** Universität Marburg

Participation is a fundamental concept on the macro level of society as well as for the micro level of interaction. This holds especially true for the current discussion lines on child discourse (Dobrick 2016). The proposed panel focusses on the micro level that is on practices on participating and taking part in child-child and child-adult interactions. However, even with the focus on a micro level, the conceptual as well as analytical perspectives are heterogeneous (Forrester 2017). Our entry point into the debate is, that the multimodal negotiation and accomplishment of synchronicity constitutes a central method to allow for and demonstrate „taking part“. The non-linguistic interactional means include synchronizing of prosodic parameters and bodily action (Kim 2015), the linguistic means of accomplishing participation are among others the co-construction of similar forms on different linguistic level (Breyer et al. 2017).

On the one hand, the interest in aiming for conformity among participants has been long standing in developmental theory (Tomasello 2009), as well as in research informed by conversation analysis by studying rhythm (Breyer et al. 2017), synchronicity (Kim 2015), resonance and repetition (Tannen 1987) in interaction. On the other hand, studies on these practices for child-child and child-adult interaction have been scarce (Keenan 1977, Papoušek 1994). However, the issue has not been entirely unstudied in the recent years; some studies have looked into the establishment of synchronicity in child-child interaction (Arendt/Zadunaisky Ehrlich 2020, Hannken-Illjes/Bose 2019, Bose et al. 2016, Cekaite/Aronsson 2004, Corsaro/Maynard 1996) and child-adult interaction (Rohlfing/Nomikou 2014) on different levels of interaction and language use. By bringing together the interests in synchronicity as related to the establishment of participation we focus on the interactional practices of children. This seems especially relevant, as peers function as crucial instances of socialization (Cekaite et al. 2014).

The papers of this panel analyze the negotiation and achievement of participating through the construction of similarity and synchronicity in child discourse. The methodological backgrounds are foremost in interactional linguistics but are not confined to this stream of study.

The questions we address are:

1. How are context and forms of synchronicity coupled and what functions do they serve?
2. How can similarities through synchronization to establish interactive participation be studied and analyzed?
3. In what way do the concepts of similarity, synchronization, mimesis, mirroring etc. overlap and differentiate?
4. What kind of link between the macro- and micro-notion of child participation can be described by analyzing direct interactions?

# EM/CA and Social Change: Addressing race and racism in EM/CA research and teaching

## Panel

***Dr. Maria Eleonora Sciubba<sup>1</sup>, Dr. Natasha Shrikant<sup>2</sup>***

*<sup>1</sup>. Tilburg University, <sup>2</sup>. University of Colorado, Boulder*

The murder of George Floyd and the uptake of the Black Lives Matter movement worldwide has confronted EM/CA scholars with questions about the ways whiteness is embedded in EM/CA theory, method, and pedagogy. Although Sacks' (1984; 1986) work did highlight ways that EM/CA can study the relevance of race and racism in interaction, only a handful of scholars have used EM/CA approaches to do so (e.g., Rawls & Duck, 2020; Robles, 2015; Shrikant, 2018a, 2018b, 2020a; 2020b; Stokoe & Edwards, 2007; Whitehead, 2017; 2020; Whitehead & Lerner, 2009). These studies highlight the strength of EM/CA theories and methods to analyze how macro processes like "racism", "discrimination", or "resistance" occur in mundane, interactionally specific ways. Despite the fact that EM/CA *can* be used to study these issues, and other forms of *-isms*, these issues are often positioned (through teaching, in data sessions, and by some scholars) as tangential to 'mainstream' EM/CA work. The purpose of this panel is to provide a public platform to a) interrogate the pervasiveness of whiteness in EM/CA and b) to propose ways to enact social change – particularly in regard to race and racism – in EM/CA research and teaching.

To that end, we request three 90 minute sessions:

1. A roundtable inviting panelists and audience to discuss the past, present, and future of EM/CA as it relates to addressing or ignoring questions of race and racism.
2. A research panel inviting papers that extend EM/CA theorizing to address questions of race, ethnicity, and inequality.
3. A research panel inviting empirical papers that illustrate the utility of using EM/CA to study race and racism as it occurs in different cultures and countries.

Potential topics include, but are not limited to:

- Ways in which 'whiteness' is embedded into EM/CA theorizing;
- Ways in which 'whiteness' pervades pedagogy – in the classroom or during data sessions;
- How EM/CA can be used to analyze traditionally conceptualized 'macro' processes, such as resistance, identity, race, or activism;
- How EM/CA theorizing can be extended through centering studies on minoritized groups in different cultures and countries;
- EM/CA studies that document the variety of overt and implicit ways that racial, ethnic, or cultural identities are made relevant in interaction.

# Emancipatory Pragmatics: Reconsidering Context in Terms of the Emergence and Dissolution of Distinct Categories in Communicative Interaction

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Panel

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***Dr. Scott Saft<sup>1</sup>, Dr. Sachiko Ide<sup>2</sup>, Prof. Yoko Fujii<sup>2</sup>***

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

Emancipatory Pragmatics (EP) is an area of Pragmatics that endeavors to develop inclusive research perspectives based on findings from non-western languages. As part of its program, EP research has proposed an innovative approach to context that is based on *ba*-theory (Hanks et al. 2019). Unlike most western approaches, *ba*-theory does not assume an *a priori* distinction between an individual self and other aspects of context. All aspects of context begin as indistinguishable from one another in what is described as “an ontology of mutual dependence, impermanence and ultimately non-separation” (Hanks et al. 2019: 64). It is only through social interaction that distinctions and categories emerge. Likewise, it is in communication that these same distinctions may dissolve. *Ba*-theory therefore offers an unequivocally dynamic approach to communication that prompts analysts to describe the practices that result in the construction and dissolution of distinctions that are normally taken for granted. Such distinctions include the self and the other but also may be specific relationships such as teacher-student, parent-child, and employer-employee, all of which constantly fluctuate in communicative interaction.

Thus far, EP researchers have made efforts to apply the *ba*-theory approach to context to data from both Japanese and Hawaiian (Hanks et al. 2019; Fujii 2019; Ide 2019; Saft 2019; Ueno 2019). Ueno (2019), for instance, focuses on questions as a communicative practice that not only results in the emergence of the categories of “teacher” and “student” but also leads to the dissolution of a self-other distinction because the participants remain in a merged, interdependent teacher-student relationship. Moreover, the idea of non-separation helps explain why the usage of certain pronoun forms in Hawaiian greetings function to reinforce a state of non-separation between speaker and recipient at the level of social interaction (Saft 2019). In addition, EP work has applied the *ba*-theory framework to interaction involving speakers of English, demonstrating how individual selves emerge and at the same time how those selves dissolve into a mutually interdependent familial relationship (Hanks et al. 2019).

This panel will continue considering language practices in Japanese, Hawaiian, and English, but one of the major goals of the panel is to extend application of this approach to context by concentrating research on languages that include Korean, Thai, Mandarin, Libyan Arabic, and Persian. The presentations will probe diverse linguistic situations that examine language practices situated in context with a focus on descriptions of how various distinct categories emerge and dissolve in social interaction. Doing so will enable the panel to work toward the ultimate EP goal of understanding how people throughout the world employ language to construct and manipulate the categories that constitute our social world.

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# Emotion in Institutional Encounters

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## Panel

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**Dr. Bethan Benwell<sup>1</sup>, Dr. Jack Joyce<sup>2</sup>, Dr. Catrin Rhys<sup>2</sup>**

1. University of Stirling, 2. Ulster University

This panel brings together scholars investigating how emotion and institutional concerns are interwoven in talk-in-interaction. It assembles interactional studies which address: (1) how we understand emotion in institutional encounters (2) how emotional concerns and institutional concerns are navigated, and (3) members' orientations to personal experience as it is interactionally accomplished.

Studies of emotion in interaction treat emotion as a discursive phenomenon that is rhetorically deployed and used to construct the nature and causes of events (Edwards, 1999). Crucially, the focus is on how actions reflect peoples' emotional states, stances, and attitudes towards an issue or event (see Couper-Kuhlen, 2012), and how these are organised in interaction (see Kaukomaa et al., 2013). Investigations into common markers of emotion include (but are not limited to): certain words (Edwards, 2005), facial expressions (Kaukomaa et al., 2013), descriptions (Rae, 2008), and reaction tokens (Wilkinson & Kitzinger, 2006). We excavate how these displays are manifest in institutional interactions where service users are complaining, requesting, demanding etc., to uncover how affect can be a resource for achieving an action, but may also act as a hindrance to fulfilling the institutional remit. Service providers are expected to balance these often-competing demands, and it is this balancing which is of interest to this panel.

This panel assembles papers from scholars examining emotion in institutional encounters, specifically those which deal with action, sequence, and interactional activities across a variety of institutional contexts. The papers explore embodied displays of emotion and orientations to affect in a range of contexts including: institutional complaints, support groups, service calls, treatment recommendations, legal consultations and organisational training and appraisals. The panellists reflect on junctures where institutional concerns interact with displays of emotion, and how interlocutors balance these to act appropriately. Thus, the intended outcome of the panel is to further understand institutional encounters where sensitive concerns are manifest, and thus in conflict or agreement with, the concerns of the institution.

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# Encounters between Strangers in Public Space

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## Panel

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**Prof. Elwys De Stefani**<sup>1</sup>, **Prof. Lorenza Mondada**<sup>2</sup>

1. KU Leuven, 2. University of Basel

Research on encounters in public space is largely indebted to Goffman's (1963, 1971) pioneering observations, which led him to coin the nowadays well-established notions of (*un*)focused interaction, civil inattention, etc. However, despite these early insights, half a century later empirical analyses of interactions between unacquainted persons are still scarce. Specifically, video-based studies of how incidentally co-present individuals start to engage in a common activity, thereby turning into co-participants, are lacking (but see Kendon & Ferber 1973; De Stefani & Mondada 2018). The contributions to this panel examine the very first moments of such encounters by focusing on i) the bodily reorientation of the participants-to-be that characterises the 'pre-beginning' (Schegloff 1979) or 'pre-opening' (Mondada 2010) of the encounter, ii) the categorisation work on which individuals base the identification and selection of the imminent co-participant, iii) the first words spoken (possibly produced as greetings; Duranti 1992, 1997; Pillet-Shore 2012), and iv) the language choices they make (in environments in which multilingualism is plausible; Heller 1982; Mondada 2018).

The speakers joining up for this panel explore these questions from the perspective of multimodal conversation analysis and interactional linguistics, thereby expanding on a classical object of investigation in these fields—i.e., openings. Although initially examined on the basis of phone calls (Schegloff 1967, 1968, 1986), early research has shown that issues of identification and recognition are fundamental in initial phases of any kind of interaction (Zimmermann 1992). In unplanned, incidental face-to-face encounters, identification and recognition work is embodied in unilateral or reciprocal sighting, bodily reorientation, the mutual approach or avoidance. Based on these situated and embodied practices, interactants-to-be categorise their prospective co-participant(s). In urban, multilingual settings, they select the possibly appropriate language(s) for the encounter at hand. It is in openings that languages and their varieties are negotiated and that the mode of the encounter (e.g., monolingual vs. multilingual) is established for the time being. Thus, the initial moments of the encounter constitute an ideal locus for examining multilingualism at work (Gumperz 1982; Heller 1982; Auer 1998; Torras & Gafaranga 2002), a phenomenon that has been addressed only marginally from the vantage point of conversation analysis. The data analysed in this panel address gatherings in public space, the organisation of mobility and multiple courses of action in diverse settings of interaction—either involving co-present individuals occupied with a 'same' activity (e.g., sitting on a bench, waiting for the bus, walking the dog), or implicating individuals approaching others with a specific intent (e.g., requesting information, selling subscriptions, handing out flyers). By focusing on the first moments of such encounters in public space, this panel addresses the foundations of co-sociality and the conditions under which pro-social encounters between strangers take place.

### Contributors

Julia Bänninger & Philipp Hänggi (U. Basel)

Federica D'Antoni & Thomas Debois (KU Leuven)

Alessandro Duranti (UCLA)

Christian Heath (King's College London, t.b.c.)

Christian Licoppe (Telecom ParisTech)

# Examining the inclusivity of Indigenous languages in education

Panel

***Dr. Yumiko Ohara<sup>1</sup>***

***1. University of Hawaii at Hilo***

Inclusivity remains a question within all of the major public domains of society, including education, politics, religion, media, and business. Education, for instance, is recognized as one of the most powerful social agents responsible for instilling fundamental skills, historical knowledge, identity, and language, but, at the same time, many express skepticism about who educational institutions actually serve. In the case of language, it is therefore not surprising that education is sometimes viewed as the one of the most effective tools for excluding the rights and knowledge of Indigenous communities by suppressing their languages. Examples of this language suppression abound throughout the world, including Native American languages in the United States, Sami in northern Europe, Māori in Oceania, Ainu in Hokkaido, Jejueo in Korea, and Formosan languages in Taiwan. As Wilson and Kamanā (2006:153) assert in the case of the Hawaiian language, “Those who overthrew the Hawaiian monarchy understood that banning Hawaiian as the language of public and private schooling would exterminate the language.”

Although the UNESCO declared 2019 as the year and 2022-2032 as the decade of the Indigenous languages, linguists still point to the dire situation throughout the world as half of the world’s languages are predicted to be lost within this century. In light of these declarations and predictions, this panel will examine the inclusivity of indigenous languages in the area of education. Some research findings indicate positive effects of an educational focus on the learning of Indigenous languages in terms of academic achievement (Wilson and Kamanā 2001), identity development (Nystad et al. 2017), and overall wellbeing (Taff et al. 2018), but there are numerous language situations yet to be addressed. This panel will bring together researchers and activists focusing on indigenous languages that including Hawaiian, Ainu, Jejueo, Sami, and Ryukyuan in order to consider leading questions such as: how are indigenous languages incorporated in various levels of the educational system? Are indigenous languages a part of school curriculum? If so, to what extent is it employed as a language of instruction? What is the role of the government in terms of promoting the revitalization of an indigenous language in education? To what degree is mother tongue education seen as a part of linguistic human rights? Examination of these questions will lead to a better understanding of not only the degree to which Indigenous languages are included in education but also the necessity of ensuring their inclusion.

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# Expanding the scope of ethnolinguistic research on poeticity

## Panel

***Dr. Kuniyoshi Kataoka<sup>1</sup>, Dr. Makiko Takekuro<sup>2</sup>***

*1. Aichi University, 2. Waseda University*

Poetic language has been part and parcel of anthropological and ethnolinguistic investigations from the inception of the field (e.g. Sapir 1921). It was later developed most intensively by Roman Jakobson in his theory of poetics (1960, 1966, 1971), and subsequent lines of work have been advanced under the rubric of “ethnopoetics” (Hymes 1981, 1996; Kroskryt and Webster 2015), “poetry of prose” (Silverstein 1985, 2004; Lempert 2018), and recently, in significant affinity with “resonance” (Du Bois 2007, 2014) and “catchment” (McNeill 2003, 2005). So far, we have addressed the phenomena of poetics from a “plurimodal” perspective, which is geared toward revealing the interplay among several modes (or media) of communication through performance and artifacts. Building on these findings, the purpose of the present panel is to explore the potential of poetic investigation by extending the scope to other relevant issues such as creativity and evolutionary perspectives on poeticity.

In this panel, we will examine questions such as:

1. What social consequences ensue due to culture-specific notions of poetry and poetic performance? How do such differences affect people in respective social milieus? What needs to be done to remedy the inequality arising from the differences?
2. Poetry and poetics have often been discussed in terms of (broadly defined) creativity, whether it is norm-conforming or norm-breaking. How is creativity differentially conceptualized across cultures, and how can it be defined to incorporate seemingly diverse/contradictory conceptions?
3. Humans learn to imitate others in situated contexts, in which “poetic” structures are used as cues to make inferences about their mental states. Then what phylogenetic and ontological motivations support such an evolutionary-pragmatic perspective?

With these questions in mind, we will reconsider poetic performance—including conceptual, somatic, and physical phenomena—from ethnographic (cf. Bauman & Briggs 1990, Hanks 1989), interactional (Sawyer 1997, Silverstein 2004, Du Bois 2007), and evolutionary (Dunbar 2004, Levinson 2019) perspectives, revealing that poetics and performance are mutually constituted through discursive recursivity.

This panel aims to examine and reveal the sources and consequences of poetic performance, ranging from highly ritualized, sacred performances, to casual verbal exchanges and encounters. Specifically, we will focus on poetic practice in the media, educational institutions, public domains, and rituals in diverse communities, as well as on poetic impacts in human evolution.

Discussant: William Beeman (University of Minnesota)

# Food-in-the-making, Materiality and Sensoriality in Social Interaction

## Panel

***Dr. Sally Wiggins<sup>1</sup>, Prof. Lorenza Mondada<sup>2</sup>***

*1. Linköping university, 2. University of Basel*

How do people engage with food in social interaction? How do they not only talk about food but bodily engage with it, manipulating it, touching it, as well as eating and tasting it? What does this tell us about the sociality of food activities?

Activities dealing with food are fundamental for bio-social life, going from survival to gastronomy, from foraging to shopping in markets, from cooking at home to going to high-end restaurants — among humans but also animals. Although food has recently been attracting considerable attention in social sciences (Mintz, & Du Bois, 2002, Sutton 2010), including linguistics (Lavric, & Konzett, 2009; Gerhardt, Frobenius, & Ley, S. 2013; Szatrowski, 2014), research on interactional activities with food is still relatively scarce. While dinner talk has been abundantly studied as an exemplary form of conversation, talk and bodies at dinner, and in other activities involving food, have been much less considered.

Within the perspective of conversation analysis, on the basis of video-recorded data, and within a multimodal perspective (Goodwin, 2017; Heath 2013, Keevallik 2018, Mondada 2016), this panel deals with *engagements with food in social interaction*. It will devote a special focus on *embodied activities involving food and its materiality*. These culinary activities are explored in their diversity – such as foraging (Keisanen & Rauniomaa, 2019), buying food (Mondada 2019a, De Stefani 2011), creating dishes, cooking (Crabtree et al. 2013; Galatolo & Traverso 2005, 2006; Mondada, 2014, Mondada et al. in press), eating and tasting (Liberman 2013, Mondada, 2018), commenting on and assessing food (Wiggins 2002, 2013). All deal with corporeal engagements with the materiality of food, be in the form of manipulations and transformations of aliments, ingredients and dishes, and/or in the form of intersubjective sensorial accesses to food qualities and taste.

In this way, the panel elaborates on –beyond food itself– important topics in contemporary multimodal conversation analysis, such as embodied actions and their fine-tuned sequential organization, interactions with objects (Nevile et al. 2015), and the intersubjective dimension of sensoriality in interaction (Mondada, 2019b). These dimensions are still rarely discussed in relation to food: in this sense, the panel aims at developing a multimodal interactional praxeological approach to food, contributing to the growing interdisciplinary literature on this topic.

### Contributors

Dominique Guillo & Chloe Mondémé (CNRS)

Sally Wiggins & Leelo Keevallik (Univ. Linköping)

Emma Tennent & Ann Weatherall (Univ. Wellington)

Guillaume Gauthier & Sofian Bouaouina (Univ. Basel)

Laurent Camus & Lorenza Mondada (Univ. Basel)

Hanna Svensson & Burak Tekin (Univ. Basel)

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## Fraseología y humor en corpus multimodales

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Panel

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***Dr. María Belén Alvarado Ortega<sup>1</sup>***

**1. UNIVERSITY OF ALICANTE**

Desde una perspectiva pragmática planteamos el estudio de algunos de los hechos pragmáticos más importantes en la actualidad, la fraseología y el humor en corpus multimodales. El estudio de estos hecho a través de textos multimodales, es decir, a partir de formas en las que existe más de un código semiótico, ya sea, texto, imagen, gesto, o sonido, enriquece su análisis, ya que el interlocutor debe asumir las presunción óptima de relevancia y resolver las incongruencias existentes, todavía supone un reto mayor en la interpretación del modo irónico-humorístico.

El humor como fenómeno pragmático, que se apoya en marcas o indicadores, ha sido el objeto de estudio de numerosos investigadores (Padilla y Ruiz Gurillo (eds.) 2009) y del grupo GRIALE, al que pertenecen M. Belén Alvarado y Laura Aliaga. En el grupo de investigación GRIALE hemos desarrollado un método teórico que aplicamos a los enunciados con humor en diferentes géneros textuales, a partir de la Teoría General del Humor Verbal (Attardo, 2001). Así pues, lo que pretendemos es aplicar esas herramientas al estudio de corpus multimodales. Por eso planteamos en este panel la contribución de Belén Alvarado y Laura Aliaga, que analizan estos fenómenos en la comedia de situación y en las redes sociales.

Además, consideramos fundamental contar con la presencia de una experta en multimodalidad y significados figurados, Marta Agüero, que realizó su tesis doctoral sobre este tema en 2013. También destacamos la participación de Jorge Soto y Adrián Fuentes en el panel, que darán otro enfoque para el estudio de estos fenómenos pragmáticos en corpus multimodales.

En definitiva, consideramos que este panel tiene una gran importancia en la pragmática, ya que creemos que puede ayudar a esclarecer diferentes hechos relacionados entre sí y ver su funcionamiento en corpus multimodales.

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# From Intersubjective to Textual Meaning: Motivation for the Rise of Discourse Markers/Pragmatic Elements

## Panel

***Dr. Noriko Onodera<sup>1</sup>***

**1.** Aoyama Gakuin University

This panel explores a recently-noticed conspicuous directional tendency in semantic change (1), which is now drawing much research attention (Shinzato 2002, Narrog 2012, Onodera 2019a, 2019b).

(1) intersubjective > textual

In the last four decades of studies on semantic change, unidirectionality such as ‘from Function (Meaning) A to Function B’ has been a focus of analyses. Among numbers of hypothesized tendencies/clines, the following has been acknowledged as one robust tendency which has guided works on semantic change, especially accompanying grammaticalization.

(2) propositional > ((textual) > (expressive)) (Traugott 1982, 1989)

The last function in (2), ‘expressive’, has been later replaced by ‘(inter)subjective’ functions (cf. Traugott and Dasher 2002: 94). Tendency (2) can then be depicted as

(3) propositional > textual > (inter)subjective.

If we follow the tendency (3) in our analyses as most of us have all done, the suggested (1) marks a counterexample to (2) and (3). Is the direction “from intersubjective to textual” really a counterexample to the sturdily supported directions for decades, (2) and (3)? Our review has found that (1) “from intersubjective to textual” is not a counterexample, but was indeed proposed in an early work of semantic change (Traugott 1989). In Traugott (*ibid.*), (2) was revised as the following set of tendencies (4) because “the ordering [of (2)] appeared to be too strong” (Traugott and Dasher 2002: 94):

(4) Tendency I: Meanings based in the external described situation > meanings based in the internal (evaluative/perceptual/cognitive) described situation.      Tendency II: Meanings based in the external or internal described situation > meanings based in the textual and metalinguistic situation.

Tendency III: Meanings tend to become increasingly based in the speaker’s subjective belief state/attitude toward the proposition.

(Traugott 1989: 34-35)

Tendency III seems to depict subjectification in a more recent term. Now, if we closely look at Tendency II, it proposes the tendency from ‘internal (inter)subjective meanings’ to ‘textual’ meanings. Thus, the change “from intersubjective to textual” meaning is not a counterexample to (2), the long-supported predictable direction, but was proposed back in the late 1980s.

However, the revision as the set of tendencies (4) might have left “the problem of ordering” (Traugott and Dasher 2002: 94) pending. Therefore, our panel will address this problem by demonstrating that the change, “intersubjective > textual”, is not an exception but another facet of the plausible cline.

In this panel, there will be seven papers that illustrate the examples in English, Chinese, Italian, Japanese, Russian, Korean, and Ainu languages, all supporting the direction, “from intersubjective to textual”.

The intersubjective meanings seem to arise in nothing but dynamic human interaction such as everyday conversations. Plausible candidates that might undergo the shift “intersubjective > textual” would be discourse markers and other pragmatic elements.

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# Gendered crises?: Bringing in the voices of women in the workforce in the times of health, social, economic and other global crises

## Panel

**Dr. Mariana Lazzaro-Salazar<sup>1</sup>, Dr. Olga Zayts<sup>2</sup>**

*1. Universidad Católica del Maule, 2. The University of Hong Kong*

The ongoing COVID-19 pandemic has exposed many vulnerabilities and inequalities in the social, economic and political domains, and has brought to light a long-standing truth: women are among the most affected demographic groups in times of crises simply by the virtue of their sex (United Nations, 2020). Despite all the efforts (scholarly and otherwise) to address gender equality pre-crises, times like the current pandemic appear to rapidly deprive women of the opportunities only recently gained and threaten to deepen the gender gap even further. The focus of this panel is on *women in the workforce* in times of crises and the various impacts of health, social economic and other global crises on these women's professional and personal lives. Layoffs and furloughs, pay-cuts, changed 'work orders' (e.g. virtual work), increased family care responsibilities, including home schooling children while maintaining a full-time work schedule are only some of the challenges that the women have been reported to face during COVID-19. Anecdotal evidence from social media and grey literature suggests that that impact on women is far greater than on men, to the extent that the current pandemic is claimed to be a 'gendered crisis' (see UNESCO, 2020).

In this panel we take a broader view of the impact of crises on working women and acknowledge that at least for some women crisis times present opportunities to cross social and ideological structural barriers and to play a central role leading changes and decision-making across social domains. Women, for example, have been shown to be more likely to rise to positions of leadership in times of crisis, arguably due to their interpersonal skills and successful management of uncertainty, which has been referred to as the 'glass cliff phenomenon' (e.g. Sabharwal, 2015).

The overarching aim of the panel is to examine, through the lenses of language and communication, the role that women in the workforce play in dealing with the challenges and the opportunities of global crises. The panel showcases the multiple realities of women in the workforce drawing on empirical data from a diversity of cultural contexts, women in different professions and occupations, job roles and sectors, across age range and gender orientations. Employing a range of pragmatic approaches (e.g. narrative inquiry, discourse analysis, conversation analysis, corpus analysis), the papers in the panel examine the issues of decision-making, leadership, uncertainty, crises communication, (hegemonic) femininity, negotiation of identities, roles and responsibilities in times of crises, female power and solidarity, among others. The panel foregrounds the importance of bringing in the 'female voices' not just to rectify the gender inequalities, but to find more effective solutions and responses, and to build a more resilient world in times of crises.

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# Going Viral, Activism and Change: New Studies on Iconic Communication in a Shared World

## Panel

***Dr. Monica Cantero-Exojo<sup>1</sup>, Prof. Eduardo Urios-Aparisi<sup>2</sup>***

*1. Drew University, 2. University of Connecticut*

This panel continues the investigative approach that began in a similar fashion at the 15th International Pragmatics Conference, Belfast 2017. Within this framework of study, this panel explores how knowledge and political/social call to action is perceived, shared and used by the individual and/or social groups with diverse backgrounds across separated geographies. We believe that the term iconic communication proposed by Barker and Yazdani (2000) defines the types of communications that occur mainly in social media. The main feature of these relationships is that individuals may not share the same socio-cultural background or geographical space, but still they share experiences embedded in the verbal-visual discourse. The panel welcomes presentations on the study of iconic communication from a diversity of theoretical perspectives including Systemic Functional Perspectives (O'Halloran 2004), Semiotic Approaches (Kress and Van Leeuwen 2001) and Conceptual Metaphor theory (Lakoff 1980, 1984; Kövecses, 2010, 2020). This panel is open to research taking any perspective, but it should focus on one of the following points:

- the interaction between images and words or other modes of communication in social media.
- the present impact of social media and iconic communication in politics and especially in the enacting of social change.
- the relationship of iconic communication to the increase of online communication through different platforms in the context of the CoVid-19 pandemic and social movements: MeToo, Black Lives Matter, Global Warming and Climate Change.
- How cinema, television and the visual arts reflect on and/or disseminate discourses of social change.

In sum, this panel welcomes studies that consider the dynamics of discourse in the adaptable and multimodal context of those social media, studies that focus on the processes that lead those interactions such as framing or reframing (cf. Lakoff 2009 and Semino et al. 2018) communicative structures and intentionalities.

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# Grammar, Pragmatics and Evidentiality: a developmental perspective

Panel

***Dr. Pedro Guijarro-Fuentes<sup>1</sup>, Dr. Aoife Ahern<sup>2</sup>, Dr. Jose Amenos-Pons<sup>2</sup>***

*<sup>1</sup> Universidad de las Islas Baleares, <sup>2</sup> Universidad Complutense de Madrid*

The development of the capacity to produce and interpret utterances is closely connected to the learner's ability to consider thoughts about the linguistically encoded objects, relations, and events. Expressions of evidential meaning encode, or lead to the derivation, based on encoded meaning and inference, of the information source to which propositional content is attributed; the understanding of this kind of meaning also contributes to the ability to identify the degree of speaker certainty, and thereby, speaker commitment. The question of how evidentiality is acquired offers potential answers about the precise relationship between linguistic and cognitive development with two clear divided camps. For some, the way L1 learners use (or fail to use) language may uncover whether a L1 learner has gripped or failed to grip the underlying concepts, in this case, the links between information sources, speaker certainty and commitment. For others, it has been claimed that what L1 learners say or do not say is governed not only by what they can and cannot think about but also by the internal mechanics of language acquisition that makes the discovery of the meanings for certain expressions easier than for others. The understanding and use of evidential has been shown to develop slowly, once children have acquired linguistic expressions of false belief and uncertainty, often considered to be the main components of theory of mind (Papafragou et al., 2007). Thus, acquisition data can shed light on the cognitive architecture involved in information-source tracking in the expression and understanding of evidential meaning, theory of mind and of the linguistic means for attributing mental states.

This panel will provide a forum in which to share research on pragmatic perspectives on the acquisition and expression of evidential meaning in cross-linguistically different evidential systems, especially in language pairings where at least one of the two languages does not encode evidentiality in specialised grammatical morphology. The interest of cross-linguistic studies lies in the fact that in some languages, evidentiality is encoded in specialised morphemes, whilst others resort to processes of pragmatic enrichment to express evidentiality. Even though little is known about how evidential systems are acquired, existing research suggests that the acquisition of evidentiality poses significant challenges for learners; it can be assumed that knowledge about first, second or bilingual acquisition, due to the varying configurations of evidential meaning, will have implications on the understanding of the language faculty and its relationship to cognition. This panel offers opportunities to clarify which language internal or external factors (e.g., specific structural features, language dominance, language proximity and input) constrain the results of language learning processes.

We aim to narrow gaps in our knowledge and form connections among researchers working with different languages and learner populations. These breaches include theoretical or methodological gaps in our empirical linguistic or empirical knowledge, or areas of research, language combinations and populations that have not been fully explored. Methodologically oriented papers that adopt any particular pragmatic and linguistic framework for research on the acquisition of evidentiality in any language combination will be welcome.

# Historical Perspectives on Aggression and Rapport in English Speech Acts

## Panel

***Dr. Theresa Neumaier<sup>1</sup>, Dr. Sofia Rüdiger<sup>2</sup>***

***1. TU Dortmund University, 2. University of Bayreuth***

Starting with Austin's seminal work (1962), the idea that using language primarily means acting, i.e. 'doing something', has become generally accepted in linguistic research. Pragmatic researchers have typically investigated 'acting through speaking' on the basis of face-to-face conversation (Levinson 2017:202). However, while this is relatively unproblematic when looking at Modern English, analyses of speech acts in other periods of English are faced with a lack of comparable data. In order to solve this problem, historical pragmatics has produced a significant body of research drawing on text types considered 'speech-like', 'speech-based', or 'speech-purposed' (Culpeper & Kytö 2010:17): letters (e.g. Fludernik 2007), plays (e.g. Culpeper & Archer 2008), dialogue in other fictional texts (e.g. Fitzmaurice 2007), and court proceedings (e.g. Claridge & Kytö 2014). Still, despite this great interest, many questions remain unanswered in the field of historical pragmatics, particularly at the "level of politeness and impoliteness" (Jucker 2020:3). This panel seeks to redress this situation by placing emphasis on speech acts which are either used to create rapport or which can be considered a form of aggression.

As there is generally no one-to-one correspondence between form and function, the illocutionary forces of speech acts typically remain vague or ambiguous (see Jucker & Taavitsainen 2000:69). This problem is reinforced substantially in their historical analysis, where the determination of the perlocutionary force (the effect/reaction) is complicated by the fact that researchers have "no direct access to the speakers and original contexts of production [and reception]" (Taavitsainen & Fitzmaurice 2007:11). Nevertheless, "[w]hile historical context may not be completely recoverable, it may be approximated and reconstructed" (Arnovick 1999:12) and thus enables us to study speech acts historically.

This panel will involve a series of presenters whose work addresses the interrelational aspects of speech acts from a historical perspective and with a particular focus on aggression and rapport. We are looking for studies based on different (historical) genres, e.g. courtroom discourse, pamphlets, literary texts, sermons, etc. and which deal with speech acts which are either predominantly associated with their perlocutionary effect (i.e. as being particularly (un)pleasant for the hearer) or which are typically perceived as particularly (un)pleasant for the speaker themselves. We are especially interested in speech acts and speech act types which have been neglected in previous studies of historical pragmatics, for example, threats, refusals, or complaints (direct and indirect). The focus will be on empirical studies of speech acts and their role in the management of interpersonal dynamics and hierarchies as well as on diachronic processes related to them (such as aspects of pragmaticalization (cf. Claridge & Arnovick 2010) or attenuation (Jucker 2019)). The aim of this panel is to open up the discussion of conceptualizing aggression and rapport in a historical framework and relate this to the notion of diachronic speech act research. The panel will conclude with a discussion section led by Claudia Claridge.

# How can interpreting in mental health settings contribute to inclusion? Accuracy, neutrality, and flexibility as important professional standards

## Panel

**Prof. Leona Van Vaerenbergh**<sup>1</sup>, **Prof. Betty Gogukian**<sup>2</sup>, **Prof. Yvan Leanza**<sup>3</sup>

1. University of Antwerp, 2. University of Geneva, 3. Université Laval, Ecole de psychologie (Québec City)

Within the framework of the conference topic “The pragmatics of inclusion”, this panel aims to draw attention to the variety of settings within the area of mental health care and to investigate how interpreting and interpreters can contribute to the societal and psychomedical inclusion of patients with linguistic and cultural barriers leading to a sense of discrimination and exclusion.

Up to now little research has been conducted on interpreting specifically in the area of mental health (see e.g. Blumenthal 2016: 22-23; Tribe & Raval 2002). Nevertheless, mental health care is a field in its own right with a large variety of settings. This variety is created by the nature and severity of the disorders, the type of consultations: diagnostic consultations by means of diagnostic and psychometric tests, psychological assessment, counseling, etc., and by the participants in the consultation: the specialism of the health care provider (psychiatrist, psychologist, psychotherapist) and the age of the patient (child, adolescent, adult, elderly people) (Leanza 2015). Furthermore, the setting is determined by the institutional context: the process of a consultation in the hospital may differ from that in a private practice (Gogukian, Pereira & Fierro 2018).

For the interpreter, this variety involves a high degree of variability of contexts, situations, and interactions, and a clear definition of role frontiers with health care providers is needed. In order to contribute to inclusion, a highly professional attitude of the interpreter is required. Three important standards request particular attention and further research, i.e. accuracy, neutrality, and flexibility. The required *accuracy* relates to different levels: the linguistic interpretation, the cultural interpretation, and last but not least the interpretation of nonverbal communication features (e.g. Mudarikiri 2002: 185-186; Blumenthal 2016: 114 ff; Van Vaerenbergh 2020: 312-314). *Neutrality* is often misunderstood and confused with disengagement and detachment (Gogukian Ratcliff, 2010). Therefore, different authors (René de Cotret, Ošlejšková, Tamouro & Leanza 2017; Leanza 2017) suggest to use the term ‘multipartiality’. *Flexibility* is an important standard when interpreting is considered as a practice profession. Practice profession means that “technical skills are always applied in a dynamic, interactive social context” (Dean & Pollard 2011: 156). Flexibility is the competence of the interpreter to tailor his/her strategy in a professional way to varying contexts.

The aim of this panel is to discuss results of different research approaches, i.e. theoretical studies, survey studies and field research and to represent different disciplines with their own approach to accuracy, neutrality, and flexibility, but also to the role, the possibilities and difficulties of interpreting in the area of mental health care. We invite researchers of different disciplines to submit paper propositions on topics such as:

- Professionalism of the interpreter and ethics
- Interpreting and transcultural mental health
- Interpreting and lingua franca in mental health settings
- Interpreting nonverbal communication in mental health care
- Consecutive and simultaneous interpreting in mental health settings
- Interpreting in the context of diagnostic and psychometric testing
- The role of the institutional context
- Training of interpreters for mental health settings.

# How pandemics affect embodied interaction: covid19 and new forms of sociality

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Panel

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***Prof. Lorenza Mondada<sup>1</sup>***

**1.** University of Basel

The crisis provoked by Covid-19 and its consequences have wider impacts not only on health but also on human sociality. They raise fascinating issues about how social practices change in pandemic situations, and how they adapt and/or resist to it. This panel is interested in exploring a diversity of questions related to how pandemics affect embodied social interactions in their ordinary details.

This concerns not only how the public understands health issues related to mechanisms of contagion, and how official preventive measures are responded to by/within actual conducts. This concerns more fundamentally how interpersonal and institutional interactions, as well as ordinary relations and routine activities, can change, adapt to the situation, adopt new formats, and adjust their accountability, both in the sense of intelligibility and moral-normative legitimacy.

The panel presents the findings of the project *Human Sociality in the Age of Covid-19*. Based on a rich corpus of video-recordings of naturalistic social gatherings collected during the covid19 crisis, the papers aim at understanding both the foundations of embodied social interaction as revealed by the pandemic and the specific embodied conducts the pandemics has generated. They address how social, interpersonal, as well as formal relationships between persons coming and acting together in everyday life and work suddenly began to change. The panel will discuss the way we can draw a relation between the official instructions and injunctions of health authorities and the actual conducts of the citizens in their ordinary life. State messages were not only reproduced and circulated by other institutions but also personified by various figures of authority, and were adopted (or not) by citizens in their embodied conducts. The panel will also discuss how changed conducts raised (or not) issues of intersubjectivity and affected the intelligibility and morality of interpersonal and institutional relationships. Finally, it will discuss how change became visible in new ordinary practices – such as greeting, passing objects, coordinating actions, etc. – and how this affected the intelligibility of social relationships and the accountability of actions.

Participants to the panel (3 talks, 1h30 slot)

Mizuki Koda & Lorenza Mondada

Philipp Hänggi, Hanna Svensson, Julia Bänninger

Sofian Bouaouina, Guillaume Gauthier, Burak Tekin

# How vague and ambiguous are vagueness and ambiguity?

## Panel

**Dr. Ilaria Fiorentini<sup>1</sup>, Dr. Chiara Zanchi<sup>1</sup>**

*1. University of Pavia*

This panel explores the relationship between *ambiguity* and *vagueness*. Along with *fuzziness/indeterminacy* and *generality* (Zhang 1998), both concepts convey incomplete knowledge (Denison 2017: 293) and have been distinguished as follows: Ambiguous expressions carve up *multiple* discrete regions in the conceptual space, whereas vague ones select a *single* region with *blended boundaries* (Wasow 2015: 32). Furthermore, ambiguity is understood to pertain to different linguistic levels, while vagueness only affects the lexicon. Finally, vagueness purportedly correlates with inherent indeterminacy that can be mitigated or intensified, whereas ambiguity has been considered responsible for misunderstandings that need to be resolved (Piantadosi et al. 2011 propose an opposite view; for a discussion, see Magni 2016).

Nonetheless, the relationship between ambiguity and vagueness is more complex than it initially appears. First, there is little terminological consensus on imprecise/unspecified language. Second, although ambiguity is usually regarded as a *trigger* of language change, it can also be considered a *result* of change, whereas vagueness enables unconscious language change (Denison 2017). Third, polysemy has been variably described as a case of ambiguity, of vagueness, and as the place where the two concepts are mostly confused (Tuggy 1993). Fourth, both ambiguity and vagueness can occur accidentally or intentionally, and may be exploited or avoided through purposeful communicative choices. Finally, when deliberately chosen, ambiguous and vague expressions are productive in specific textual genres (Cutting 2007).

The contributions will discuss the relationship between ambiguity and vagueness (i) as a terminological/theoretical issue, (ii) in diachrony, and (iii) in relation to language use and users. The following topics will be addressed:

- Can we differentiate between ambiguity and vagueness, and if so, how? Is their distinction merely terminological?
- On which linguistic levels do ambiguity and vagueness operate?
- What role does ambiguity and vagueness play in language change?
- What role does context play in ambiguity and vagueness strategies?
- What are the effects of ambiguity and vagueness on communication outcomes? When are ambiguity and vagueness efficient and/or tolerable?
- What is the addressee's role in interpreting ambiguous/vague message?
- When ambiguity and vagueness are intentional, how are they used in manipulative discourses? Are they particularly exploited in specific textual genres?
- What are the possibilities offered by corpora for the study of ambiguity and vagueness?

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## Humour in interaction

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### Panel

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***Prof. Leonor Ruiz Gurillo<sup>1</sup>***

1. UNIVERSITY OF ALICANTE

Humour is a multifaceted phenomenon that relies on human attributes such as perception, cognition and emotions. It is an everyday reality and occurs in all sorts of contexts and, for this reason, humour is a subject that has awakened the interest of scholars from a wide variety of disciplines, and, consequently, studies on humour have been carried out in different fields of science such as linguistics, sociology, psychology, education or medicine, to name a few.

In particular, there is a burgeoning interest in humorous discourse from a linguistic and interactive perspective and research on this issue has brought fascinating results (see Norrick & Chiaro, 2009; Chovanec & Tsakona, 2018; Yus, 2018; Attardo, 2019; Ruiz Gurillo, 2019). In this vein, this panel deals with the role of humour in different interactive settings. Contributions to this panel will take a pragmatic angle when analysing different interactive humour genres and they will show that humour is an intrinsically human phenomenon based on ambiguity that crosses many lines and boundaries, including gender, age or ethnicity.

In this panel, we welcome linguistic (and especially pragmatic) approaches to humour, which consider any of the aspects listed below, or other aspects not mentioned:

- Gender and identity construction through humour in interaction
- The development of children's verbal humour
- Humour and linguistic disorders
- Communicative strategies in interactional humour
- Humour in social networking sites (Facebook, Twitter, Instagram...).
- Humour in comments (to social networking site entries, to videos, to pieces of news...).
- Humour in instant messaging conversations.

Scholars we encourage to participate:

- Larissa Timofeeva Timofeev: Timofeeva@ua.es
- Belén Alvarado Ortega: belen.alvarado@ua.es
- Salvatore Attardo: Salvatore.Attardo@tamuc.edu
- Neal Norrick: neal@norrick.de
- Delia Chiaro: delia.chiaro@unibo.it
- Ana Mancera Rueda: anamancera@us.es
- Helga Kotthoff: helga.kotthoff@germanistik.uni-freiburg.de - Esther Linares Bernabéu: Esther.Linares@ua.es

# Ideology and language in health discourses and health care interactions

Panel

***Dr. Jana Declercq<sup>1</sup>, Dr. Gilles Merminod<sup>2</sup>***

***1. University of Groningen, 2. University of Lausanne***

This panel addresses how ideology comes into play in health care interactions and/or in discourses about health. We define ideology as assumptions, expectations and frames that allow individuals to make sense of what is going on beyond the sole here-and-now of a single event, beliefs which contribute to the realisation and interpretation of individuals' actions (Hanks 2005). We focus on two kinds of ideologies in the context of health discourses. First, we examine language ideologies, e.g. of what interaction in health care should look like. For instance, the asymmetry in communication between doctor and patient is often problematized, in favour of a more equal, patient-centred approach, in communication training in health programmes. However, there may be "good organizational reasons for what appears to be medical dominance" (Pilnick and Dingwall 2011: 1378), because of the topic and tasks of medical interactions, and that patients co-construct the relationship as asymmetrical. Likewise, number of health campaigns opt for communication strategies based on a virtually acontextual vision of decision-making (Merminod 2020), echoing the "view of communication as the public 'airing' of ideas that started out as privately conceived and individually owned" (Duranti 2005: 411).

Secondly, health discourses are shaped and shape ideologies of health and illness (Jones 2013). Being healthy or ill is more than the biomechanical reality of viruses or traceable tissue injury (Briggs and Hallin 2018; Declercq 2018). It also entails our shared understandings and evaluations of what constitutes as health and illness; of particular illnesses; and of how treatment should be approached. These understandings and assumptions can be an important site of friction in health discourses and interactions. Health and illness are sometimes understood differently in the public sphere than in the medical world; illnesses, treatments and patients (groups) can come with stigma or taboo. As these understandings and evaluations are essentially discursive, a linguistic/language perspective is crucial here too.

Gaining an understanding of how ideologies shape health discourses and health care interactions, as created, regimented by and sustained in communities of patients, health care professionals and other relevant professionals, and academics, thus is important, and can contribute to solving some critical issues in health care.

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# Im/politeness norms in online affinity spaces

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Panel

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***Prof. Pilar Garces-Conejos Blitvich<sup>1</sup>, Prof. Marta Dynel<sup>2</sup>***

*1. University of North Carolina at Charlotte, 2. University of Lodz*

Social media support the emergence of different kinds of relationships, associations, and online communities based, among others, on shared interests, identities, and a sense of belonging different from traditional groups like family, friends, and geographically based communities; social media also foster global communicative connectivity and blur the lines between different types of media an on/offline engagement. Against this backdrop, notions of what constitutes an online community and, fundamentally, doing normativity therein, for instance regarding what constitutes behavioral in/appropriateness (conceptualized as im/politeness), are of crucial interest to digital media studies. To advance the field, it has been suggested that digitally native conceptualizations such as *affinity spaces* (Gee, 2005) need to be applied. Gee defined affinity spaces as semiotically mediated social spaces characterized by users' common endeavor, a shared space where people affiliate with others based on their shared activities, interests, and common goals, as well as a place where informal learning happens.

To add to this line of research, the focus of the proposed panel is the pragmatics and metapragmatics of im/politeness norms in online affinity spaces. Among others, attention is paid to norm negotiation within and across online affinity spaces, where first-order evaluations and jointly negotiated norms (see e.g. Eelen 2001; Locher & Watts 2008) play a crucial role. As Bousfield (2010) rightly observes, norms are a matter of social conventionalisation. The norms which determine the perception and reception of im/politeness may be local, situational, personal, and cultural (Culpeper 2008). However, in online affinity spaces, the distinctions between these categories become blurry. The different norms affect one another and guide users' norm negotiation and evaluation both within and across communities engaging in different types of practices, sometimes becoming the foci of metapragmatic discussions (see e.g. Dynel & Poppi 2019; Garcés -Conejos Blitvich & Lorenzo-Dus, 2010; Graham & Dutt 2019).

Of special interest to the panel is the negotiation of emerging norms in online affinity spaces and the role im/politeness plays in creating and maintaining them, for example how aggressive communicative behaviours are used to challenge and restore norms (Spring et al., 2018). The fleeting nature of many online communities, the different constraints on interactional behavior afforded by the digital medium, and context collapse (Marwick & boyd, 2011), among others, are reflected in normativities that are in flux and are sometimes developed ad hoc. As regards established online communities, we are also interested in how norms and abiding by them are associated with the identity of a (core/peripheral) group member, and how norms are related to moral judgements of the ingroup versus the outgroup (Angouri, 2016). These issues become even more relevant from a *global* (Li & Jung, 2018) perspective when the discursive struggle about norms of in/appropriateness (im/politeness) is viewed through a multicultural, translanguaging, polylinguaging angle (Androutsopoulos, 2015; Sultana et al., 2015).

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# Impoliteness in Intercultural Encounters

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Panel

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**Dr. Vahid Parvaresh<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>**

***1. Anglia Ruskin University, 2. Dalian University of Foreign Languages & Hungarian Academy of Sciences***

While impoliteness has long been a major topic of interest in the field of pragmatics, in our view further research is due to investigate its operation in intercultural encounters. There are various reasons why such an endeavour is timely, including the following:

- As an academic concept, ‘culture’ has recently undergone some significant developments, and it is fundamental to revisit intercultural impoliteness in light of such developments. For instance, it has been recently argued that culture encompasses “practices mediated by symbolic systems of various kinds across various social and historical contexts” (Kramsch & Zhu, 2020, p. 1).
- With the increasing dominance of social media and the drastic changes that this dominance has introduced, we have been witnessing a dramatic increase in “incompatibility, conflict, aggression and even harassment” (Parvaresh, 2019, p. 79). It is particularly intriguing to consider the ways in which such changes influence perceptions of impoliteness.
- The rise in people’s movement across borders has not necessarily always resulted in more harmony but rather in an increase in some forms of derogatory and discriminatory language (see Musolff, 2019).

It is therefore vitally important to devote more attention to the investigation of the intersection between the notion of culture, or culturally-informed understandings, and impoliteness evaluations.

The contributions to this panel address, in one way or another, instances, or rather perceptions, of impoliteness and offence in intercultural settings, either in face-to-face encounters or in more virtual and Internet-based forms of communication. The panel as a whole serves to offer an insight into both culturally informed ‘practices’ as well as culturally informed ‘perspectives’. While the former are “the visible or directly observable components of culture”, the latter “are hidden and need to be inferred” (Spencer-Oatey & Kádár, 2016, p. 85).

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# Inclusion and Communicative Competences across Contexts

## Panel

**Dr. Antonia Krummheuer<sup>1</sup>, Dr. Niklas Norén<sup>2</sup>, Dr. Mike Clarke<sup>3</sup>, Prof. Friederike Kern<sup>4</sup>**

**1.** Aalborg University, **2.** Uppsala University, **3.** University College London, **4.** Bielefeld University

Young people living with communicative disabilities, their family members and support networks often report frustration at the fact that young people's communicative competence can be diminished or lost when they transfer between contexts involving different communication partners (e.g. transitioning from home to school). This change can fundamentally challenge their participation and inclusion in new contexts.

In the last decades, a growing body of interactional research has examined *atypical interactions* which refers to social interactions "where one or more participants have a communicative impairment and where that impairment is evident in consequential ways within the interaction." (Wilkinson, 2019, p. 281). A central concept explicitly and implicitly taken up in these studies is the notion of *communicative competence*. The studies emphasize the need for a more situated, multimodal and practice-oriented concept of communicative competence that recognizes competence as an interactional achievement rather than a set of skills that belong to individuals (Clarke & Wilkinson, 2013; Goodwin, 2004; Maynard & Turowetz, 2017). This perspective enables insights into what competence may mean in communication involving people with limited communication means, and promises a deeper understanding of *inclusive practices* (as a pedagogical or participatory concept) and how they can be fostered within and across activities and settings.

In this panel, we will revisit the concept of communicative competence, especially in the field of atypical interaction, from the perspective of inclusion. We will discuss whether and how a situated, multimodal and practice-oriented approach can help to understand and inform inclusive practices.

- How can interactional studies inform concepts of communicative competence?
- How can a multimodal and interactional understanding of communicative competence be informed by or applied to practice?
- How can a multimodal and interactional understanding of communication competence inform the use or design of communication technologies?
- And, especially, how can this concept be used to understand and foster communicative competences and inclusion of people with limited communication means across contexts?

The panel is organized in 2 x 90 minutes session

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# Inclusion and Exclusion in the Discourse on Covid-19

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## Panel

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***Dr. Bettina M. Bock<sup>1</sup>, Dr. Kristin Kuck<sup>2</sup>***

***1. Universität zu Köln, 2. Magdeburg University***

The rapid spread of the previously unknown coronavirus SARS-CoV-2 has led to political decisions in many countries which have had a profound impact on the lives of all people in societies. In the public discourse on the Covid-19 pandemic these political decisions and their consequences for certain social groups are vividly discussed. The panel aims at investigating and (critically) discussing facets of inclusion and exclusion in the public discourse by the means of discourse linguistic analysis. The discourse on Covid-19 is taken as exemplary object of investigation, because this global discourse seems to allow general insights into the social standing of groups and linguistic practices of positioning and of speaking about social groups (that may differ from society to society).

The analysis of linguistic means in discourse can provide insight into unexpressed, stereotypical knowledge, which is presupposed as shared and commonly accepted knowledge and therefore does not need to be verbalised. Discourse is understood to be the discussion of a topic by larger social groups, which is reflected in texts of various kinds, not only reflecting the attitudes of those involved in the discourse, but at the same time guiding the future handling of the topic.

Subjects of talks in the panel may address but are not limited to the following research questions:

- In which way do social groups that are otherwise often marginalized in media discourse, gain visibility in the Covid-19 discourse (for example people with disabilities, elderly people)?
- How is the differentiation between groups of people who need to be protected to a greater extent than others (so-called “risk groups”/people at higher risk for severe illness) linguistically represented, and which social groups are made a subject of discussion?
- Which discourse topics are in which way linked to aspects of gender, age, ethnicity or social origin, and which stereotypes emerge if applicable?
- What similarities/differences between Covid-19 discourses in different languages and countries can be identified by contrastive discourse analyses?
- In which way do the protests around Covid-19 reflect inclusion or exclusion of certain groups? How do protesters linguistically construct their social position?
- Which lexical features and metaphors shape the discourse, and how do they reflect inclusion or exclusion?
- Which topoi are used in arguments regarding Covid-19 measures, especially concerning lockdown and curfew rules in general and for certain social groups?
- What insights does the discourse on freedom vs. health protection provide regarding the inclusion or exclusion of groups in societies?

We invite scholars working on one or more of the above-mentioned aspects to participate in our panel.

As there is lively pragmatic research activity related to Covid-19 (corpus collections in several languages, popular scientific information series on neologisms in this discourse, an ongoing essay-project of the scientific journal *Aptum*, edited by Kersten S. Roth and Martin Wengeler) we look forward to reaching a broad international community of possible contributors.

*Invited speakers:*

Hanna Acke, Turku

Charlotta Seiler Brylla, Stockholm  
Kersten Sven Roth, Magdeburg

# Inclusive communication at University and Tertiary Education Level

## Panel

**Prof. Christiane Hohenstein**<sup>1</sup>, **Prof. Magdalene Lévy-Tödter**<sup>2</sup>, **Ms. Petra Stemmer**<sup>3</sup>

**1.** Zurich University of Applied Sciences, **2.** FOM – University of Applied Sciences Hamburg, **3.** KDA in cooperation with University of Cologne

The panel addresses ‘inclusive communication’, its linguistic and institutional (pre)conditions, as a part of pragmatics. By ‘inclusive communication’ we understand an approach uniting hitherto different fields, e.g. efforts in barrier-free communication, Universal Design, gender-equal language, easy-to-read language, and aspects of intercultural communication in an interdisciplinary and transformative way, that includes communicative requirements of persons with impairments and/or special needs.

Structures for the improvement of ‘Diversity’ and ‘Inclusion’ have been established at universities and institutions of tertiary education since the late 1990s. Nowadays, they form part of a ‘Third Space’ sector of activities in educational administrations which is continually growing. This means that institutionalization is advanced, while equal opportunities are yet to be realized in curricula in terms of inclusive environments for teaching, learning, and interacting for students and staff.

Many empirical studies have been carried out in the fields of social sciences, sociology, educational science, and organizational pedagogy, in order to promote equal opportunities at universities. While these approaches facilitate a holistic view of organizational issues such as an inclusive corporate culture, the focus of research rarely has been on *communicative support*, activities, and programs. It may be surprising, too, that hardly any analyses of relevant aspects regarding students with disabilities have been carried out in collaboration with linguists or sociolinguists. Topics of linguistic interest include e.g. emotional work associated with non-visible, speech and hearing impairments, ‘coming out’ as a speech act, language attitudes, easy-to-read and plain language, technological facilitation, the discourses of inclusion, narratives of self-perception, and perception by peers, and (linguistic) resources of students with visual and hearing impairments (e.g. multilingualism, heightened capacities).

The instruments of pragmatics and sociolinguistics are offering a basis for analyzing internal and external barriers to communication in university and tertiary education. Research into institutional communication and academic talk, discourse and conversation analyses, applied and clinical linguistics may highlight pathways to inclusive communication. In turn, this may improve the situation for all students.

Contributions to the panel will address resource-based linguistic approaches to the agency of persons with visual and hearing impairments in universities and tertiary education, analyses of academic discourse, multimodal communication, and easy-to-read language. The discussion will be open to further aspects.

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# Indexing Exclusion through Style

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## Panel

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**Ms. Cornelia Bock<sup>1</sup>, Dr. Florian Busch<sup>2</sup>, Dr. Naomi Truan<sup>3</sup>**

**1.** Universität Hamburg, **2.** Universität Halle-Wittenberg, **3.** Universität Leipzig

There is no inclusion without exclusion. Our panel tackles the dynamics of inclusionary and exclusionary practices from a sociolinguistic perspective, i.e. one that investigates stylistic choices in interaction, understood as the shaping of utterances from a pool of socially meaningful semiotic resources (Eckert 2000; Coupland 2007; Selting 2008). Twenty years after the first thematic issue of the *Journal of Sociolinguistics* on new research on sociolinguistic style and stylization (Rampton 1999), we propose to reexamine stylistic practices through the lens of exclusion.

The distinctiveness of performable signs is the foundation of social identities. Social actors either align with social values and categories (a process that can be summed up as ‘adequation’), or they highlight differences and non-belonging through style (known as ‘distinction’) (Bucholtz & Hall 2005). As social actors index exclusion, they perform activities of social dis-alignment in micro-level interactions on the one hand, and distance themselves from social stereotypes at macro-level of discourses on the other (De Fina 2013; Spitzmüller 2013). Sociolinguistic style is thus inevitably an ideological matter, as it presupposes “an interpretation of the social world and of the meanings of elements within it, as well as a positioning of the stylizer with respect to that world” (Eckert 2008: 456). Style, finally, reveals how these positions are made valid in a given community of practice—in other words, the metapragmatic ideologies attached to them—, either through contextualizing effects of stylistic features in use or through explicit meta-discourse shaping stylistic awareness and social enregisterment (Silverstein 2003; Agha 2007).

Our panel focuses on two aspects regarding the exclusionary dimension of stylistic practices: First, what semiotic means do social actors use to presuppose and/or entail exclusion through style and stylization? Second, on which ideological assumptions are these choices perceived, rationalized, justified and/or contested as exclusionary?

The aim of the panel is to bring together scholars from different fields working on social style and interaction, in order to uncover general and specific patterns of exclusionary styles in a wide range of sociocultural lives. The papers presented here range from Interactional Sociolinguistics, Conversation Analysis, Interactional Stylistics, and Metapragmatics dealing with these questions on all structural levels of language.

We are happy to have Scott F. Kiesling as a discussant.

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# Individual differences in pragmatics

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## Panel

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***Prof. Diana Mazzarella<sup>1</sup>, Prof. Sandrine Zufferey<sup>2</sup>***

*1. University of Neuchâtel, 2. University of Bern*

Speakers vary in their ability to use and interpret language in social contexts. However, the existence of individual differences represents “an inconvenient truth” (Kidd, Donnelly & Christiansen, 2018) for experimental approaches to the study of pragmatic competence. While individual variability is undeniable, its systematic investigation is far from being attained. This panel explores the question of individual differences in pragmatics and its theoretical and methodological implications.

Research on individual differences plays a crucial role in identifying the *social* and *cognitive* skills underpinning pragmatics. Much research has focused on the role of cognitive skills - e.g., structural language, Theory of Mind, executive functions - but the contribution of social factors, such as education or socioeconomic background, is still underexplored (but see Di Paola et al., 2016; Taguchi, 2012; Zufferey & Gygax, 2020).

Furthermore, research on variation in the mechanisms of pragmatic processing raises foundational issues on the very nature of pragmatics, including the question of whether pragmatics is a unitary system. For instance, to interpret the variation in findings with ASD population, Andrés-Roqueta and Katsos (2017) put forward a distinction between ‘linguistic-pragmatics’ and ‘social-pragmatics’. While the former would rely on structural language and competence with pragmatic norms, the latter would also require Theory of Mind abilities.

Finally, the study of individual differences opens up important methodological challenges. Crucially, it highlights the need to devise tests of pragmatic and related skills that are suitable for correlational research, yielding sufficient variance while tapping specific abilities (for a discussion, see Matthews, Biney & Abbott-Smith, 2018). The panel aims to bring together linguists and psychologists whose work on the socio-cognitive foundations of pragmatic skills can shed new light on the interplay between these theoretical and methodological issues.

We encourage submissions addressing the topic of individual differences of pragmatic competence in children, learners and adults.

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# Influencers & ‘fans’: The pragmatics of affect & hate in the construction of social media celebrities

Panel

***Prof. Alexandra Georgakopoulou<sup>1</sup>, Prof. Pilar Garces-Conejos Blitvich<sup>2</sup>***

*<sup>1</sup> King’s College, <sup>2</sup> University of North Carolina at Charlotte*

According to Freberg et al. (2011), social media influencers (SMIs) constitute independent third-party endorsers or opinion leaders who can shape audience attitudes using blogs, tweets, and other social media. Communication strategies are paramount in the phenomenon of SMIs who often engage in self-presentation and self-branding through the creation of rich multimodal narratives of their personal, everyday lives so as to increase their visibility and numbers of followers (Khamis et al., 2016). The relation between their self-brand and followers is essential to extending their influence (Dhanesh & Duthler, 2019). Currently, many companies recognize the numerous opportunities to promote their brand or organization that forging alliances with SMIs can create (Neilsen, 2013). Influencers are, therefore, increasingly being approached by brands to promote products: a practice commonly called influencer marketing. Similarly, the platforms themselves incentivize use and retention of the influencers’ (and their fans’) attention economy, by granting them privileges akin to those of MVPs (Most Valuable Players).

Due to SMIs’ importance in the social media landscape, their online practices have received much attention from a variety of disciplines, including studies of marketing, public relations, psychology, etc. From a sociological and cultural studies perspective, the analysis of influencers has mainly focused on: structures of social media & the cultural logic of (micro)-celebrity; self-branding practices; questions of gender, immaterial, affective labor & the monetization of the everyday (e.g. see, Abidin 2018; Gamson 2011; Hearn 2017; Jerslev 2016; Keller 2015; Marwick, 2016). Perceptions & practices of creating authenticity, accessibility, relatability and connectedness with followers/fans’ have also received special consideration, as SMI–brand collaborations may result in tensions for SMIs’ authenticity management (see Audrezen et al., 2018).

Despite the key-role that language (along with other semiotic modes) plays in the construction of the identity of SMIs & the strategies they mobilise in marketing their products and themselves, scant scholarship has looked at the phenomenon from a (multimodal) discourse analytic/pragmatic perspective (see Brian et al., 2012; Georgakopoulou forthcoming; Parhankangas & Renko, 2016; de Aquino Carlson, 2017; Riikonen, 2020).

This panel seeks to fill in this gap by bringing together discourse-focused & pragmatics work, from different methodological and analytical perspectives, that scrutinizes the broad theme of multimodal resources deployed by SMIs for self-presentation & their role in signalling relations both of affect/fandom and of the increasingly prevalent phenomena of backlash, hate, flaming and cancelling directed at them. More specific topics that we would expect to be addressed include but are not limited to:

- The role of audience & participation in the creation of affect and/or hate & cancel culture
- Linguistic & pragmatic markers, strategies, & norms of ‘relational work’ between SMIs and networked audiences
- Specific (remediated or emergent) SMIs’ genres, conventionally associated with affect or hate.
- Rhetorical strategies & persuasion in connection with (self)-branding & marketing
- The role of experiential, evaluative, morality-based & affective language
- Markers and resources for doing authenticity, credibility, and relatability

# Interactional dynamics in remote dialogue interpreting

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## Panel

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**Dr. Esther de Boe**<sup>1</sup>, **Dr. Jelena Vranjes**<sup>2</sup>

**1.** University of Antwerp, **2.** UGent

In a short time, technology has profoundly changed the ways in which we communicate. Especially since the outbreak of the Covid-19 crisis, remote communication has seen a massive increase in all contexts. In dialogue interpreting settings, the use of remote interpreting (RI) by telephone and video link increases accessibility of public services to non-native speakers. Assessing its efficiency is therefore essential to ensure inclusion of all citizens.

When communication is mediated by an interpreter by means of RI, this adds up to the already complex character of the communicative event. Since the interpreter takes a turn at talk after each primary participant's turn, interactional issues, such as overlapping speech, are likely to have an even stronger disruptive effect on the communication than is the case in monolingual events. Evidence-based research on RI indicates that such disruptions are primarily related to the reduced possibility for synchronization of interaction (Wadensjö, 1999). Recent research focusing specifically on interaction management (Davitti, 2018; De Boe, 2020; Vranjes & Brône, 2020) suggests that in remote dialogue interpreting, smoothness of interaction is affected. This is mostly due to reduced visual access, which impinges on the use of nonverbal resources (such as gaze and gesture) to manage the conversational flow. These outcomes call for a more granular, micro-analytical investigation of the ways in which interaction management is accomplished in RI. Since smoothness is a decisive factor in participants' satisfaction with communication, it is of vital importance to further investigate which factors contribute to realising fluent interaction management, as well as the role of visual access in these dynamics.

This panel brings together evidence-based research contributions aimed at examining interaction management (turn transitions, negotiation of meaning, repair, backchannelling behaviour, a.o.) in RI by telephone and video link. All papers use micro-analytical approaches, based on data derived from authentic as well as experimental settings (including simulations and eye-tracking experiments), in various contexts of spoken language remote dialogue interpreting. In sum, the empirically grounded insights from these studies will make a contribution to the burgeoning research on the complex conversational dynamics of remote dialogue interpreting.

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# Interactional Frames and Language Resource Development

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## Panel

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**Prof. Kyoko Ohara<sup>1</sup>, Dr. Miriam R. L. Petrucci<sup>2</sup>**

**1.** Keio University, **2.** International Computer Science Institute

*A second and equally important kind of framing is the framing of the actual communication situation... We have both cognitive frames and **interactional frames**, the latter having to do with how we conceptualize what is going on between the speaker and the hearer, or the author and the reader.* (Fillmore 1982: 117)

Motivated by Fillmore's characterization of interactional frames (1982:117), the goal of this panel is to bring together theoretical linguists working in pragmatics with frame semanticists, creators of FrameNet-inspired lexica (Ruppenhofer et al., 2016, Boas 2009) and constructicons (Lyngfelt et al., 2018), as well as developers of real world applications. The panel will provide a forum to discuss the importance of the role of interactional frames in human language understanding as well as the challenges and consequences of representing Fillmore's *interactional frames* in resources based on Frame Semantics and Construction Grammar.

Participants on the panel include theoretical linguists and, importantly, developers of both FrameNet-type lexical and grammatical resources, i.e., constructicons. Their combined scholarship in pragmatics, as well as their contributions to Frame Semantics and real world application development (e.g., Fischer et al., 2020), set the stage for a vigorous discussion of the role of interactional frames in the development of FrameNet-type resources. Adopting a very broad view of pragmatics, Östman's paper takes a discourse-pragmatic perspective on interactional frames. The other papers in the panel address aspects of interactional frames in different genres and languages or for different linguistic and computational purposes. Ohara and Petrucci's presentation considers the interactional frame as mediating between author and reader in the opening of *The Little Prince* in English, Japanese, and Hebrew. In another contrastive work, this one about German particles and their corresponding constructions in Brazilian Portuguese, Czulo and his colleagues propose the *pragmatic frame* as a superordinate category that includes the interactional frame. Boas and Gemmell discuss the implementation of the interactional frame in an online frame-based lexicon for German. Langedijk and Fischer study human-robot interaction for toasting and discuss the interdependence between situational elements, interactional knowledge, and cultural phenomena.

After the presentation of all the papers, the organizers will jump-start a broad discussion about whether pragmatic frames should be distinguished from interactional frames and how to implement interactional frames in language resources to pursue the insight in Fillmore (1982).

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# Interactions in the process of instructing and learning Geido: Multimodal analysis of Japanese traditional and martial arts

## Panel

***Dr. Seiji Nashio<sup>1</sup>, Dr. Ikuyo Morimoto<sup>2</sup>, Dr. Yasuharu Den<sup>3</sup>***

***1. Hiroshima University, 2. Kwansei Gakuin University, 3. Chiba University***

This panel aims to explore a new research field in interaction studies, namely, “interaction in *Geido*. ” The purpose is to understand how language and bodily conduct are intertwined to organize instructions in *Geido* and, more specifically, how the cultural aspects of *Geido* are observable in this organization.

*Geido* is a generic term encompassing Japanese martial arts (*Judo*, *Kendo*, *Taido*, etc.), musical arts (*Shamisen*, *Koto*, etc.), and other arts derived from Japanese culture (*Sado*, *Kado*, etc.). These have been inherited and schematized from generations, based on Japanese ideologies and sensibilities. The central idea of *Geido* states that its purpose is not only to practice techniques but also to cultivate a way of life. Thus, an analysis of *Geido* practices helps us in understanding how language and body transform through social knowledge within social interaction, and in finding a philosophy penetrating into the Japanese social manner of action. From these perspectives, this panel tries to explore how *Geido*’s philosophy is manifest in its practice, particularly by focusing on the process of instructing and learning it.

The recent rise of multimodal analyses in pragmatics, conversation analysis, gesture studies, etc. (e.g., Streeck, Goodwin, & LeBaron 2011, Haddington, Mondada, & Nevile 2013) provided us with novel insight into the organization of language and body in our daily activities. The organizers also conducted a panel in the previous conference, titled “Interaction in *Budo*,” where they contributed to research on interactions through multimodal analysis of the interactive instructions in Japanese martial arts. However, new concerns emerged that were not addressed in the previous panel. One such concern was that instructions in *Budo* comprised clips from actual performances of the art, and learners often copied the move of the instructor. Such clips were presented repeatedly as a reference by the instructor and copied repeatedly by all participants, constituting a kind of *format*. Similarly, when we shift our attention to other traditional arts such as *Sado* and *Shamisen*, we observe similar practices.

Thus, we can presume that the methods of instructing and learning via such formats are Japanese-specific and common to Japanese martial and traditional arts. This widens our focus on traditional arts apart in general, *Geido*, to investigate how particular formats comprise multimodal instructions in each *Geido* style.

The presenters in this panel have analyzed video data capturing practices of instructing *Geido* such as *Nōgaku* (classical music dramas), *Taido* (striking martial art), *Jiu-jitsu* (grappling martial art), *Shamisen* (three-stringed musical instrument), *Nihon buyo* (classical dance performances), and *Sado* (tea ceremony). Based on detailed micro-analyses of language and bodily conduct used in these activities, they have elucidated several aspects of organization in *Geido* practices at both micro and macro levels. These include: i) how practitioners coordinate their movements in space and time based on shared expectancies and understanding of the sequence of movements; and ii) how each style reflects a unique Japanese philosophy through such coordination.

# Interpreter-mediated communication in clinical settings: societal needs, communicative challenges, therapeutic potentials

Panel

**Prof. Charlotta Plejert<sup>1</sup>, Dr. Peter Muntigl<sup>2</sup>, Prof. Claudio Scarvaglieri<sup>2</sup>**

***1. Linköping university, 2. Ghent University***

Due to rapidly rising mobility and migration, many countries face the challenge of dealing with increasing ethnic, cultural and linguistic diversity (i.e., *societal superdiversity*) and are called upon to find new and innovative ways to facilitate communication between different language groups and, at the institutional level, to provide adequate social services to individuals. Essential services such as professional health care interpreting have considerable beneficial effects for migrants, such as reducing patient compliance and the risk of medical errors and improving comprehension and clinical outcomes (Karliner et al. 2007, Weber et al. 2016). A growing amount of research has shown that interpreters do not merely act as language conduits (Wadensjö, 1998), but as participants of interaction who may change the course of the interaction by introducing new actions that may lead the conversation down a different path (Bolden 2018; Bot 2005; Raymond 2014a,b; Davitti 2019). Thus, interpreters may influence the communication process and affect aspects as important as the power dynamic between the participants (often supporting the role of the medical expert - Hsieh 2010, Davitti 2019) and participants' agency (Majlesi & Plejert 2018: 147). A few studies have begun to explore interpreters' use of verbal and non-verbal resources in interpreter-mediated psychotherapy (Bot 2005, Storck & Brakemeier 2017, Ticca 2018, Vranjes et al. 2019), and in dementia assessments (Plejert, et al., 2015; Majlesi & Plejert, 2018), but we still lack a clear picture of its effects on the communicative process (how does interpretation affect interactive practices and the sequential organization of the clinical activity at hand?) or its outcome (how is interpretation an asset, how is it problematic?).

This panel showcases new interaction-focused work on IMC by bringing together experts from an international community. The papers explore a range of different clinical contexts such as neuropsychological assessments (tests of cognitive performance of a patient) doctor-patient consultations and psychotherapeutic treatments. These papers draw from discursive methods that focus on micro-processes of social interaction (such as conversation analysis, discourse analysis, multimodal interaction analysis or discursive psychology) to examine a range of important issues such as: how epistemic brokering in IMC may influence interactional trajectories or the assessment process as well as the validity of the outcome of testing procedures; how threats to the patient's face and aspects of stigma are dealt with; how IMC with migrants changes over time, in different institutional settings and how these findings can have important implications for interpreter training. Anna Claudia Ticca and Jelena Vranjes will contribute papers. Galina Bolden agreed to act as discussants for this panel.

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# Investigating participation and engagement in learning contexts: Tracing evidence of inclusive practices from a micro-analytical perspective

Panel

***Dr. Clelia König<sup>1</sup>, Mr. Revert Klattenberg<sup>2</sup>***

***1. Universität Koblenz-Landau, 2. Universität Hildesheim***

There is a growing consensus that learning opportunities, generated through participation in meaningful interactions, are a central component of educational success (e.g., Gardner, 2019). The need for such learning opportunities, in turn, affects discourse in that participants have to be able to “use interaction as a tool for mediating and assisting learning” (Walsh, 2011, p. 21). Interaction itself, however, can be severely hampered by learners’ lack of engagement and the limited extent of their participation. Against the background of increasingly diverse learning environments, there is then a growing need for investigations into practices which enable active participation and encourage greater discourse involvement.

The panel aims to contribute to developing an understanding of ‘inclusion’ from a data-driven, micro-level perspective – that is, as a mutually accomplished and situated phenomenon surfacing in participants’ interactional practices. The focus is, then, on talk-in-interaction in educational settings, and especially on tracing the evidence of participants’ ‘inclusive practices’. These practices are defined as language use and other multimodal resources (e.g., prosody, body positioning, gestures, gaze, etc.) enabling and encouraging participation.

Contributions address for instance (I) the definition of inclusive practice within learning context, particularly how such contexts can be defined when they seem to be very heterogeneous, (II) the empirical observability of teachers’ practices and how they relate to other interactional competences, especially how they impact participation opportunities, (III) the changes in learners’ participation and agency, with a special focus on the learners’ interactional resources (Sert, 2015).

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# Language & risk. Communicating risks, danger and safety in a late modern world

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Panel

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***Prof. Hermine Penz<sup>1</sup>, Prof. Georg Marko<sup>1</sup>***

*<sup>1</sup>. University of Graz*

Risk, danger and safety are prominent topics in today's society, some theorists even claim that they are the predominant principles according to which social life is organized, cf. Ulrich Beck's theory of the risk society. As a consequence, risk communication, i.e. any text informing a wider audience about potential hazards in life and/or instructing them how to deal with them, constitutes a central form of language use today. While the main intention of research into risk communication is to enhance its efficiency, we will take a broader perspective in this panel, looking at how discourses represent aspects of life associated with risk, thereby foregrounding or backgrounding them, maximizing or minimizing them, and making them seem identifiable and manageable or unidentifiable and unmanageable. These aspects include calculated probabilities and subjective un/certainties, the people creating risk, taking it or being affected by it, the actions and events interpreted as dangers or opportunities, the emotion evoked, and the world in which risk and safety play a central role. Currently, there is of course also the question of the relationship between conceptions of risk and conceptions of crises and to what extent and how they are different.

The panel covers discourses in different social domains, with a special emphasis on medicine, ecology and the private sphere. The contributions approach this topic from various methodological and disciplinary angles, ranging from micropragmatics (e.g. form-based studies of epistemics) to macropragmatics (e.g. critical discourse analyses of risk constructions in specific types of texts).

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# Language and gender: permanence and changes

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Panel

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***Dr. Silvia Ramirez<sup>1</sup>, Dr. Carlos Gelormini-Lezama<sup>1</sup>***

*1. Universidad de San Andrés*

Silvia Ramirez Gelbes & Carlos Gelormini Lezama

Scholars invited: Bianca Di Virgilio, Delfina Pedriel, Emilia Uzcudún, Ana Zarwanitzer

Panel: Language and gender: permanence and changes

Scholars' works that connect language and gender date back many decades. The first ones analyzed the differential features of the way women on the one hand and men on the other spoke, illustrating the existence of the corresponding stereotypes (Eckert 1989, Lakoff 1975, Trudgill 1996). As it may be inferred, the constitution of these stereotypes contributed to the reproduction of inequality associated with genders, with the primacy of the masculine and the submission of the feminine, both immersed in a patriarchal order that defined two distinctive territories: the public sphere for men and the private one for women (Arneil 2001, Bengoechea 2009 and 2010, Lakoff 2008, Siltanen & Stanworth 1984, Talbot 2003). However, the emergence of women in public areas forced a reorientation of this issue. Proof of this was the publishing, in the last two decades, of manuals and institutional guides for the avoidance of sexist language, for instance, in Spanish (García Meseguer 1998, Gobierno de Chile 2016, Guerrero Salazar et al. 2010, Instituto para la Mujer 2006 and 2008, Murillo Ávila et al. 2014). Currently, the emphatic demand for rights by not only female groups, but also those of non-binary minorities (Butler 1993, 1997, 2006; Petchesky 2009) is introduced as a phenomenon that challenges a growing number of speakers and invites them to create or accept neological forms that are conceived as inclusive (Jimenez Rodrigo et al. 2011, Ramirez Gelbes & Gelormini Lezama 2019 and 2020, Sczesny 2015). This panel's presentations –either in English or in Spanish– will focus on the following topics: the effects of Spanish gender-inclusive language on sentence processing, a text mining approach on discourse in IMDb reviews about 1917 and Little Women, linguistic gender equality in open access articles, gender inequality in predictive text on mobile devices, gender identities and discursive dissidence, gender construction and heteronormative masculinity in U.S. Latin-American radio, gender in the parliamentary abortion debate in Argentina.

# Language of inclusion and exclusion: a multilevel and multicultural approach

Panel

**Ms. Yan Zhou<sup>1</sup>, Prof. Hongyin Tao<sup>2</sup>, Ms. Liz Carter<sup>3</sup>**

**1.** 1. UCLA, **2.** UC, **3.** UCLA

## Language of inclusion and exclusion: a multilevel and multicultural approach

This panel takes a multilevel approach to explore the semiotic practices of inclusion/exclusion in different interactional contexts: at the micro-level, how inclusion/exclusion are encoded in linguistic systems in interaction; at the macro-level, how inclusion/exclusion in speech communities are reflected in speakers' choices of language codes; in ordinary conversation, how speakers display and negotiate their identities in the discourses of inclusion/exclusion; and what implications there may be for inclusive discourse in practical/professional settings. Previous studies (e.g., Filimonova 2005) have touched on "clusivity" features at the micro-level, for instance, first-person pronouns are often cited as a common way to index inclusion/exclusion (e.g., La Polla 2005, Bull and Fetzer 2006). Beyond pronominal systems, non-verbal behaviors, especially shifting gaze direction, are also shown to index membership in social interaction (Goodwin 1979, Tao 1999). At the macro-level, sociolinguists have extensively examined language codes chosen and perceived by speakers from different speech communities based on distinctions such as race (*linguistic profiling*, Baugh 2003), gender (Coates 1986), social class (Labov 1986), ethnicity (e.g., Bond and Cheung 1984) and other in-group/out-group memberships.

In this panel, we will explore a number of critical issues in the discourse of inclusion/exclusion in two sessions: In the first session, we address the issue of identity in both intracultural and multicultural settings. Ariel Chan will discuss how Cantonese-English bilinguals from three different communities position and negotiate their cultural identities through code-switching. Kaarina Hippi and Liisa-Maria Lehto contribute to the discussion by analyzing multicultural speakers' linguistic identities and the evaluations of their language use. Yi Ren will discuss how Mandarin speakers negotiate group membership through linguistic devices such as contrasting person references in board game interactions. In the second session, we examine the discourse of inclusion and exclusion in institutional settings. Liz Carter will investigate the functions of first-person pronouns (e.g. *wo* and *zan*) in indexing the language ideology in Chinese mass-media broadcasts. Yan Zhou will examine how expressions of epistemic asymmetries are used for the purpose of inclusion and exclusion in the interaction between laypeople/citizen-government officials. Xinrong Goh et al. will present their findings on the inclusion and exclusion of the patient in multi-party medical consultations in clinics in Singapore.

With the multilevel aspect (micro-level linguistic devices, macro-level choices of codes and identity, and the dimension of knowledge) and conversational data from different interactional settings, we seek to expand our understanding of inclusion/exclusion and contribute to the current discussion on this important theme.

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# Language practices in police investigative interviews

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## Panel

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**Dr. Paweł Urbanik<sup>1</sup>, Prof. Jan Svennevig<sup>1</sup>, Prof. Aneta Pavlenko<sup>1</sup>**

***1. University of Oslo***

In the past few decades, rising demands for transparency of public institutions have allowed researchers to study authentic recordings of police interrogations. Several studies have examined the language of investigative interviewing techniques, demonstrating how police investigators linguistically manipulate suspects, coerce confessions and enact institutional power asymmetries (Antaki & Stokoe 2017; Berk-Seligson 2009; Heydon 2005; Leo 2008; Shuy, 2017; among others) and how suspects respond to such practices (Cerović 2016; Stokoe et al. 2016). A number of studies have also shown that the language used by the police when informing suspects about their rights is complicated and unclear even to well-educated people (Kurzon 1996; Rogers et al. 2011, 2013). The problems are even greater among vulnerable populations, including people with mental health problems, juveniles, and immigrants with limited proficiency in the majority language (Cooper & Zapf 2008; Eades 2008; Pavlenko 2008; Pavlenko et al. 2019).

However, most of the research on police interviews has focused on investigative practices and the comprehension of cautions in the UK, Australia and the USA by native speakers of English. We still know very little about police interviews outside English-speaking societies, particularly about communication of rights and the procedural constraints on interaction in this context. In particular, very little attention has been paid to comprehension problems in various stages of police interviews, especially when L2 suspects are being questioned. More knowledge is also needed about police interviews in different work settings and with different groups of interviewees.

To begin filling these gaps, our panel brings together scholars from Norway, Spain, the UK and the USA who have examined language practices in police interviews. We present 5 studies that deal with authentic recordings of police interviews and provide insight into different aspects of investigative work in these countries. In particular, the panelists focus on local orientations to age, masculinity, citizenship, suspects' opportunities to exercise their rights as well as their linguistic proficiency and potential comprehension challenges. The researchers have investigated interactions between police officers and different groups of interviewees, including male suspects, 17- and 18-year old suspects, second language suspects, and civilians crossing intra-Schengen borders.

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# Language practices of cyberhate

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## Panel

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**Prof. Luiz Andre Neves de Brito**<sup>1</sup>, **Prof. Inês Signorini**<sup>2</sup>

**1.** Universidade Federal de São Carlos, **2.** UNICAMP (Universidade Estadual de Campinas)

Since the rise of ‘social media’ in the late 2010s, communities based on affects and affinities have rapidly spread and reached an audience never imagined before. A well known phenomenon associated with these communities is the circulation of false information or fake news. Due to these misinformation cascades (Easley & Kleinberg, 2010), we have seen how individuals abandon their own point of view and convictions to follow a community point of view, although it sounds completely untrue or nonsensical. The usage of a hashtag points to this cascade behavior as it promotes a sense of belonging, of being a part of a community. This identity between individual and community may be faced as a shared practice of inclusion, but, while fake news is usually associated with the rise of populism and extremism, we have noticed how gender, religion, political, ethnic, and racial diversity has been frequently avoided, silenced, and excluded. In addition to exclusion, new forms of cyberbullying, more specifically new forms of verbal and semiotic violence, or cyberhate, emerge. As a matter of fact, the Internet has become a privileged tool to disseminate hatred, based on racism, xenophobia, bigotry, and all sorts of bias and prejudice.

This panel focuses on contemporary language practices that are aimed at producing online hate speech and incitement in different forms of cyberhate, generally defined as “any digital act of violence, hostility, and intimidation, directed towards people because of their identity or perceived difference” (KhosraviNik & Esposito, 2018).

Interested on the topic of discourse analysis (Blommaert, 2005) and ethics of discourse (Graham, 2018) on social media communication, this panel proposes some fundamental questions to be discussed among the accepted presentations: How do people get engaged linguistically and semiotically in processes of othering? How do people make investment in resources to support their online hate? How language works in this context of cyberhate? Under what circumstances the discursive practice of cyberhate is not only produced, but also consumed and diffused?

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# Language use in human-animal communities: towards interspecies pragmatics

## Panel

**Dr. Rea Peltola<sup>1</sup>, Dr. Mika Simonen<sup>2</sup>**

**1.** Université de Caen Normandie, **2.** University of Helsinki

This panel investigates the interactional and conceptual organization of interspecies communities from a linguistic perspective. Urgent concerns about the state of our environment and the position of non-human beings within contemporary societies have made manifest the need for reflecting on ethical, cultural and social issues related to human-animal relationships. These considerations go alongside growing biological knowledge about the cognitive, communicative and emotional capacities of different species. Various interdisciplinary approaches in the humanities and the social sciences (Human-Animal Studies, Posthumanism, Ecocriticism, Biosemiotics) have shown that the faculty of speech and language has been used as one of the most important grounds for separating humans from other living beings and that power relations based on this dualism are sustained by language use (e.g., Stibbe 2012). By undoing conceptual hierarchies and boundaries between humans and other living creatures, animal philosophies have revealed the possible existence of local interspecies communities with shared interests and meanings.

In this wider context of reconsidering the human-animal relationships and the status of language within them, the aim of this panel is to explore language use in everyday interaction and cohabitation between humans and other living beings. The panel includes contributions from different theoretical and methodological approaches that focus on:

- The linguistic strategies adopted by human speakers when addressing a member of another species: Are there expressions or ways of speaking reserved for non-human addressees? What kind of an interface separates the “human-to-human language” from the “human-to-non-human language” (Mitchell 2001)?
- The social actions accomplished by participants in interspecies interaction: How do human and non-human participants display their orientation to the sequential environment and to each other as participants (Goode 2006, Roberts 2004)? To what extent do humans engage in “mind-reading” (Levinson 2006) when producing responses to actions in interspecies interaction?
- The ways in which the plurality of perceptual universes (von Uexküll 1982) and semiotic webs (Kohn 2013) is linguistically construed: How can language structures serve as a support when human speakers seek to understand and describe non-human actions and states? What can we say about “human” and “non-human” categories and conceptualizations when looking at grammatical constructions in actual language use (Goatly 1996, Sealey 2018)?
- The connections and the tensions between private and public animal talk: What kind of cultural, political and ideological factors shape the ways in which humans talk about other species?

References are available on request.

# Laughter and interactive stancetaking in English, Japanese, and German food conversations

## Panel

***Dr. Polly Szatrowski<sup>1</sup>***

*1. University of Minnesota*

In this panel we investigate how laughter is used when participants create, monitor, and accept/resist stances in English, EFL (English as a Lingua Franca), Japanese, and German conversations about food. The practice of eating together involves speakers positioning themselves vis-à-vis the food and other participants while taking stances through evaluations of food. Including others in commensality may be a universal way to increase closeness.

This panel builds on previous research related to positioning (Davies & Harré 1990) and stancetaking (Englebretson 2007), including Du Bois' (2007) dialogic and intersubjective approach to stance that focuses on evaluation through which participants position themselves and create alignments vis-à-vis one another and the object(s) of evaluation. Also relevant is conversation analytic research on assessment that views evaluation (assessment) as not merely lodged in the private internal experience of the speaker, but as a dynamic embodied multimodal performance that is continually monitored and adjusted moment-by-moment in the conversational interaction (C. Goodwin 1981, 1986, 2018; Pomerantz 1984; C. Goodwin and M. Goodwin 1987, 1992, M. Goodwin 1990, 1997, 2006; M. Goodwin and C. Goodwin 2000, 2001).

In the temporal unfolding of interactive stance sequences, laughter is an important device used to negotiate agreement, disagreement, and ambivalence. Applying research on laughter (Jefferson 1979, Jefferson 1984, Jefferson, Sacks & Schegloff 1987, Chafe 2007, Ervin-Tripp and Lampert 2009, Holt 2010, Warner-Garcia 2014, Clift 2016, Brunner, Diemer & Schmidt 2017 and others), footing, contextualization cues, and frame (Goffman 1981, Gumperz 1982, Tannen 1993), and face threatening acts and negative and positive politeness (Brown and Levinson 1987), the papers in this panel focus on where laughter is used in stance sequences, the function of the laughter in the interaction, and the temporal development in the interactional achievement of stances.

The papers in this panel investigate laughter and face maintenance in assessments of snack bars and chips in English focus groups, stance-taking and laughter in negotiations of food-related cultural identities in ELF Skype conversations, the relation between laughter and gaze in disagreements during English hummus taste-testing, functions of laughter in stancetaking at a German Taster Lunch, the multimodal co-construction of stances towards high-calorie foods using laughter in Japanese Dairy Taster Brunches, and the relation between laughter and 'proper' behavior in restaurant conversations. These papers show that participants use laughter to project positive or negative assessment, mark alignment, position the speaker, mitigate problematic issues or opposing opinions, frame and reframe the situation, reduce imposition and potential face-threats, create rapport and common ground, and pursue or resist affiliation.

By exploring a diversity of languages, societies, and practices of social interaction, this panel deepens our understanding of shared practices and knowledge in conversations about food. It reveals the complex practices of stancetaking in food conversations related to identity, assessments, and politeness, and suggests ways that laughter can be used to include others while acknowledging differences. This panel contributes to research on contextualized social and cognitive activity, and the growing body of research on the linguistics of food (Gerhardt, Frobenius, & Ley 2013, Szatrowski 2014, and others).

# Linguistic recycling: How and why do we reuse the same linguistic resources?

Panel

***Dr. Lauri Haapanen<sup>1</sup>, Dr. Daniel Pfurtscheller<sup>2</sup>***

*<sup>1</sup> University of Jyväskylä, <sup>2</sup> University of Vienna*

“She said that he said that they said...” – this is a recursive process that can be termed ‘quoting’ when focusing on discursive practices of using utterances again and ‘recontextualization’ when focusing on the material and operational aspects of it. If termed ‘linguistic recycling’, resource aspects of this process of reusing language are foregrounded. In this panel, we invite scholars to discuss such linguistic recycling. Contributions are meant to shed light on how and why language users – both as individuals and as communities – save resources and create value by quoting and recontextualizing other’s utterances.

In the world of material goods, the term recycling describes the process of extracting entire products or their parts at the end of the products’ life cycle and reusing them to start the life cycle of new products. The value production chains of material goods are (to a certain extent) comparable with those of semiotic goods. In everyday talk as well as in professional communication and public discourse, individuals and communities engage in practices of recycling utterances. And similarly to material goods, practices of down-, cross-, and upcycling utterances have been developed to increase or maintain linguistic capital: Selling a news piece with what used to be casual utterance as its headline is what we consider upcycling. Reusing the utterance in more or less the same shape within text bodies of social and mass media news is comparable to, for example, the crosscycling of a PET bottle. By contrast, using the utterance as a text dummy in a layout sketch can be considered a case of downcycling.

Yet there are ontological differences. In the physical world, the same set of particles has been recycled since the big bang. In the semiotic world, however, recurrence, in general, and recycling, in particular, refer to the type, not the token. The utterance itself, as a physical event, is unique, inseparably intertwined with its context and therefore volatile. But this holds true in analogue communication only. Digital instances of language use such as tweets and GIFs can be recycled as exact copies, replicating themselves in social networks like viruses. So, it could be argued that digital linguistic recycling combines two types of recycling: the token-based recycling as known from the material world and the type-based recycling as known from the semiotic world. This combination results in an intriguing synthesis: In our digitalized world, we recycle semiotic and linguistic tokens (and not only types) – and we do it by saving the original token!

We are convinced that systematically scrutinizing motivations and consequences related to linguistic resources can result in exciting and, perhaps, inconvenient insights. Therefore, our panel asks, reflects, wonders and also answers, how can we theorize linguistic recycling, what methodological tools and concepts we need in studying it and how is linguistic recycling practiced in various domains, today and tomorrow?

# Making language for specific purposes comprehensible for a broader public: Evaluating and improving expert-lay communication in different domains

Panel

***Mr. Gianni De Nardi<sup>1</sup>, Dr. Karin Madlener-Charpentier<sup>1</sup>, Prof. Felix Steiner<sup>1</sup>***

*<sup>1</sup>. ZHAW School of Applied Linguistics*

Communication of expert knowledge for a broader public is a growing societal concern (Antos 2020; Brettschneider et al. 2012; Lugger 2020; Lutz 2019). This is because domain-specific knowledge is a crucial precondition of self-determined access to the knowledge society in general and of participation in specific social domains such as education, public administration, politics, healthcare, and the law. Making research processes, findings, their interpretation, implications, and applications comprehensible and accessible for a lay public is thus a challenge for experts in all knowledge domains. From a linguistic point of view, a core question is the comprehensibility of *languages for specific purposes* (LSP) for laypersons with different levels of language competence, reading ability, and prior knowledge as well as different cultural backgrounds (e.g., Ballod 2020; Busch 2015; Göpferich 2002; Kastberg 2019).

A highly relevant current illustration of this challenge is provided by the substantial extent of public misunderstanding of scientific principles, research findings, and research uncertainty during the corona pandemic. A less visible, yet internationally widely documented and ethically crucial example concerns research subjects' (lack of) comprehension of informed consent (IC) documents (e.g., Baum 2006; De Nardi et al. 2018; Fernandes Moreira et al. 2016; Stunkel et al. 2010).

This panel addresses the question of LSP comprehensibility from the perspectives of pragmatics, text/discourse linguistics, and psycholinguistics, spanning LSP domains such as the life sciences, the technical, medical/health, legal, political, and economic domains:

- Which factors mediate LSP comprehensibility for (different groups of) laypersons?  
For instance, which linguistic features make an IC form, a press release, an economic or a legal text comprehensible for a broader public? Which features – related to content, speech acts, vocabulary, (morpho-)syntax, text structure, explicitness etc. (e.g., De Nardi et al. 2018; Hansen-Schirra et al. 2009; Wolfer 2017) – lead to higher/lesser degrees of comprehension?
- How can comprehensibility of oral and written formats of LSP be evaluated (e.g., Ballstaedt 2019; Bührig/Meyer 2007; Burgess et al. 2019; Kercher 2013; Wöllstein 2017)? Which (psycho-) linguistic measures and models of comprehension can be applied or adapted for such evaluations?
- How can LSP comprehensibility be improved (e.g., Bleiberg et al. 2019)? What is the potential contribution of so-called “light” or “plain language” (e.g., Luttermann 2017; Maaß/Rink 2017; NIH 2013)? How can visualizations contribute to LSP comprehensibility? (How) Does digitalization impact LSP comprehensibility (e.g., Marx 2019; Turnbull 2014)?
- How is comprehension negotiated in communicative exchanges between experts and laypersons, e.g., medical doctors and patients (e.g., Groß 2018; Stukenbrock 2008)? What are potential implications for linguistic professionalization, e.g., in medical, health, and care professions?

The goal of the panel is to (1) share challenges, findings, and options regarding the evaluation and improvement of LSP comprehensibility and (2) to discuss implications and applications across research domains and disciplines.

# Managing trouble in talk-in-interaction: Repair and other remediation practices

## Panel

***Prof. Alexa Hepburn<sup>1</sup>, Dr. Galina Bolden<sup>1</sup>, Dr. Jenny Mandelbaum<sup>1</sup>***

***1. Rutgers University***

Conversation analysts argue that talk in interaction provides the fundamental infrastructure through which social life is organized and enacted. Practices of recipient design generally ensure that talk is designed to maintain intersubjectivity and progressivity. When trouble arises, the organization of *repair* (Schegloff, Jefferson, & Sacks, 1977) provides speakers with many well-documented resources for fixing such problems (e.g., Hayashi, Raymond, & Sidnell, 2013). CA research has amply demonstrated that practices for managing interactional troubles (such as problems of hearing, speaking, and understanding) provide a window into participants' orientations to a range of social phenomena that are otherwise difficult to capture, including management of their professional (e.g., Kitzinger & Mandelbaum, 2008), cultural (Bolden, 2014), relational (Mandelbaum, 2016), gender (Stokoe, 2011), sexual (Land & Kitzinger, 2005), racial (Whitehead & Lerner, 2009), etc. identities and associated rights and responsibilities. Cross-linguistic work on repair has shown both the universality (e.g., Dingemanse, Torreira, & Enfield, 2013) and linguistic specificity (e.g., Fox, Hayashi, & Jasperson, 1996) of methods deployed to fix interactional problems. In spite of the wealth of research in this area, as Schegloff (2006) notes, the solution to many important organizational problems of talk in interaction are as yet neither known nor understood. This panel is designed to showcase new investigations into repair and other boundary practices for managing interactional troubles and into how these practices might be deployed in the service of diverse interactional projects. We invite papers that advance our understanding of repair and other remedial practices across contexts and languages.

Confirmed panel participants:

- Virginia Gill
- Makoto Hayashi
- Chase Raymond
- Geoff Raymond
- Jeffrey Robinson
- Kevin Whitehead
- Rutgers University CA team:
  - Faculty: Galina Bolden, Alexa Hepburn, Jenny Mandelbaum, Lisa Mikesell, and Jonathan Potter
  - Students: Hee Chung Chun, Dana Licciardello, Song Hee Park, Aleksandr Shirokov, Wan Wei, and Kaicheng Zhan

# Manufacturing Dissent: Manipulation and Counter-Manipulation in Times of Crisis

Panel

***Prof. Cornelia Ilie<sup>1</sup>***

***1. Stömstad Academy***

Over the first two decades of the twenty-first century we have witnessed unprecedented worldwide crises affecting political, financial, environmental and public health sectors. These crises, culminating with the ongoing COVID-19 pandemic, have been accompanied by equally challenging ‘infodemics’, which feed on people’s basic anxieties, spreading false information, conspiracy theories and misleading narratives. The response actions taken at national and transnational levels often range from crisis management to crisis manipulation, while communication strategies are sometimes framed in a way that obscures inconvenient and disquieting facts, so as to influence individual behaviours and public perceptions for political gain.

Research on the strategies and impact of manipulation has recently witnessed dramatic expansion, resulting in a diversity of theoretical perspectives, where manipulation is described by philosophers as an inherently social practice (Coons and Weber 2014) inducing false beliefs and expectations (Scanlon 1998), by discourse analysts as a form of social power abuse, cognitive mind control and discursive interaction (Van Dijk 2006), and by argumentation theorists as a consequence of unethical argumentation (Meyer 1987).

While several studies have addressed major aspects related to the notion, forms and goals of manipulation, less attention has been devoted to the dynamic interplay of discursive, meta-discursive and inter-discursive strategies that underpin the interaction between manipulator(s) and manipulation target(s) in terms of (mis)trust, (un)truthfulness and (dis)empowerment. To bridge this gap, the panel proposes to redirect the research focus towards integrated, multi-level, transdisciplinary approaches for a systematic scrutiny of the crisis-driven manipulative practices performed in particular socio-political and culture-specific contexts by virtue of the power relations between manipulator(s) and the manipulation target(s), the potential manipulability of the manipulation target(s), and the impact of counter-manipulative and challenging responses.

The aim is to bring together scholars from relevant disciplinary areas to explore strategies of propagating and of counteracting manipulation practices, including deception, disinformation, misinformation, conspiracy theories, lying and fake news, in various environments during periods of social, economic, political and/or health crisis. The investigations may cover offline and online discourse genres, including, but not limited to official notifications, news reports, tweets, press conferences, mainstream vs. independent media, parliamentary debates, election campaigns, institutional question-and-answer sessions with citizens. Some of the questions to be explored are: In what ways can manipulation be distinguished from persuasion? How are manipulative practices used to promote self-legitimization and other-delegitimization in particular socio-cultural contexts and communities of practice? What cognitive, evaluative and emotional aspects of communication are involved in manipulative messages?

The following scholars have confirmed their participation in the panel: Didier Maillat & Steve Oswald; Cristina da Silva Marinho & Michael Billig; Massimiliano Demata; Maria Stopfner; Monika Kirner-Ludwig; Martina Berrocal; Karin Bischof & Karin Stögner; Roberta Martina Zagarella & Marco Annoni; Li Xin; Cornelia Ilie.

The discussant will be John Wilson (Northern Ireland).

The panel welcomes papers related to its proposed theme.

# Meaning Generation in Chinese Official Media Discourse

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## Panel

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**Prof. Lutgard Lams<sup>1</sup>, Dr. Rui Zhang<sup>2</sup>**

***1. KU Leuven Campus Brussels, 2. Dalian University of Technology***

Media discourse operates in a public sphere with struggles over meaning, which is ‘communicatively, interactively and intersubjectively generated’ (Verschueren 2016: 143). It is consequently an ideological site where journalists and other interactants may skillfully manipulate meaning to influence the viewpoints of the general public, but it is equally a site where ideological meaning is generated on the basis of common sense assumptions without any intentionality on the part of the message producer.

When applied to the Chinese media context, one can investigate meaning generation in the official media that answer to and reflect party discourse or one can focus on bottom-up discourses, either aligning with or contesting state narratives. This panel chooses to examine the way voices in the Chinese vernacular and English-language state media are negotiated when addressing the domestic and foreign communities. Intent on reaching a fuller inclusion into the global media discourse networks, these official media also ensure that the ‘China story’ is being told ‘properly’ to the outside world and seek alignment from the Chinese citizenry to the state’s dominant tune (Kadar, Liu and House 2020).

The panel offers a platform for an exchange of ideas about explorations into various phenomena concerning the pragmatics of meaning generation in Chinese official media discourse. Including primarily empirically-grounded contributions, the panel is divided into three thematic sessions. The first one concentrates on meaning generation in media narratives about conflict and dispute. Several presentations adopt a comparative approach, comparing Chinese and Taiwanese news accounts or Chinese and Western news magazines. While two papers zoom in on meaning making about trade disputes (either by conducting a critical discourse analysis or by analyzing the mechanisms of presuppositions), a third study looks at metaphors in narratives about political conflicts.

The second session comprises studies on Chinese political discourse articulated during press conferences by the Chinese Premier, or press releases by Hong Kong officials who echo the vocabulary and phrasing of that of the Chinese government. An additional presentation will take a retrospective and prospective view on how Chinese media discourse has been studied within the framework of linguistic adaptability.

The last session focuses on media narratives of public health emergencies. The first two studies investigate the genre of official government announcements of COVID-19 in China, Japan and the US, and on ‘Ren Zhongping’, as a subgenre of *Renminribao* commentary articles on the pandemic. The other two presentations examine the issue of translation in Chinese official media discourse in this crisis context, and implied meaning triggered by metaphor use in the *Renminribao* over a longer period of time. All contributions take linguistic analysis as the point of departure and approach it from a variety of analytical lenses, either with a culture-specific perspective or a cross-cultural one.

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# Meaning in Interaction

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## Panel

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Prof. Arnulf Deppermann<sup>1</sup>, Prof. Elwys De Stefani<sup>2</sup>, Dr. Henrike Helmer<sup>1</sup>

1. Institut für Deutsche Sprache, 2. KU Leuven

This panel brings together researchers who are interested in how the meaning of words and expressions in talk is established in social interaction. Whereas over the last decades action formation, sequence organization, as well as the role of grammar, prosody and multimodal conduct have become flourishing topics of Conversation Analysis and Interactional Linguistics, issues of lexis and semantics in interaction have remained largely unexplored (but see Clark/Wilkes-Gibbs 1986, Deppermann/Spranz-Fogasy eds. 2002, Hakulinen/Selting eds. 2005, Deppermann ed. 2011, Bilmes 2015). Yet, as already Garfinkel's "Studies in ethnomethodology" (1967) have shown, there is a ubiquitous need for the situated interpretation of expressions because of the irremediable indexicality of all language use. Even for content-words that are not deictic expressions, meaning is always indexical to a certain degree. It cannot be retrieved just from a (mental) lexicon, but has to be elaborated in the local context and must be collaboratively grounded (Clark/Bangerter 2008). This becomes especially clear in misunderstandings, or when the meaning of an expression changes in the course of an interaction (Liberman 2012).

This panel focuses on practices by which participants clarify the local meaning of the expressions they are using in the current context of the interaction. Such practices include definitions (Greco/Traverso 2016; Deppermann/De Stefani 2019), explications of intended meanings (Helmer/Zinken 2019), contrasts (Deppermann 2005, Bilmes 2015), various forms of repair (Clark/Wilkes-Gibbs 1986), the construction of taxonomies (Bilmes 2011, 2015), exemplifications, e.g., in narratives, and in the deployment of other practices that are still to be discovered. Multimodal practices, such as enactments and demonstrations (e.g., Deppermann 2016, Kääntä/Kasper/Piirainen-Marsh 2018), are an additional important resource for the clarification of meaning. The contributors to this panel approach meaning both from an interactional and from a linguistic perspective. Concerning the interactional organization of meaning, we are interested in activity types and sequential environments in which clarifications of meaning become an issue for participants. Pedagogy, misunderstandings and conflict are environments that are particularly prone to negotiations of meaning; each of them makes relevant various degrees of granularity of meaning, different referential and conceptual facets, and varying practical uses and constraints for expressions and their meaning (Deppermann 2020).

Concerning the linguistic constitution of meaning, we are interested in routine formats that are used to implement practices of meaning clarification in different languages. Examples are formats for explicating meaning (e.g., German *x heißt y* ('X means Y', Helmer 2020), *das heißt* ('that means'), *du meinst* ('you mean', Helmer/Zinken 2019)), definitional formats (e.g., the negative format 'X is not Y, but Z'; Deppermann/De Stefani 2019) or formats for clarifying the locally intended meaning (Italian *nel senso che* ('in the sense that'), De Stefani 2020).

*Confirmed contributors:*

- Elwys De Stefani
- Arnulf Deppermann
- Henrike Helmer
- Jack Bilmes
- Lorenza Mondada
- Eric Hauser
- Paul Drew
- Reiko Hayashi

- Anja Stukenbrock

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## Media as procedures

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### Panel

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Prof. Martin Luginbühl<sup>1</sup>, Prof. Jan Schneider<sup>2</sup>

<sup>1</sup>. University of Basel, <sup>2</sup>. University of Koblenz-Landau (Campus Landau)

While we probably all agree that media and communication are interdependent, i.e. that media shape communication and communication shapes media, there still is a debate going how media have to be understood best in order to capture their role in communication. In some media theories, the term *medium* is still used to refer to only the matter used to “transport” meanings, information or signals from a sender to a receiver. Especially in German media discourse, but also internationally, this technical conception of *media* is still dominant in linguistics (cf. Marx/Weidacher 2014: 54; Schmitz 2015: 8) and some media studies works (e.g. Hartley’s widely read introduction to *Communication, Cultural and Media Studies*(2020: 200): “Media of communication are therefore any means by which messages may be transmitted”).

In this panel, we aim to challenge this narrow understanding of *media* especially within media linguistics. We propose to understand *media* not (only) as technical infrastructures, but above all as socially constituted semiotic procedures (Schneider 2008). In this understanding, *mediality* means a specific way of not only processing, but also constituting signs. Therefore, all communication (even oral face-to-face communication) has its specific *mediality* and is medial communication. The technical aspect of media then not only refers to hardware, but also – in the Greek sense of *techné* – practical skills or *procedures*.

This panel proposes a multi-faceted look at the way how *media* in the sense mentioned above shape communication and how media affordances (Gibson 1977, Costa 2018, Zipoli 2014) emerge. Instead of asking what a *medium* is or is not, we focus on questions like:

- What are the specific medialities (or medial properties) of medial procedures (or communication forms) like face-to-face communication, mobile communication via smartphone, mass media conversations, Youtube blogs, meetings with video communication tools etc.
- What do we learn about social life in ‘digitalised societies’ when we compare these different medialities with each other?
- What effects do different medial procedures have on the concrete interaction?
- In which ways influence emerging communication practices in turn medial procedures?
- How are established medial procedures transferred and transformed to new medial environments?

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## Metapragmatics in Chinese

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### Panel

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**Prof. Xinren Chen**<sup>1</sup>, **Prof. Rong Chen**<sup>2</sup>

*1. Nanjing University, 2. University of California at San Bernadino*

This panel aims to complement and enrich existing metapragmatic research by presenting a series of metapragmatic studies on face-to-face or computer-mediated communication in the context of China. The topics under examination will cover various interactional practices ranging from speech act performance (e.g. complimenting, invitations and offers), (im)politeness, identity (de)construction and marking, to conversational management in a variety of communicative contexts, such as Weibo blooging, Reality TV mediation shows, and police mediation. Theoretical frameworks such as metapragmatics (Bublitz & Hübner 2007; Caffi 1984, 1994; X. Chen 2020; Culpeper & Haugh 2014; Mey 2001; Verschueren 1995, 2000), rapport management model (Spencer-Oatey 2000, 2005, 2008), self-politeness theory (R. Chen 2001), pragmatic identity theory (X. Chen 2013, 2014, 2018), and cultural pragmatics (G. He 2016) will be adopted to account for a variety of metapragmatic phenomena in Chinese communication. All the studies concerned will be empirical by nature, using naturally occurring data. They may be qualitative or quantitative in their respective methodological orientation. We hope that our panel, which offers culturally situated and linguistically-bound studies in Chinese, may offer new perspectives, dimensions and insights to the newly emerged field of metapragmatics.

# Multilingual Pragmatics: Examining classroom discourse in multilingual settings

Panel

***Prof. Pilar Safont<sup>1</sup>, Dr. Laura Portolés<sup>1</sup>***

***1. Universitat Jaume I***

For the last thirty years, a considerable amount of research has examined pragmatic production and awareness in classroom discourse (Taguchi, 2019). These studies have adopted an SLA perspective, and the umbrella term employed for this line of research is Second Language or Interlanguage Pragmatics. Several individual variables have been identified (Taguchi, 2012), pragmatic instruction has been widely examined (Alcón, 2018), and the intercultural nature of pragmatic behavior has been considered (Kecske, 2017; McConachy, 2019). Although several scholars have raised the need to adopt multilingual perspectives in examining language learning contexts (Aronin, 2019; Cenoz and Gorter, 2020), the multilingual background of language learners has not received much attention neither in SLA nor in IL pragmatics studies. Yet, findings to date point to the peculiarities of multilingual pragmatic production and development. Studies in this respect have tackled the effect of instruction, adolescent written and online discourse (Martín-Laguna, 2020) and early pragmatic development (Portolés, 2015; Portolés and Safont, 2018).

In order to contribute to this line of research, we would like to encourage discussion and present recent research conducted in multilingual learning environments that takes into account all learners' languages and focuses on their pragmatic competence. In this sense, we suggest three subtopics that this panel may cover in examining multilingual classroom pragmatics, namely those of i) the role of teachers and students' pragmatic awareness, (ii) the use of translanguaging to achieve pragmatic goals, and iii) the effect of specific multilingual learning environments (CLIL, L3 and online contexts) on the learners' pragmatic development. In addition to that, we also welcome proposals tackling classroom multilingual pragmatics from other enriching perspectives.

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# Multimodal im/politeness in spoken, sign and written language

Panel

***Dr. Iris Hübscher<sup>1</sup>, Prof. Andreas Jucker<sup>2</sup>, Dr. Lucien Brown<sup>3</sup>***

***1. URPP Langue and Space; UZH Zurich, 2. UZH Zürich, 3. Monash University***

While im/politeness for many years focussed on verbal strategies, recent years have seen the emergence of a vibrant interest in multimodal components of im/politeness in oral and sign languages, such as prosody/ non-manual features, gesture, sign and other bodily signals in face-to-face interaction and emojis and other cues in written language channels. For example, on the side of oral languages, research has found that different prosodic features such as pitch, speech rate, intensity and breathiness play an important role in the encoding of im/politeness (Brown, Winter, Idemaru, & Grawunder, 2014; Winter & Grawunder, 2012). Similarly, nonverbal cues such as manual gestures, head nods and other bodily cues can be shaped by im/politeness factors (Brown & Winter, 2018; Kita & Essegbe, 2001). Also, it has been demonstrated that gesture and prosody interact closely in the perception of im/politeness (McKinnon & Prieto, 2014; Nadeu & Prieto, 2011). Furthermore, multimodal cues have been shown to play a crucial role in the development of the perception and production of politeness in first language acquisition (Hübscher, Garufi, & Prieto, 2019; Hübscher, Wagner, & Prieto, 2020). Regarding sign languages, research has, for instance, investigated taboo signs (Loos, Cramer, & Napoli, 2020) and also how the head and other non-manual features are used to communicate politeness (Mapson, 2014). Finally, research has shown that in written languages, including computer mediated communication, interactants use different cues such as emojis and special use of punctuation to mitigate a potential face threat or more generally to signal their im/polite intention (Haugh et al., 2015).

This panel would like to bring together researchers whose work focuses on one or several of the above-mentioned multimodal aspects of im/politeness in either oral, sign or written languages. This panel aims to discuss the role of different multimodal signals from both a perception and production point of view, looking at the phenomena across languages and cultures and at different stages of language development. Ultimately, the aim is to contribute to a better understanding of how multimodal im/politeness should figure in our description of the pragmatics of im/politeness more widely.

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## Narrative Practices and Dimensions

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Panel

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***Prof. Neal Norrick<sup>1</sup>***

**1.** Saarland University

In recent years the spotlight in narrative pragmatics has often shifted from stories themselves to narrative practices and dimensions. Narrative dimensions or parameters have been defined in relation to tellers, recipients and contexts in place of traditional categories like genres and classifications like fictional versus non-fictional or narratives of personal versus vicarious experience. Research has revealed gradient dimensions and hybrid genres. At the same time, recognition of a wider variety of telling contexts, moving beyond traditional content-based canonical stories, has led to recognition of the analytical need for a range of narrative practices in place of “large stories” versus “small stories.” Researchers began to explore narrative practices not just within the story (text) but also within the overall narrative performance including elicitation of stories, justification for telling, obtaining the floor, recipient design, and recipient responses, even as these responses turn into parallel and conflicting narratives. Storytelling in interaction was also analyzed in relation to embodied action, e.g., gestures, diverse forms of re-enactments, and “showing” objects, persons or features of the material environment. Various strategies of “recipient design” result in narrative practices tailored to the current participants and interactional goals of the immediate local performance. The affordances of computer mediated communication influence narrative dimensions and shape narrative practices of their own, particularly in the social media. Tellability, initially based on story content, has come to be understood as often grounded on interactional criteria such as relationships between tellers and recipients, who has the right to tell whom, who should know the story and why. This panel brings together an international group of scholars interested in narrative discourse and narrative performance, seeking to identify and illuminate narrative practices and dimensions across story genres, telling contexts, social groups and cultures, to relate, compare and perhaps reconcile approaches based in narrative dimensions and narrative practices.

Two 90-minute sessions with three presentations each

Neal R. Norrick (Saarbrücken, G)

Jarmila Mildorf (Paderborn, G)

Daniela Veronesi (Bolzano, I)

Ruth Page (Birmingham, UK)

Maxi Frobenius (Hildesheim, G)

Jakub Mlynar (Prague, CZ)

# Navigating verbal hypocrisy in face-to-face and mediated contexts: Towards a pragmatic model

Panel

***Prof. Tuija Virtanen<sup>1</sup>, Prof. Sandrine Sorlin<sup>2</sup>***

***1. Åbo Akademi University, 2. Université Paul Valéry – Montpellier 3***

## Navigating verbal hypocrisy in face-to-face and mediated contexts: Towards a pragmatic model

Hypocrisy is widely conceptualised in negative terms as a mismatch between people's insincere claims and their actual deeds which is not intended to be detected. The notion has rarely been theorized across disciplines: if its ubiquity has been noticed in philosophical political thought (Runciman 2008), sociology has shown a "lack of systematic attention to the origins, patterns, and implications of hypocrisy" (Wieting 2015: 2). Linguists of various orientations have paid little, if any, theoretical attention to this notion. Rather, it is used, in passing, in its everyday sense. Still, hypocrisy is arguably a pragmatic phenomenon. Despite good candidates for conceptual affinity such as (im)politeness and (in/post)civility, irony and sarcasm, as well as faking, lying, and deception at large, hypocrisy appears in everyday use of language as a multifaceted conceptualisation in its own right. For all its negative flavour, some extent of hypocrisy seems to be a *sine qua non* of public discourse: for Machiavelli, political aims cannot be met honestly, so condemning hypocrisy amounts to condemning politics altogether (see Grant 1997). But even beyond politics, Feinberg (2002: 59) shows that "Life without dissimulation is impossible in what we call civilized society. The question is not whether everyone is a hypocrite. Everyone is. The only variant is the degree of hypocrisy practiced by every person." The goal of this panel is to investigate the phenomenon across contexts in order to devise a pragmatic model of verbal hypocrisy.

The panel offers micro-pragmatic and macro-pragmatic analyses of verbal hypocrisy including prosody. We address questions such as: Why and when is hypocrisy used, what linguistic resources are employed, and what kinds of tacit norms are assumed? How do people negotiate, detect, and characterise hypocrisy? Might the 'dark' and possible 'brighter' sides of hypocrisy constitute a continuum, and if so, how do each function in pragmatic terms? Some of the studies focus on recent political issues, changing academic practices, as well as uses of hypocrisy to generate humour. Others are concerned with the metapragmatics of hypocrisy in ordinary and professional contexts. The wide variety of data allow pragmatic analyses of particular speech acts in the service of hypocrisy, its contributions to the dynamics of power, persuasion and manipulation, as well as the relations of shared understandings of hypocrisy to the ideals of sincerity, authenticity, trust and communicative cooperation. All in all, the two sessions of the panel advance the study of verbal hypocrisy as a phenomenon *per se*, serving to disclose its fuzzy boundaries and suggesting avenues towards a comprehensive pragmatic model. Each paper will be followed by a brief discussion, and the second session will be extended by a quarter of an hour to incorporate the discussant's note and a final general discussion.

# Negotiating masculinities across media: communities, contexts, and discourses

Panel

***Dr. Daria Dayter<sup>1</sup>, Dr. Mark McGlashan<sup>2</sup>, Ms. Alexandra Krendel<sup>3</sup>, Dr. Robert Lawson<sup>2</sup>***

*<sup>1</sup>. University of Basel, <sup>2</sup>. Birmingham City University, <sup>3</sup>. Lancaster University*

Understandings and (re)negotiations of masculinity have increasingly become part of the conversation in contemporary language, gender and sexuality research, partly in reaction to ongoing public debates around toxic masculinity, online male identities such as incels and pick-up artists, misogyny, and institutionalised sexism. Dominant discourses of masculinity place a number of cultural constraints on men, including, for example, the ideals of stoicism, risk-taking, competitiveness, the need to “man up”, and the value of sexual promiscuity. In the research fuelled by the controversy about toxic masculinity, however, the positive connotations of masculinity are often neglected in favour of foregrounding in-group and out-group boundaries. The masculine qualities that speakers can claim for themselves through language also include loyalty, agency, independence, self-reliance, and so on.

This panel considers how discourse (as social practice) operates in media, media platforms, and communities designed for and marketed to men. The panel considers how these discourses relate to and enable (re)negotiations of identity and community membership - as well as representations and metadiscourse about these identities and communities - within and across contexts. The panel contributes to the conference theme of pragmatics of inclusion by asking questions about discursive gatekeeping, facework in negotiating masculinity, and forms of inclusion in speech communities.

We invite contributions that address the following themes from the perspective of linguistic pragmatics, discourse analysis, and conversation analysis, as well as contributions from non-linguistic disciplines.

- Masculinity and ideology (toxic masculinity, misogyny, positive masculinity)
- Masculinity and intersectionality (gender and sexuality, ethnicity, class, age, disability)
- Masculinity and community (homosociality, male solidarity)

# New technologies in studying multimodal reference and joint attention in social interaction

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Panel

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***Prof. Anja Stukenbrock<sup>1</sup>***

*1. University of Lausanne*

This panel brings together researchers who use new technologies to investigate how participants establish reference and joint attention to phenomena in shared spaces, including visible, imagined, technically mediated, and virtual reality spaces. These are not given, but have to be created by the participants in order to jointly attend to a referent.

Reference and joint attention have long been studied in different research domains. While researchers in psychology, child development, cognitive sciences, etc. have used modern technologies (remote and mobile eye tracking, motion tracking, etc.) as part of laboratory experiments for decades, studies on multimodal reference in Conversation Analysis and Interactional Linguistics use video data collected in naturally occurring social interaction (Hindmarsh & Heath 2000; Goodwin 2003; Eriksson 2009; De Stefani 2010, 2018; Mondada 2014; Stukenbrock 2009, 2015). As these studies show, verbal (summoning devices, deictics, response cries, etc.) and embodied resources (pointing, bodily orientation, object manipulation, etc.) are mobilized concurrently and deployed in context-sensitive ways with respect to the ongoing activities, the participants' position in space, their attentional focus and interactional availability.

While verbal, embodied, and technical resources may all contribute to the interactional construction of space and the localization of referents, technologies may, moreover, support the detailed investigation of referential practices and attention-sharing in physically shared and mediated spaces. Mobile eye tracking is beginning to gain grounds in studying the details of gaze in CA and IL studies on turn-taking (Kendrick & Holler 2017; Auer 2018, forthc.; Weiß 2018; Zima et al. 2018), multimodal constructions (Ningelgen & Auer 2017), and multimodal reference (Stukenbrock 2018, 2019, 2020; Stukenbrock & Dao 2019). The proposed panel is interested in both types of technological usages: new technologies as part of participants' ethno-practices of sharing referents in various kinds of spaces (Hindmarsh et al. 2006; Keating 2015, 2017; Jucker et al. 2019), and new technologies as part of researchers' methodology of examining referential practices in those spaces.

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## Nonlexical vocalizations and the sensing body

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### Panel

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***Dr. Emily Hofstetter<sup>1</sup>, Prof. Leelo Keevallik<sup>1</sup>***

***1. Linköping university***

Language and the body have increasingly been demonstrated to be intertwined, from body movements being integrated in syntax (Keevallik, 2018) to the coordination of multiple communicative modalities into action gestalts (Mondada, 2019). The renewed interest in sensoriality (Mondada, 2018) opens the possibility of investigating how bodily sensations are managed in interaction, extending our focus beyond the verbal-visual traces of the body (Streeck, 2003) and moving towards a full appreciation of the body's role in linguistic encounters. In this panel, we provide a forum for discussing how sensory phenomena are managed using nonlexical vocalizations. We define nonlexical vocalizations, or liminal signs (Dingemanse 2020) inclusively: across the papers in this panel, we will see not only response cries such as 'whoops' or 'ow', but also sighing, moaning, and other tokens that defy lexical/nonlexical classification.

Several nonlexical vocalizations have historically been linked to bodily experience 'flooding out' into public display. As tokens, many of them regularly are interpreted as if revealing mental and bodily phenomena for co-participants (Keevallik & Ogden, 2020). While cognitive and physiological studies of nonlexical vocalizations have treated this relationship as self-evident, we are yet to address the social accountability involved in producing such sounds in naturalistic activities.

Moreover, little attention has been given to nonlexical vocalizations' constraints and affordances, from phonological options to syntactic placement, and to how they relate to embodied actions occurring at the time of production. Although the vocalizations individually are not typically conventional tokens, as a whole they offer a set of related affordances, such as easy modification of form (prolongation, reduplication, vowel quality) to suit situated action while still being recognizable as an instance of 'a strain grunt', 'a sensation of pleasurable taste', or 'a pain cry'. Thus, nonlexical vocalizations are a site for especially creative solutions to achieving situated action, yet they have not received significant attention.

This panel will develop both interactional research into the display and organization of sensation (smell, kinesthesia, pain...) in everyday interaction as well as linguistic research into the boundaries of language. The papers aim to advance an integrated, embodied, and multisensory understanding of language that inclusively accounts for liminal signs.

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# Offensive language on social media

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Panel

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**Dr. Tahmineh Tayebi<sup>1</sup>, Dr. Marton Petyko<sup>1</sup>**

**1.** Aston University

Online social media, including Facebook, Twitter, Instagram, YouTube, Snapchat, Reddit, blogs and forums, has become a key venue for exchanging ideas and communicating with others. Whilst social media platforms can enable constructive and insightful conversations, offensive language, including verbal aggression and abuse, harassment, cyberbullying, online misogyny, trolling and hate speech, is a widespread phenomenon in online settings, which may have damaging effects on social media users (Rösner & Krämer, 2016).

Although recent years have seen a growing academic interest in offensive language on social media (Kienpointner, 2018), which is commonly defined as hurtful, derogatory, or obscene comments made by one person to another person (O'Driscoll, 2020), most papers tend to focus on English online discussions while it is relatively little known about what is considered offensive in other languages and cultures (Alakrot et al., 2018).

The aim of this panel is therefore to address the cross-lingual and intercultural dimensions of offensive language online by bringing together researchers who are interested in how offensive language and its various manifestations, including verbal aggression and abuse, harassment, cyberbullying, online trolling and hate speech, are constructed, utilised, perceived and tackled on various social media platforms across languages, cultures and domains.

The panel features twelve papers which focus on various linguistic and social aspects of offensive language across languages, cultures, social media platforms and online communities. The contributions draw on data from multiple languages, including Danish, English, French, German, Hungarian, Japanese, Korean, Polish, Ecuadorian Spanish and Turkish. In addition, the papers analyse the manifestation of offensive language on a number of social media platforms, including Facebook, Instagram, Twitter, YouTube and 4chan as well as various blogs and news sites.

The talks address the following topics: the cycle of causing and taking offence on social media (Tahmineh Tayebi), offensive language in Facebook comments on climate change (Audra Bacon), the role of grammatical gender shifts in hate speech (Magda Stroinska), gendered hate discourse towards Syrian refugee women in Turkey (Yasemin Erdogan-Ozturk & Hale Isik-Guler), “otherness” and “reality” in French online anti-migrant comments (Nadia Makouar & Laura Ascone), cross-modal and cross-linguistic effects in hate speech perception (Jana Neitsch & Oliver Niebuhr), the metapragmatic negotiation of critical comments on YouTube product reviews (Michael Wentker), mock politeness in Japanese online comments (Vera Hanaoka), impoliteness and the moral order in Korean online interactions (Ariel Kim), ethnic slurs in exchanges with Ecuadorian indigenous politicians on Twitter (Maria Placencia), “greentext” and “shitposting” as discursive violence on 4chan (Dillon Ludemann), and the argumentative strategies associated with trolling on political blogs (Marton Petyko).

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## Orientations to ‘knowing how’ in interaction

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Panel

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***Prof. Ilkka Arminen<sup>1</sup>, Prof. Tom Koole<sup>2</sup>***

***1. University of Helsinki, 2. University of Groningen***

Orientations to ‘knowing how’ in interaction In Conversation Analysis there has been considerable analytic attention for the interactional import of epistemics: participants’ orientations to the knowledge they share or not (e.g. Heritage 2012; Heritage & Raymond 2012) and to rights and responsibilities with respect to the domains of knowledge (e.g. Stivers et al. 2011). In these investigations of epistemics the focus has been primarily on ‘knowing that’ or ‘propositional’ knowledge. Analyses of the interactional import of ‘knowing how’ (e.g. Ryle 1946) have been much more scarce, and have not often traveled under the flag of epistemics. Curl & Drew (2008) for requests and Craven & Potter (2010) for directives have, for example, observed a design orientation to the ability of an addressee to perform the recruited action and have used the notion of ‘contingency’ to characterize these orientations, in which aspects of these contingencies lie in the competencies or ‘knowing how’ of these addressees. Also the concept of ‘expertise’ has been proposed to characterize interactional orientations, in particular, to professional skills of doing assessments (Heritage 2013), medical reasoning (Harms et al. forthcoming) or seeing (Goodwin 1994). In this panel we aim at bringing together research on participants’ orientations to such forms of ‘knowing how’ to explore (i) the design of these orientations, (ii) their interactional import in various contexts and procedural relevance for actions, and (iii) their relation to epistemics. We encourage participation of EM/CA-researchers who work on participant orientations to each other’s knowledge of, and skills in (institutional) procedures, reasoning and actions.

# Political Discourse in the era of COVID 19: Gender, power, and ideology

## Panel

***Dr. Diana Boxer<sup>1</sup>, Dr. Lilian Atanga<sup>2</sup>***

***1. University of Florida, 2. Bamenda University***

Political discourse in the era of COVID-19: Gender, Power and Ideology

Diana Boxer, University of Florida

Lilian Atanga, Bamenda University, Cameroon

The discursive construction of COVID-19 has largely hinged on power relations and political ideology. This panel seeks to examine how political ideologies have contributed to shaping gender and power discourses on COVID-19, how they serve to include or exclude, and how they are sustained, challenged, or subverted. Painter and Qiu (2020) note that the discourse of social distancing, vital to mitigate the spread of the novel coronavirus, is also hinged on political beliefs. Moreover, the discourse of compliance has become politically motivated, with perceptions of risk along the lines of political ideologies (Barrios and Hochberg 2020). COVID-19 has taken the world by storm, with no one government having anticipated its effects. The political discourse surrounding COVID-19 has been diverse, ranging from labeling the virus to shifting blame (Yeung 2020). In the US, some adherence to CDC and WHO directives has hinged along party lines (Barrios and Hochberg 2020). Indeed, across the globe COVID-19-related behavior has been highly politicized.

The papers included in this panel cover a range of political discourse surrounding the pandemic: (social) media discourse, gendered discourses about COVID by different state leaders across the world, and discourses resulting in fragmenting previous political ideologies and subverting relations of power with political leadership. A group of international scholars will form part of the panel, including the conveners, Diana Boxer (US) and Lilian Atanga (Cameroon). Papers will be presented by both conveners: 1) Atanga on The Politics of COVID in African Contexts; and 2) Boxer and Judith Lejeck on Trump's blame shifting. Recruited participants are 1) Taiwo Oloruntoba-Oju (Nigeria) on the construction (and deconstruction) of gender asymmetries in conversations between women and men in the wake of COVID in the Nigerian setting; 2) Stefanie Schnurr, Sophie Riessner-Rubicek and Carolyn Debray (UK), analyzing the (purportedly positive) media coverage of women head of states world-wide for their handling of the Covid19 pandemic.

Also participating are: Aurora Donzelli, (Bologna) presenting on truth and Trump's epistemic tactics in a plague year; Najma Al Zidjaly (Oman) discussing Covid 19 and "divine" hate speech against women on Arabic Twitter; and Cristina Gadaleta (Huddleston) presenting on politeness strategies in power discourse curing the pandemic: The case of the Pope and the Queen.

Cornelia Ilie (Sweden), will serve as discussant.

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# Practices of inclusion in multi-challenging communication

Panel

Dr. Simone Girard<sup>1</sup>, Dr. Anne Parpan-Blaser<sup>1</sup>, Prof. Gabriela Antener<sup>1</sup>, Mrs. Annette Lichtenauer<sup>1</sup>

1. FHNW School for Social Work Olten

## Practices of inclusion in multiple challenging communication

Inclusion is promoted to a great extent by thinking and addressing people as “persons” in communication processes, e.g., as newspaper readers in the media system, as clients in a service provision, as study participants in a research (cf. Wansing, 2007). Only in this way can they participate in these communication systems and thus in society. The current efforts towards barrier-free communication make a contribution precisely in this area. However, as a single communication event or offer has multiple and complex goals and challenges, it is usually not enough to simply redesign the communication to make it more accessible, e.g., by addressing a specific sensory impairment or providing it in easy-to-understand language.

In this panel, we focus on multiple challenging communication situations. We explore the question of which communicative and linguistic practices are used to shape these situations so that the participation of members of communication-vulnerable groups is improved or made possible at all (e.g., people with speech, language, hearing, visual and cognitive impairments; people with cultural or ethnic differences that are not understood or accepted by the service providers; cf. Blackstone & Pressman, 2016: 70). By multiple challenging communication situations, we mean situations where participants have to deal with multiple barriers on different levels at the same time. Three levels will be emphasized, all of which are relevant in pragmatic theory and research:

1. Relational level. Challenges that affect the existent or emerging relationship between the participants, as well as their respective attitudes towards each other.
2. Form or resource level. Challenges regarding appropriate selection of verbal, non-verbal and paraverbal resources (word choice, syntax, gesture, layout, etc.) for an addressee-oriented communication.
3. Content level. Challenges regarding the content to be communicated (e.g., due to complexity or sensitivity of the content).

The panel sets out to explore these barriers by addressing for example the following questions:

- How do communicators (writers, speakers, text designers) and addressees deal with the multiple challenges? What practices and tools have emerged?
- At what level do especially communicators make trade-offs when not all barriers can be addressed?
- According to which criteria are certain barriers or levels neglected? Based on what criteria are one or another level given higher priority than others?
- What are the consequences for communication and for the achievement of the communication goals?

This panel brings together researchers working on written or oral communication in health care or health prevention, in social services and in public authorities. The individual contributions explore the challenges and linguistic or communicative practices that communicators and addressees use to tackle the multiple challenges of addressing communication-vulnerable people.

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## Practices of inclusion in workplace interaction

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### Panel

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**Dr. Mirka Rauniomaa<sup>1</sup>, Ms. Mari Holmström<sup>1</sup>, Dr. Marika Helisten<sup>1</sup>**

*<sup>1</sup>. University of Oulu*

In line with the special theme of the conference, the panel sets out to identify and examine everyday interactional practices that promote – or possibly hinder – social and knowledge-based inclusion at the workplace. Practices of inclusion are understood to be closely tied with opportunities for participation in the activities of the work community as well as with orientation by community members to social solidarity, collegiality and professional roles and relationships.

The panel brings together empirically-based, conversation-analytic research that investigates how practices of inclusion manifest themselves in the rich details of social interaction, especially as is evident through language and bodily conduct. The examined settings range from more formal and/or task-oriented to more informal and casual, and from face-to-face to technology-mediated ones. Practices of inclusion are examined as part of the situated, multimodal activities of work communities, including explicit as well as the more subtle, implicit instances of inclusion. Such practices may be related to or take form as, for example, displays of affiliation and rapport; addressing or seeking information about other participants as is relevant for an ongoing or impending activity; (re)distributing, negotiating and constructing work-related knowledge and expertise; and raising potentially delicate, socially problematic or otherwise challenging issues for joint discussion.

Further, the panel explores whether, and to what extent, practices of inclusion are space- and time-bound, and how they might transform when opportunities for participation change in different ways. For example, participants may be faced with challenges related to finding their place within a work community, ratifying their membership or, indeed, maintaining their sense of community under unusual or unfamiliar circumstances.

Finally, the panel invites discussion on possible practical applications and societal impact of the investigations: how both social and knowledge-based inclusion could best be cultivated and facilitated in work communities, and how the micro-level practices of inclusion – or perhaps the lack of such practices – may be connected to macro-level issues such as work-related well-being, job satisfaction and the overall organizational climate.

# Pragmatic attunement in the process of inclusion in cross-cultural communication

## Panel

***Dr. Kazuko Tanabe<sup>1</sup>***

***1. Japan Women's University***

This panel will bring together scholars of cross-cultural communication who are interested in pragmatic attunement in the process of inclusion. The prospective contributors will present their empirical research on this subject discussed in terms of contrastive pragmatics. Contrastive pragmatics deals with pragmatics or language use in different languages (Aijimer ed., 2011). The definition of inclusion in this panel covers not only the political and social integration of various races and people but also the concern of language use to implement efficient interactive communication in cross-cultural settings. Under this situation, people try to make efforts to communicate according to the listener's culture. This panel focuses on the various forms of pragmatic attunement depending on the cross-cultural situations so as to illustrate how pragmatic attunement bridges the gaps between the speaker's and listener's cultures.

The following are some examples of what we describe as pragmatic attunement in the process of inclusion.

### 1. Simplification of honorific language in this global age

Indication of the simplification of honorific language has been noticed in Japanese language use these days. It has been found that the use of honorific expressions has diminished among young people, and is being transformed to create new polite styles 'Verb-desu' instead of 'Verb-masu' which has been used for more than 200 years (Inoue & Tanabe, 2019). People have begun to put more emphasis on the clearness and simplicity of communication rather than the social deixis dependent on status. This change is assumed to occur because a culturally wide range of people have begun to use Japanese and tried to pursue the efficiency and correctness of communication to avoid misunderstandings.

### 2. Communication styles created by immigrants

The Japanese government has implemented policies in order to increase foreign workers. Those who are to work in elderly homes are highly expected to come. A new communication style between foreign workers and the elderly should be developed. For example, deciding how to address the elderly is a crucial factor for foreign workers in order to build preferable human relationships.

### 3. Attitudes to learning a second language

In every situation of learning a second language, learners are always urged to adjust the pragmatic background of their first language to that of the target language. Learning the pragmatic aspects is much harder than acquiring the grammatical rules, especially in the case of foreign languages to learners. Based on the above, this panel discusses that pragmatic strategies, such as overlapping, repetition, reactive tokens, and tag-questions, make conversations more smooth. Besides, they are very important devices to pragmatic attunement in the process of inclusion, though they are apt to be regarded as the last stage to master a second language.

Other factors to achieve pragmatic attunement in cross-cultural communication besides the three above will be welcomed.

# Pragmatic inference: The role of inferences and inferencing in pragmatic models of communication

## Panel

***Dr. Chi-He Elder<sup>1</sup>, Prof. Michael Haugh<sup>2</sup>***

***1. University of East Anglia, 2. University of Queensland***

This panel investigates the role that inference plays in pragmatic models of communication. Following Grice, pragmatic inference traditionally refers to the hearer's understanding of the speaker's intended meaning. Any inferences that a hearer draws that were not intended by the speaker thus remain outside of the Gricean account. Scholars have since identified different kinds of inferences that can or should be included in a pragmatic model of communication, for example including weak inferences alongside strong ones depending on the strength of the corresponding speaker's intention (Sperber & Wilson 1995), inferences that a speaker did not intend but would be happy to endorse (Ariel 2016), or even inferences that lie beyond what a speaker plausibly intended (Terkourafi 2014).

Such taxonomies beg the question of the kinds of input a hearer's inference can take. Rather than recovering speakers' intentions via mental representations, commitment-based accounts of communication argue that hearers draw inferences according to the social commitments that speakers incur through their utterances (Geurts 2019); while work in talk-in-interaction takes evidence for hearers' inferences from their on-record responses to prior utterances. One may then question whether it is inferences as private mental states and/or as publicly available displays that should take precedence in a model of communication (Elder & Haugh 2018).

Inference as a product differs from inference as a process, so the same process can lead to different products, or the same product can be derived via different processes (Terkourafi forthcoming). The study of inferential processes can include types of inferential reasoning that speakers engage in (e.g. deductive, inductive, abductive) alongside the kinds of perceptual inputs that enter the reasoning process. There are also questions about the nature of inferential processes: are they conscious or subconscious, automatic or effortful, and how do these features cross-cut one another (Recanati 2002, Sperber 1995, Mazzarella 2014)? Or perhaps pragmatic processes are not inferential at all: for Mazzone (2009), hearers derive speaker meaning associatively by recognising patterns in working memory.

Once we move away from inference as a product of intentional meaning, analogous issues arise such as how non-intentional communication can lead to inferences about people's identities, values and beliefs (Green 2019). Finally, it has to be recognised that not all language ideologies promote the human capacity for inferring speaker meaning (Robins & Rumsey 2008), with intention-based accounts of communication being criticised as Western-centric (Ameka & Terkourafi 2019).

We anticipate a rich discussion on issues including but not limited to:

- types of inference in pragmatic modelling
- the role of inferential processes in the derivation of utterance meaning
- the utility of the concept of inference in models of communication
- inferences arising from intentional versus non-intentional communication
- inference as a cognitive and/or cross-cultural universal

# Pragmatic perspectives on disagreement in argumentative contexts

Panel

***Ms. Jennifer Schumann<sup>1</sup>, Dr. Steve Oswald<sup>2</sup>***

***1. University of Bern, 2. University of Fribourg***

In argumentative settings - eristic ones in particular -, people exchange arguments in support of their opposing standpoints. Sometimes these disagreements are rooted in misunderstandings, other times in genuinely laid-out and understood opposing points of view. As argumentative exchanges may have far-reaching consequences (from belief change to the implementation of policies), and because these may end up being brought about through a misrepresentation of disagreements and of their causes, the study of disagreements is an important area of research that stands to gain from the input of pragmatic research.

When arguers disagree, they have a variety of choices to convey that there is a difference of opinion with the opponent. Sometimes these choices are signaled through linguistic markers that explicitly indicate that the speaker refutes the opponent's position (e.g. "No", "Yes, but...", "I strongly disagree...", "On the contrary", ...). But in argumentative reality, disagreements are not always as obvious. In fact, in many cases they are much subtler. In occurrences where part of an utterance is left implicit, one has to engage in pragmatic processing to work out unarticulated components of meaning, such as implicatures, presuppositions, etc. to fully retrieve the original speaker meaning. This also leaves room for inaccurate and uncharitable interpretations, retractions of commitments and even fallacious arguments (e.g. *ad hominem* or straw man attacks) that can further deepen such disagreements and make them prevail over more consensual outcomes that could be reached once the causes of a disagreement are made explicit.

This panel investigates how disagreements manifest themselves through the lens of language use in argumentative situations and how arguers manage them when they arise. The aim of this panel is to give the floor to different pragmatic approaches that may illuminate the notion of disagreement and to create room for diverse and fruitful discussions that arise from its pragmatic study.

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# Pragmatics of Writing: From the Development and Teaching to Automated Assessment of Pragmatic Competence

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Panel

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***Prof. Liana Konstantinidou<sup>1</sup>, Prof. Daniel Perrin<sup>1</sup>***

*<sup>1</sup>. Zurich University of Applied Sciences*

“What do people want to do when they write – and what do they actually do?” (Perrin 2003, 825). This question in the introduction to an issue of the Journal of Pragmatics has contributed to shifting the focus of writing research from cognitive to social and pragmatic aspects of text production, foregrounding the relevance of writers’ pragmatic competence.

Text processes and production are influenced by writers’ cultural and biographical background, (professional) role in the respective communicative setting, the concrete communicative situation, as well as the communicative patterns of the community of practice (Wenger, 1998). At the same time, text evaluation and text impact depend on readers’ perception and involvement. These processes, driving and driven by language use in sociocultural contexts, trigger the topics and foci of research in pragmatics (Verschueren 2001). Research so far in this field has provided evidence of pragmatic competence as a key sub-competence of writing and writers (Konstantinidou, Hoefele & Kruse, 2016).

In our panel, we focus on pragmatic aspects of writing in specific sociocultural context, social settings, and situations of language use. We investigate both the development and teaching of pragmatic competence in multilingual and professional settings. By doing so, we reflect on the relation of pragmatic competence with the quality of both writing processes and text products and discuss the challenges of measuring pragmatic competence using automated assessment methods.

# Professional practices and contexts – Perspectives of practitioners and scholars

## Panel

***Mr. Henrik Rahm<sup>1</sup>, Mrs. Marlies Whitehouse<sup>2</sup>, Ms. Severine Wozniak<sup>3</sup>***

***1. Lund University, 2. Zurich University of Applied Sciences, 3. Université Grenoble Alpes***

The relation and collaboration between scholars and practitioners in order to understand practices in the professions has long been discussed within and across applied sciences and theoretical disciplines. However, research approaches claiming to combine theoretical and practical needs and expectations sometimes lack either solid grounding in empirical data or thorough reflection from theoretical perspectives.

Given that an increased interest in research settings can be observed with linguists investigating e.g. literacy practices in the workplace, companies' annual general meetings, or health literacy with methods such as participant observation, linguistic ethnography and discourse analysis, this symposium aims to take the discussion further by rethinking studies of professions, professional communication and professional settings from theoretical and practical angles. The symposium invites contributions both from cooperation with other disciplines as well as with practitioners, and scholars from different disciplines who investigate professional settings where language plays a key role. We especially encourage contributions with a public outreach in the form of cooperations between academia and practitioners. The focus can be e.g. on the discourse of the field investigated, the challenges for the professionals, customers, patients, citizens, next of kin, or other stakeholders as well as languages for specific purposes or plain languages. Contributions could also highlight the specific role of language brokers in multilingual professional settings.

From theoretical angles, the contributions may explain how and why studies of professional communication contribute to further developing empirically grounded theories of language use in context in an increasingly digitized and glocalized professional world. From practical angles, the contributions could elaborate on potential pitfalls and benefits practitioners can expect from collaborating with researchers from various disciplines. For example, how practitioners can engage in – and benefit from – research projects by co-creating knowledge together with academic researchers. Phases of such activity include identifying wicked problems, formulating pertinent research questions, developing shared languages, engaging in ongoing dialogue, finding results and conclusions based on mutual learning, as well as developing and implementing tools that foster sustainable solutions.

# Remedies against the pandemic: How politicians communicate their crisis management

## Panel

***Prof. Daniel Weiss<sup>1</sup>, Prof. Andreas Musolff<sup>2</sup>***

*<sup>1</sup>. University of Zurich, <sup>2</sup>. University of East Anglia*

The ongoing pandemic offers a multifarious picture of reactions across different nations. The following parameters seem to have an impact on the strategies and how they are communicated: the political style of the leaders (liberal vs. authoritarian), their general orientation (right wing vs. centrist/left wing), the degree of affectedness of their countries (heavy – light). The measures propagated reach from very restrictive to none, and they involve a range of communicative strategies. Analyses will include the following perspectives:

- Do the leaders recognize or deny the threat? What stances towards the pandemic do they take: ignoring, ridiculing, belittling, taking serious, boosting the threat? How do they refer to the disease (just another flu, an unknown type of pneumonia, a lethal threat, a psychosis)?
- What authorities do they align/disalign with (scientific experts, WHO, other countries, folk medicine, religion)?
- What are their overall verbal strategies when addressing the broad public: calming, comforting, warning, encouraging, demanding, boasting with own achievements, denouncing failures? What typical speech acts (notably performatives) do state leaders utter? What reactions does all this trigger on social platforms, e.g. Reddit?
- What type of epistemic predicates expressing (un)certainty prevails? What nonverbal or prosodic cues mark the oral delivery?
- How do government and opposition shape the debate in and outside parliament?
- How do leaders publicly articulate conflicts with other political instances such as the health minister or regional authorities (governors, mayors)?
- How do they show social empathy and/or personal involvement based on own experience (e.g. B. Johnson, N. Peskov, M. Mishustin)?
- What role do populist language and/or xenophobic attacks (e.g. anti-immigrant fake news) play when legitimizing the own strategy?
- What purpose are implicit strategies intended to serve (presuppositions, conversational implicatures, irony, metaphors and metonymies, similes, quotations)? Who uses aggressive or relief humor?
- How do leaders cope with the interference of other key issues on the current political agenda, and what argumentative weight is assigned to the presumptive economic impact of the planned/realized measures?

It goes without saying that most of these parameters vary in time depending on the development of the pandemic in the given country. Moreover, the same politician may employ different styles in the “old” media and in social media when discussing the same subjects. The panel involves the following disciplines: neo-Gricean / Relevance theory based pragmatics, Critical Discourse Analysis, cognitive metaphor theory, corpus linguistics (e.g. quantitative analysis of key words), multimodality studies (e.g. humorous hashtags), argumentation theory, computer-mediated communication studies (newspaper online comments on governmental discourse and users’ responses). It encompasses numerous contrastive studies, e.g. authoritarian vs. “liberal” approaches to the crisis, government’s and opposition’s stances towards the confinement strategies, divergent policies of different nations comparable in other respects, different concepts of leadership, the relative weight of health care and economy in argumentation, etc. The contrastive contributions cover data from 21 different countries, most of them located in West and North Europe (10) and East Europe (6), but the list also comprises Israel, Uganda and three Latin American countries.

# Revisiting FACE – ontological, epistemological and methodological ‘faces’ of a socio-pragmatic concept

Panel

***Prof. Gudrun Held<sup>1</sup>, Dr. Johanna Warm<sup>2</sup>***

***1. Universität Salzburg, 2. Wirtschaftsuniversität Wien***

As a figurative and hardly graspable concept of self-awareness that comes into play in social encounters, *face* inspires a variety of theoretical frameworks that have been developing over more than 40 years, giving rise to a wide and still ongoing debate on both its validity as a scholarly concept and its utility as an explanatory tool. The main issue of the different positions – be they theoretically constrained or empirically approved - is to create a plausible bridge from the abstract conceptualization as an inner value to its concrete appearance as an outer phenomenon. As the latter was assumed to be mainly conveyed with language, *face* became a widely studied subject in linguistics and its ramification in different socio-linguistic and pragma-linguistic strands. Whilst Goffman puts the exteriorization of *face* into the vague concept of *facework*, Brown & Levinson (1978/87) presumed its verbal performance in politeness. It was the predictable clarity of their norm-oriented model that was responsible for linking *face* firmly to *politeness*, and thus constituting the widely spanned area of research where both *face* and *politeness* were constantly treated together until, in the following waves of the politeness paradigm, being critically measured against each other. With the increase of cross-cultural investigations and the widening of relation-oriented as well as genre- and frame-based positions *face* was more and more disentangled from *politeness* until the two concepts were considered as research-objects “of their own right” (cf. Haugh 2013).

Therefore, alternatives to the politeness angle have been created (cf. O'Driscoll 2007, Bargiela/Haugh 2009). On the one hand, under socio-psychological conditions, there was a recourse to Goffman's general conception of *face* and the concept of *facework* regained fundamental relevance. On the other hand, with the turn to intercultural and interpersonal pragmatics the view was enlarged from micro- to macro-contexts thus regarding procedures of *face*-management according to culture-specific identity concerns and to socially acquired face claims (e.g. Ting Toomey 1994, Hopkins 2015). Further on, the interactional approach – developed in Arundale's (2006, 2013) *Face Constituting Theory* – defined *face* not only as relational but simultaneously as interactional. The classical but static dualism of positive vs. negative *face* has thus been released into the more active distinction between associative and dissociative (inter)actions constituting situations of approach and withdrawal, of connectedness and separateness (cf. O'Driscoll 2017).

In spite of the variety of opinions given in the sociopragmatic research of the last 50 years, many problems concerning *face* and *facework* have been left unresolved, and new problems are still emerging when widening the perspectives to complementary visions, other disciplines, and different linguacultures. This is where the panel wants to engage the discussion concentrating on contributions that, on the one hand, treat the notion of *face* in the (meta-)linguistic lens and in the epistemic discourse, on the other, analyze the empirical realization of *facework* in all kinds of sociocultural contexts and communicative situations.

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## Rules in Social Interaction

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### Panel

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***Dr. Jörg Zinken<sup>1</sup>, Dr. Uwe-Alexander Küttner<sup>2</sup>, Dr. Giovanni Rossi<sup>3</sup>, Prof. Marja-Leena Sorjonen<sup>4</sup>, Dr. Matylda Weidner<sup>5</sup>***

*1. Leibniz-Institute for the German Language, 2. University of Potsdam, 3. University of California, Los Angeles, 4. University of Helsinki, 5. University of Bydgoszcz*

Rules have been a central concept for researchers interested in human meaning and action since about the second half of the 20th century (Erickson et al., 2013, chapter 1). Across the social and human sciences, rules came to be seen as that which provides for order and meaning. A different perspective on the nature of rules and “rule-following” goes back to influential arguments in the works of Harold Garfinkel and Ludwig Wittgenstein (Garfinkel, 1967; Wittgenstein, 1953). Work in this tradition emphasizes a person’s agency in treating a situation as requiring the application of a particular rule. Following a rule involves ‘ad hoc’ methods of interpreting the rule in the context of events, and participants mobilize rules and norms to provide for the accountability of their actions. Similar conceptualizations of norms and rules figure prominently in Conversation Analysis, especially in research into the orderly properties of interaction: the turn-taking rules (Sacks, Schegloff, & Jefferson, 1974) or (sequential) relevance rules (Robinson, 2016; Schegloff, 2007), for example.

This panel brings together current ethnomethodological, conversation analytic and interactional linguistic work on (the role of) rules in social interaction. The accepted contributions offer insights into how participants in various settings and across a range of languages orient to, manage and enforce rules, how they deal with rule violations or breaches, and how these practices relate to the interactional negotiation of accountability. The panel will address three major themes and is organized as follows:

1. Rules and rule violations in the context of games (Discussant: Emily Hofstetter)
2. Practices of managing rules in informal interaction across languages
3. Rules and (public) accountability (Discussant: Jeffrey Robinson)

**Duration:** Three 90-minute sessions

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# Self- and other-reference in social role construction in different genres and social contexts

## Panel

***Prof. Minna Nevala<sup>1</sup>, Prof. Minna Palander-Collin<sup>1</sup>***

***1. University of Helsinki***

First-person is an important locus of interpersonal and indexical work and it often establishes the starting point of the interaction (e.g. Agha 2007: 280, Mühlhäusler and Harré 1990). Several empirical studies show how first-person expressions establish the interlocutor's stance and position them vis-à-vis the recipient but also in relation to the broader social and societal context, its norms and hierarchies, as well as the expectations of the audience and practices of the genre (e.g. Palander-Collin 2009, Palander-Collin & Nevala 2011, Palander-Collin & Liukkonen 2017). The communicative functions of self-reference may also vary depending on the context (Hyland 2003). Moreover, in addition to the first-person pronouns the self can be positioned through the use of various other linguistic means, as well as by means of reference to others, such as stance markers and address terms.

This panel focuses, firstly, on self-reference, i.e. the ways in which the writer or speaker can position themselves in different genres and social contexts and what kind of social roles are then created and which linguistic means are used. Secondly, the panel comprises studies of other-reference, particularly as a tool for identification in multicultural interaction. Papers in the panel relate to different genres and languages from Catalan parliamentary debates, Finnish, Hungarian and French YouTubers' vlogs to British newspapers. The methodologies used range from macro to micro perspectives, including combinations of qualitative and quantitative methods, and synchronic and diachronic perspectives. Research questions address a vast array of issues, such as the use of discursive strategies in newsmakers' role construction, social media users' epistemic stance markers, and adolescents' ways of identification in ELF settings.

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## Signs of care: Communicating sympathy in African contexts

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### Panel

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**Dr. Alice Mitchell**<sup>1</sup>

*1. Universität zu Köln*

This panel sets out to explore how people express sympathy in African settings. The goal is to bring together fine-grained analyses of sympathy displays with work that investigates broader sociocultural dynamics shaping the expression of sympathy. From an interactional perspective, displays of sympathy constitute affiliative responses to talk about troubles (Jefferson 1988) or to witnessed events causing pain or distress. In their analyses of sympathy, papers in this panel take into account a range of semiotic resources, including voice quality, prosody, lexicon and grammar, gaze behaviour, gesture, and touch, in languages ranging from Iraqw (Tanzania) to Ngemba (Cameroon). Several of the papers take conventionalized linguistic expressions of sympathy as their starting point, investigating the meaning and use of interjections in particular languages. Other papers focus on social contexts in which displays of sympathy typically occur, such as condolence-giving, and identify the norms and forms of behaviour associated with these affective displays.

Understanding sympathy as an inclusive interpersonal stance that attends to another person's emotional status, this panel will offer linguistic perspectives on anthropological discussions relating to ethics and care. Papers will show how people in a range of African communities care for and comfort one another through their communicative practices, thus highlighting the role of language in the ethical treatment of others. Papers will also attempt to position specific linguistic interactions within broader sociocultural frameworks. When is sympathy appropriate, and when is it unnecessary or even inappropriate? Who can show sympathy to whom, and how? How are sympathy displays calibrated to the perceived severity of the situation? And to what extent are expressions of sympathy gendered or otherwise socially indexed? With its focus on Africa, the panel aims to explore possible commonalities and differences in forms of sociality and ethical conduct across the continent.

The African focus addresses the conference theme of "inclusion" at a disciplinary level by working towards better representation of African languages, perspectives, and scholarship at IPrA.

## Silence and silencing

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### Panel

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***Prof. Dennis Kurzon<sup>1</sup>***

*1. University of Haifa*

Research on silence as a topic in pragmatics has widened since it appeared first in the 1980s. In the early stages the number of works, whether they are books or articles, could be counted on the fingers of no more than two hands. Early work on silence focused on the phenomenon in conversation, such as pauses discussed by Sacks et al. (1974) in their seminal work. This was followed by the Tannen and Saville Troike volume of articles in 1985, and by Jaworski (1993). Jaworski, two years later, produced a volume of articles on silence, with extensions of silence in other fields, too, such as in sociolinguistics and ethnography, in the arts, often with a metaphorical meaning of “silence”. Research on silence in relation to the right of silence in legal proceedings in criminal law also began to appear (Boer 1990, Kurzon 1995, Cotterill 2005, Heydon 2006).

Since then, there have been a number of books on silence from a linguistic/pragmatic perspective (e.g. Kurzon 1998, Nakane 2007, Schroeter 2017), special issues of journals on silence (e.g. *Multilingua* Vol. 24:1-2, 2005; *Journal of Pragmatics* Vol. 43, 2011), extending the domain of the topic, as well as single articles. It has become a well-established subfield in pragmatics.

The aim of the panel is to offer an opportunity to scholars who are working in the field of silence to present new work on the topic. On the panel are scholars from Australia, Austria, Israel, Malaysia, Poland, the United Kingdom, and the United States, who will present papers not only on silence in conversation analysis, on the right of silence in legal discourse, on silence in political discourse, but also on silence in intercultural situations, on silence in parent/children and psychotherapeutic encounters, on silence within the context of politeness, on silence in graphic novels, and on the phenomenon of silencing in spoken, in written and in digital discourse.

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# Social Interaction in High Stakes Crisis Communication

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## Panel

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**Mr. Pentti Haddington<sup>1</sup>, Prof. Elizabeth Stokoe<sup>2</sup>**

***1. University of Oulu, 2. Loughborough University***

This panel brings together empirical papers that investigate *low frequency* but *high stakes* communication between crisis negotiators, emergency services, and related professionals – and sometimes with members of the public who are service users – using conversation analysis. By *low frequency*, we refer to the fact that our datasets comprise recurrent (for the professionals involved) but low-occurrence events (e.g., from the perspective of service users who call a suicide helpline) relative to, say, police interviews with arrested suspects, or as a subset of all calls to emergency services. By *high stakes crisis*, we refer to the matters being dealt with by interacting parties, which involve threat to life, to social order or, potentially, death. The institutional settings investigated constitute hard-to-access sites involving extensive negotiation with relevant stakeholders, often leading to the co-production of knowledge with those professionals whose job is to communicate with people in crisis of various kinds – and even the training of those professionals.

The panel includes studies from live crisis situations (police negotiations with suicidal persons, suicide helplines, police-lay people interactions, call/dispatch centres), training simulations (mass casualty exercises, crisis management training in UN military observation), and telephone calls to complex multimodal events. We examine a range of topics, from preparing and training for crisis before it has happened to ongoing live crisis; and from how decision-making happens in time-limited environments which are also uncertain or ambiguous in nature. The studies show how professionals deal with unpredictable external challenges (e.g., technology failure) and how the management of extraordinary events may nevertheless be routinized.

The panel will apply the theoretical background and methodological rigour of EMCA to interaction in settings that are largely unstudied or understudied. From its very beginnings, EMCA research has examined institutional and organizational settings. However, this work has not typically focused on moments of crisis where there is an *immediate threat* to life for at least one of the parties to that interaction. This is in part because such encounters are hard to access, requiring lengthy negotiations with the partner organizations whose work is under empirical scrutiny. The papers augment an emerging body of EMCA work on acute crisis, which is proving impactful on the organizations themselves (e.g., via research-based training) as well on our fundamental understanding of the organization of talk. As early work (e.g. Stokoe et al. 2019) shows, interaction in crisis and conflict settings has begun to interrogate established understandings of core concepts in CA. Each of the papers in the panel will make visible core aspects of the social organization of crisis communication, contributing not just to what we know about those settings, but also the fundamentals of our discipline (Kevoe-Feldman, 2019). Contributors to the panel include Pentti Haddington (University of Oulu), Clara Iversen (Uppsala University), Antti Kamunen (University of Oulu), Heidi Kevoe-Feldman (Northeastern University), Maximilian Krug (University of Duisberg-Essen), Samu Pehkonen (University of Tampere), Karola Pitsch (University of Duisberg-Essen), Iira Rautiainen (University of Oulu), Rein Sikveland (Norwegian University of Science and Technology, Trondheim, and Elizabeth Stokoe (Loughborough University).

# Solitude speech: cross-linguistic approaches to monologue

## Panel

**Dr. Mitsuko Izutsu<sup>1</sup>, Dr. Katsunobu Izutsu<sup>2</sup>**

**1.** Fuji Women's University, **2.** Hokkaido University of Education

In the growing popularity of conversation analysis and interactional linguistics, a central concern of pragmatic and functional approaches to language has long been with conversations between more than one participant. This panel, on the other hand, focuses upon the use of language with no intention of communication. We investigate how monologic speech is linguistically different from dialogic communication, especially from cross-linguistic perspectives. The term “monologue” used here represents language uses that are not directed to anyone else, also referred to as “soliloquy” (Hasegawa 2010a) or “private expression” (Hirose 1995, 2000). The term does not refer to a public speech made by a single person without any turn-takings.

Monologue and its internalized speech (“inner speech” (Vygotsky 1934/1986), “private speech” (Flavell 1966), “egocentric speech” (Piaget 1923/1959)) have attracted much attention in education and developmental psychology. Their importance has also been demonstrated in other fields, for examples, studies of “self-talk” in sports and social psychology (e.g., Van Raalte and Vincent 2017) and those of “inner speech” in brain science (e.g., Fernyhough 2017). The literary exploration into “interior monologue” dates way back to the modernism era (the late 19th to mid-20th century).

However, although monologue is directly a matter of language, linguistic research still lags behind. In Japanese, where monologic research is relatively advanced owing especially to a series of Hasegawa’s works (Hasegawa 2005, 2006, 2010a, 2010b), a few studies revealed some language-specific features of monologue (e.g., sentence-ending forms *-(ka)na*, *-kke*, *-tto* in Hasegawa 2010a, Nitta 1991) or linguistic devices of monologization (Izutsu and Izutsu 2019). In other languages, however, little has been known about such linguistic features of monologue.

Moreover, there has been a long-standing view that monologue presupposes dialogue or communication (e.g., Bakhtin 1934/1981, Searle 1972, Benveniste 1974, Du Bois 2009) with a noteworthy exception of Chomsky (1975). This appears closely related to the fact that an act of producing monologue is phrased using an expression that includes another self in some languages (e.g., Eng. *talk to oneself*). However, such self-reference is not necessary in other languages (e.g., Jap. *hitorigoto-o iu* ‘utter solitude speech’). It thus remains an open question whether the conception of monologue differs across languages or whether monologue is a universal or cross-linguistic phenomenon explainable on similar experiential bases.

This panel aims to explore how linguistic research can advance understanding of monologue. In particular, we want to discuss:

- Whether monologic speech (or language for thought) presupposes or reflects the presence of addressees (or others) (e.g., “inner dialogue” (Voloshinov 1930/1973), “creatures of social situations” (Goffman 1978)),
- What kinds of linguistic features are observed in literary representation of inner speech (i.e., interior monologue),
- How the spontaneous display of emotion/feeling (“response cries” (Goffman 1978)) varies across languages,
- How the absence of communicative intention is displayed (or disguised) as a form of monologue in society,
- Whether it is possible to establish a classification/taxonomy of monologue usable for linguistic research,
- How monologue (or language for thought) is represented in linguistic forms, and more generally,
- How language for thought is different from language for communication.

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# Speech Acts and Politeness in Chinese

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## Panel

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***Prof. Daniel Kadar<sup>1</sup>, Prof. Fengguang Liu<sup>1</sup>***

***1. Dalian University of Foreign Languages***

Organised by Daniel Z. Kadar and Fengguang Liu

Discussant: Julianne House

This panel aims to exploit speech act theory to investigate aspects of politeness phenomena in Chinese. While speech act theory has had a significant impact on the research of Chinese politeness, Chinese data has often been used to invent ‘exotic’ speech acts, hence unnecessarily proliferating speech act categories. Also, little attempt has been made to use Chinese politeness data to enrich speech act theory.

The proposed panel aims to reinvigorate research on Chinese politeness from a speech act theoretical point of view. The organisers aim to achieve this goal through the following steps:

- We aim to investigate how conventional speech act categories can be systematically applied to approach linguistic politeness across Chinese datatypes. The panel organisers will encourage the presenters to systematically apply established speech act typologies.
- The panel aims to enrich pragmatic research by analysing types of Chinese data that are difficult to access for academics who do not specialise in Chinese. As part of this endeavor, the organisers will encourage the presenters to use naturally occurring data in which politeness behaviour is salient, and to devote special attention to how speech acts can be identified in such data.
- The organisers also aim to encourage the presenters to attempt to enrich previous speech acts coding scheme. While coding, just like speech act categories, should not be unnecessarily proliferated, we believe it is important to revisit previous coding schemes and explore whether they are fully applicable to Chinese data.
- The panel aims to prompt research on ritual speech act sequences, which is arguably one of the most understudied aspects of Chinese politeness. Since the Chinese linguaculture has an intriguing albeit understudied system of ritual speech act sequences, and such ritual sequences play an important role in the realisation of politeness in Chinese, we intend to devote special attention to them.
- The panel also aims to provide a forum for bringing together speech act theory with discourse analysis, with a special focus on linguistic politeness.

This is an open call and we are definitely willing to consider more papers. Thus far, following colleagues have confirmed interest in joining the panel (in alphabetical order):

Han Dan & Fengguang Liu Opine in state media

Lilin Fan & Yongping Ran Complain in medical encounters

Xu Huang Requests and their componential analysis

Xiaoxia Jiang Directives in tourist texts

Ke Li and Wenyu Liu Directives in media

Fengguang Liu & Daniel Kadar Ritual speech act sequence theory

Hongyan Liu Speech acts and multimodality in clinical encounters

Junli Liu Speech act sequences in ritual offers

Puyu Ning Meta-analysis of apologies

Jia Qiu & Xinren Chen Complimenting in CMC

Wenrui Shi Opine in political media

Xiao Tian Compliments and compliment response sequences in

CMC

Yanxue Ting Requests and their research in large corpora

Wang Zepeng and Yansheng Mao Complimenting and emotions

Ling Zhou Invites and invite responses in social media

# Taking actions to enhance inclusivity of persons with dementia: Pragmatics of active social inclusion

## Panel

***Prof. Yoshiko Matsumoto<sup>1</sup>, Prof. Heidi Hamilton<sup>2</sup>***

*1. Stanford University, 2. Georgetown University*

The aim of this panel is to explore how the theory and practice of pragmatics can contribute to transforming society into a place where individuals with dementia are integrated with other members of the community or, to put it differently, into a place where people without dementia proactively include themselves in the lives of people with dementia. To this end, we have brought together prominent researchers from around the world who investigate verbal and nonverbal interactions of people with dementia in a wide variety of settings. The number of people diagnosed with dementia is rapidly growing throughout the world and is projected to reach 82 million in 2030 (WHO 2019). While this number represents a minority of the world population, we argue that the disregard for or exclusion of this group is just as problematic as prejudices against other social minorities and individuals with disabilities.

Persons with dementia (PWDs) face myriad impediments to active social inclusion; contributing factors include these individuals' communicative and cognitive challenges (Wray 2020); actions taken (or not taken) by their interactional partners (Hamilton 1994, 2019); and dominant discourses (Sabat 2003) that (even if unintentionally) shape exclusionary public policy and related societal circumstances.

Over the past twenty years or so scholars and professionals representing a range of disciplines (Pinkert et al. 2019; Innes et al. 2004) have examined the complex phenomenon of social inclusion/exclusion on the micro-level (the subjective experience of the PWD), the meso- level (the intermediate interactional environment) and the macro-level (the broader socio-cultural context) (Forbes et al. 2011). Much of this interest – no matter what level – has been sparked by the seminal work on “personhood” (Kitwood 1997) that aims to highlight the “person within – the reflexive, immaterial communicable essence of a person that is located deep within the body, but that is sometimes veiled by symptoms.”

With this background, our focus here is to examine aspects of social inclusion/exclusion in a variety of verbal and nonverbal settings and to consider the pragmatic implications of the vital interrelation between the personhood of PWDs and others in a society. We address this question in a multi-session panel that explores topics including everyday family interactions, institutional interactions (e.g. nursing homes, physician encounters), interactions in multilingual situations, and implications to pragmatics research in general.

Based on the insights of our multi-faceted research presentations from Denmark, Germany, Ireland, Japan, Sweden, UK, USA and Taiwan, we hope to illuminate ways to enhance the inclusion of people with diverse conditions and differing communicative practices and to suggest a future direction of pragmatics to advance the goal of inclusion.

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## Talk about talk: on formulating actions in interaction

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### Panel

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**Dr. Rebecca Clift**<sup>1</sup>, **Dr. Liz Holt**<sup>2</sup>, **Dr. Marco Pino**<sup>3</sup>

**1.** University of Essex, **2.** University of Huddersfield, **3.** Loughborough University

It is a truism in Conversation Analysis that “next turn” is where a speaker displays their understanding of what is being done in “prior turn” (Schegloff, 1992) by responding in a sequentially relevant way; thus, one orients to the prior turn as a question by providing an answer, a greeting by responding with a greeting, and so on. It is standardly NOT the case that we formulate explicitly what has just been done in prior turn. The purpose of this panel, however, is to examine precisely those occasions when participants have cause to formulate explicitly what they or others are doing, or have done, on a previous occasion, so embodying the micro-politics of social action (Drew, forthcoming) and the essential reflexivity of interaction. Our panel focuses on the various selective practices deployed by speakers in their formulations and the sequential implications of such practices. These include (i) how participants recognise and explicitly ascribe actions to prior talk, e.g. declarative statements, such as ‘I am X-ing’ or ‘You are X-ing’ or characterisations, such as ‘She starts yelling at me’; and (ii) how speakers display sensitivity to the ways in which their actions can accountably be analysed by co-interactants. For example, speakers may comment on what they have just done or about to do (e.g. “I don’t want to sound really ungrateful”, Burdett, et.al, 2019) as a way of orienting their recipients to what they are doing in their talk. Our panel extends these lines of enquiry by investigating the various ways in which speakers manage accountability through formulations of their own and others’ actions (including co-present and absent parties) in mundane and institutional settings.

Burdett, M., Pino, M., Moghaddam, N., & Schroder, T. 2019. “It sounds silly now, but it was important then”: Supporting the significance of a personal experience in psychotherapy. *Journal of Pragmatics*, 148, 12-25. doi:10.1016/j.pragma.2019.05.007

Drew, P. Forthcoming. The micro-politics of social actions. In A. Depperman and M. Haugh (Eds.) *Action Ascription: Interaction in Context*, Cambridge University Press

Schegloff, E.A. 1992. Repair After Next Turn: The Last Structurally Provided Defense of Intersubjectivity in Conversation. *American Journal of Sociology* 97 (5): 1295-1345.

We plan to extend invitations to Paul Drew, York University, Geoff Raymond, UCSB, and Saul Albert, Loughborough University

# Talking to and about children: Studies of child-centered interaction across contexts

## Panel

***Dr. Kaoru Hayano<sup>1</sup>***

***1. Japan Women's University***

This panel brings together scholars who document interactional practices that adults use when they talk *to* or *about* a child in a variety of social settings—ranging from parent-child interaction at home to institutionalized interaction between parents and various types of professionals. In the field of conversation analysis, there is a growing body of literature that investigates interaction centered around children. The topics that have been discussed include participants' orientations to epistemics (Heritage & Raymond 2015), the management of children's affect (Goodwin and Cekaite 2018), and rights and responsibilities associated with parents (Pillet-Shore 2015). Despite the diversity in the topic as well as the nature of interaction examined in these studies, their findings all point toward one general conclusion: the adult participants' social identities vis-à-vis children are constructed and/or maintained through their turn-by-turn talk, whether they are talking to or talking about the children. This warrants further, systematic investigations of child-centered interaction. The goal of this panel is to contribute to this line of research by exploring the range of possible situational and interactional contingencies that trigger the use of specific practices.

The papers in this panel aim to address the following questions:

- What verbal and bodily practices are available for the adults (the parents or professionals) to employ while addressing or referring to children?
- How do the identified practices handle social issues such as the adult's rights to and responsibilities for the child, the child's agency, and institutional requirements?
- How do adults position themselves vis-à-vis the children in different situations? As an adult? As a parent? As a professional? As a co-member of a family?
- How is the adults' behavior affected by factors such as social setting; the action they are conducting, the presence or absence of the child in question, the age of the child and/or the child's capacity or eligibility to participate in interaction in a given situation?

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- Goodwin, H-M. and Asta Cekaite, (2018), “Embodied Family Choreography: Practices of Control, Care, and Mundane Creativity”, London, Routledge.

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# Technologically-mediated interaction in workplaces

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## Panel

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**Dr. Elina Salomaa<sup>1</sup>, Prof. Esa Lehtinen<sup>1</sup>**

***1. University of Jyväskylä***

In the 21st century, digital technologies have permeated the everyday practices in workplaces (Orlikowski & Scott 2016). People use technologies to interact with their co-workers, to deliver and process information, and to deal with other tasks related to their work. Thus, we are interacting not only with other people but also increasingly with digital technology. These technologies include communication platforms but also technologies that facilitate co-operation or automate particular work tasks.

Studies of digital interaction in workplaces have already provided important insights into the ways technology can change ways of working. For example, due to the lack of nonverbal cues, participants cannot monitor turns in progress in the same way as face-to-face, and thus they need to maintain coherence in virtual meetings by using specific discursive strategies (e.g. Markman 2009). Conversational norms often differ from ordinary conversation, too, as Skovholt and Svennevig (2013) show in their article about responding and not responding in workplace emails. In addition, the more open access to the interaction, especially on social media platforms, is shown to blur traditional distinctions e.g. between organizations and their stakeholders (Girginova 2015). On another trend, workplace studies have focused on more complex work situations, where people work in technology-saturated environments to achieve both co-located and distributed collaboration (Luff & Heath 2019), or where the interaction takes place between users and technology (Arminen & Poikus 2009). However, we need more research on how digital practices are embedded in the everyday practices of organizations. Also, research needs to keep up with how digitalization in workplaces is connected to societal changes, such as those caused by the Covid-19 pandemic.

This panel brings together the most recent research addressing linguistic and discursive practices in technologically-mediated organizational contexts. The presentations shed light on how technologies support or reshape working practices, how people interact in mediated settings, and how technologies are interwoven with broader workplace processes. They describe various contexts from medical settings to business interaction, and address digital platforms and technologies such as email and video-mediated technologies. In addition, the multimodal and multimedial character of organizational interaction is emphasized in the papers.

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# Technology use in social interaction: enabling vs. constraining participation

Panel

Prof. Florence Oloff<sup>1</sup>, Ms. Iuliia Avgustis<sup>1</sup>, Dr. Samira Ibnelkaid<sup>1</sup>, Dr. Joonas Råman<sup>1</sup>

*1. University of Oulu*

While notions such as artificial intelligence and social robotics are making the headlines and predict new ways of living and communicating, our daily lives are already closely entwined with mundane technologies in less spectacular and often unnoticed ways. This panel aims at investigating how ordinary technologies such as laptops, smartphones, tablets, smart speakers and other touch- or voice-based interfaces are used in social interaction, either as a means for enhancing joint, multimodal action or as a tool that possibly hampers participation. Within socio-linguistic and discursive approaches, research on new communication technologies has a long-standing focus on remote interactions and new forms of texts, images or their combinations (e.g. online communication, identities or discourses) but has scarcely acknowledged the role of mundane technologies with respect to multimodal, embodied social practices in co-presence. More recently however, a growing interest has been recorded within qualitative and interactionally oriented research approaches regarding the topic of humans interacting with and via computers/machines, especially so with respect to ubiquitous communication technologies used in everyday social encounters. This research has shown that - while technology-related activities in face-to-face settings can impact on the participants' availability for others (e.g. Mantere/Raudaskoski 2017) - participants nonetheless skillfully and accountably manage their dual involvement with co-present and remote interlocutors or with on- and offscreen activities (e.g. Aarsand & Melander Bowden 2019, Brown et al. 2015, Porcheron et al. 2016). Micro-analytic approaches reveal the interactional work participants engage in for establishing these new forms of co-presence and joint involvement (e.g. while using smartphones, İkizoğlu 2019, Raclaw et al. 2016, or voice interfaces, Porcheron et al. 2018, in video calls, Gan et al. 2020, Licoppe/Morel 2012, or while video gaming, Piirainen-Marsh 2012, Tekin/Reeves 2017).

This panel aims at uniting researchers from an interdisciplinary field (e.g. Conversation Analysis, Multimodal Analysis, Phenomenology, Ethnography, Human-Computer-Interaction, Information and Communication Sciences, etc.) who study technology use through video recordings of naturally occurring, non-experimental settings and who are interested in the way everyday technologies and screens are integrated in linguistic and social practices in - online and offline - face-to-face encounters. More specifically, the panel will consider how technology use is linked to participation (Goffman 1981, Goodwin, 1981, 2000), i.e. how the presence and use of technology can *constrain* or *enable* participation in social interaction, and how this possibly relates to different levels of technological and digital skills. Contributions to this panel either take into account specific groups of participants (e.g. younger people, elderly citizens, patients and healthcare professionals, gamers, etc.) or specific tasks and activities within a given mundane, institutional or professional setting (e.g. playing, co-creating, socializing, livestreaming, instructing, teaching, etc.). Through fine-grained analyses of sociality with and around everyday technologies in various settings, the research presented in this panel will also advance our understanding of digital literacy, or more accurately, of "technobodily literacy", as a multisensorial and situated practice.

# The complex ecology of L2 interactional competence: language, body and the material world

Panel

***Prof. Simona Pekarek Doehler<sup>1</sup>, Prof. Søren Wind Eskildsen<sup>2</sup>, Prof. Steven Thorne<sup>3</sup>***

*<sup>1</sup> University of Neuchâtel, <sup>2</sup> University of Southern Denmark, <sup>3</sup> Portland State University*

As video data is becoming the empirical norm in many lines of research on language use and development, bodily conduct and material artefacts are receiving increased attention. This panel spearheads “the multimodal turn” in second language acquisition (SLA) research (Majlesi & Eskildsen, 2019) to understand how embodied conduct – such as gesture, posture and gaze – as well as artefacts and local configurations of space intertwine with second language (L2) speakers’ emergent abilities to engage in L2 social interactions, i.e. their interactional competence.

Embodiment, uses of artefacts and development of L2 interactional competence have largely been investigated separately in the past. The role of gestures in L2 learning has been scrutinized in experimental settings as a window onto thinking processes (Stam, 2010; Gullberg, 2011) and microanalysis of participants’ visible orientations (i.e., their constant displays of their current ecologically mediated thinking through verbal and bodily actions) in naturally occurring interactions has revealed how learning-related processes such as understanding, noticing, or repairing are accomplished in ways that are embodied and fundamentally co-constructed (e.g., Pekarek Doehler & Fasel-Lauzon, 2013; Eskildsen & Wagner, 2015; Burch & Kasper, 2016; Hellermann et al. 2017; Eskildsen & Markee, 2018). Yet, we know little about how such embodied conduct interfaces with L2 development over time; research concerned with the developmental trajectories of L2 interactional competence has so far near-to exclusively focused on participants’ verbal conduct (Hellermann, 2011, Pekarek Doehler & Berger 2011, 2018). Today, it is time to widen the scope of investigations into L2 interactional competence by scrutinizing how L2 development materializes in and emerges from embodied, ecologically and materially situated, co-constructed practices (Greer, 2018).

This panel brings together a set of empirical investigations exploring, across a variety of languages and settings, how language, bodily conduct and material artefacts interface in the development of L2 interactional competence. Furthering our understanding of the complex local ecology of L2 use and learning, the panel empirically substantiates an understanding of L2 interactional development as situated in people’s acting within the multi-semiotic social world.

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# The discourse grammar of communicative distance

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## Panel

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**Prof. Bert Cornillie<sup>1</sup>, Ms. Giulia Mazzola<sup>1</sup>, Prof. Lola Pons<sup>2</sup>, Dr. Álvaro Octavio de Toledo y Huerta<sup>3</sup>**

*1. KU Leuven, 2. Universidad de Sevilla, 3. Universidad Autónoma de Madrid*

Over the last decades the continuum between communicative immediacy and communicative distance has been a much debated topic in Romance linguistics (Koch & Oesterreicher 1990; Kabatek 2005; López Serena fthc.). Moreover, research on the various discourse traditions along this continuum has led to a more refined description of the anchoring of linguistic subsystems in certain communicative and sociolinguistic contexts. Whereas the bulk of pragmatic-linguistic research has focussed on discourse settings of the communicative immediacy, accounts of the grammar and pragmatics of communicative distance are scarcer. The role of normative models emerging in the communicative distance should not be underestimated, in that they often yield lasting innovations in the linguistic system. Therefore, the proposed thematic panel will discuss the grammar and pragmatics of linguistic variants typical of the communicative distance from several perspectives: language change, historical sociolinguistics and scripturalness.

**Language change.** Recently, research has shown that the poles of communicative immediacy and distance both foster language change. As for the former, linguistic changes have often been addressed in terms of inference-invited semantic change (Traugott & Dasher 2007, Traugott 2018). However, change from distance settings turns out to be common too (Cornillie & Octavio de Toledo 2015; Cornillie 2019; Pons 2020). Several aspects are still unresolved:

- What are the most common models of inspiration for the grammar of distance?
- In the case of new expressions based on prestigious languages (e.g. Latin, French, English), via which discourse traditions do they typically actualize?
- How does a grammar of distance emerge? Which processes of selection and innovation characterize this domain?

**Historical sociolinguistics and audience design.** Usage patterns may also vary depending on the intended audience of texts (Bell 2001; Octavio de Toledo 2011) and social (a)symmetries between writer and audience lead to the selection of marked variants (cf. Mazzola, Cornillie & Rosemeyer 2021). Yet, the limits of variation within the communicative distance is a matter of discussion. The following issues need to be addressed:

- How can a typology of intended audiences of texts be determined?
- How does the writer-addressee relationship shape style-shifting within the texts of communicative distance?
- What types of morpho-syntactic and pragmatic markers are used to signal audience-induced style-shifting?

**Scripturalness as language elaboration.** The enduring prestige of linguistic forms usually depends on their relation to the written language. Many vernacular expressions that appear both in the immediacy and the distance originated in spoken interaction and shifted to the written communication, acquiring a higher degree of scripturalness. Various questions require further investigation:

- What are the mechanisms behind advanced written language elaboration? Is it due to competition between layering forms?
- What role do canonized writers play in previous stages of a language? Is there a methodologically sound way of measuring their impact on the language of the past?

- Does the reverse process also occur? Do linguistic forms that used to be restricted to the communicative distance shift to the language of immediacy? What can we learn from the (mutual) diachronic exchange between the two poles?

# The Discourse Pragmatics of Low Transitivity Predicates Across Languages

Panel

**Prof. Marja-Liisa Helasvuo<sup>1</sup>, Prof. Ritva Laury<sup>2</sup>, Prof. Hongyin Tao<sup>3</sup>**

**1. University of Turku, 2. University of Helsinki, 3. University of California, Los Angeles**

While high transitivity constructions have been the focus of much syntactic research, usage-based studies have drawn attention to the prominence of low transitivity (LT) structures in language use, especially in conversation. For example, Thompson/Hopper (2001), point out that conversation is very low in transitivity, part of the evidence being that about 37% of the one-participant clauses in their English database are copular clauses. They attribute this to the pragmatics of everyday interaction, stating that “our talk is mostly about ‘how things are from our perspective’” rather than simply reporting events; what speakers routinely do, according to them, is “describing states, revealing our attitudes, ascribing properties to people and situations, and giving our assessments of situations and behavior.” Similar findings have been reported by Ewing (2005) for Javanese, Helasvuo (2001) for Finnish, Sadler (2007) for Japanese, and Tao (1996) for Mandarin, among others. However, there is much more to be learned about LT constructions in language use and the status and utility of such constructions crosslinguistically. Thus, this panel, with contributions by Michael Ewing, Maria Frick, Marja-Liisa Helasvuo, Ritva Laury, Ivana Leinonen, Niina Lilja, Patricia Mayes, Tsuyoshi Ono, Emeline Pierre, Ryoko Suzuki, Hongyin Tao, and Sandra Thompson, explores a range of typologically different languages, including English, Finnish, French, Indonesian, Japanese, Mandarin Chinese, and Spanish, on the following topics.

- 1) What types of LT predicates are commonly observed in actual language use crosslinguistically? While high/low transitivity has been shown to be a useful continuum (Hopper/Thompson 1980), LT structures can vary greatly – from intransitive and stative to copular and verbless (e.g. NP) predicates. How are they used differently if a language allows multiple forms, and what role does genre/situation play (Mayes 2003)? Also, while much evidence has been gathered especially from English (Thompson/Hopper 2001, Scheibman 2002), more empirical, crosslinguistic evidence would enrich our understanding of such phenomena.
- 2) Are there LT structures that emerge from, or figure prominently, in conversational interaction? Preliminary evidence shows, for example, that the subject of copular constructions in some languages may prefer pronominal forms or unarticulated but somewhat accessible referential entities. Why is it so?
- 3) What interactional functions or actions are different types of LT constructions deployed to accomplish, especially in connection with the more or less fixed constructions they form? For example, are different LT constructions used in different sequential positions for different conversational moves (e.g. initiating new actions or evaluating a previously established discourse entity)? Are copulas used more for categorizing, identifying, or assessing than their typically conceived syntactic functions?
- 4) How can a usage-based discourse pragmatic approach help deepen our understanding of the relevant theoretical constructs that have been widely held in linguistics? For example, if much of everyday conversation can be characterized as low in transitivity, shouldn’t grammar for interaction be centered around LT constructions? Should the functions of LT structures such as verbless constructions be re-evaluated crosslinguistically? And finally, what does all this mean for the dynamic organization of language and the emergence of language structure from discourse?

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# The expression of customer dissatisfaction online

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Panel

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**Dr. Nicolas Ruytenbeek<sup>1</sup>, Prof. Sofie Decock<sup>1</sup>**

**1. Ghent University**

In the current era of digitalization, customers are able to express their dissatisfaction in the form of complaints and negative reviews on a variety of online social media platforms, and they increasingly make use of this possibility. Such forms of negative online word-of-mouth have been found to strongly influence other consumers' purchase decisions (Ludwig et al. 2013; Yin et al. 2014; Vermeulen & Seegers 2009). Online complaints and negative reviews have been approached from the perspective of discourse pragmatics and conversation analysis, with attention to their linguistic realizations and their interactional dynamics (e.g., Vásquez, 2011; Dayter and Rüdiger, 2014). In addition, online complaints have recently been experimentally investigated by Ruytenbeek et al. (to appear). The aim of this panel is to further expand our knowledge on the discourse-pragmatic strategies used by dissatisfied customers online and on how these different strategies influence the readers' perceptions. We welcome abstracts on the following questions (the list is not exhaustive):

- What are the discourse-pragmatic strategies that customers use to voice their dissatisfaction online? What paralinguistic features do they resort to?
- How does the expression of customer dissatisfaction differ across different online public platforms?
- What are the differences between customer dissatisfaction in F2F vs. online written communication?
- How do other customers respond to customer dissatisfaction?
- How do other customers emotionally react to the expression of customer dissatisfaction? Do their objective emotional reactions correlate with their subjective assessments?
- What is the influence of discourse genre, e.g., complaint, claim, negative review, on the expression and the perception of customer dissatisfaction?
- Which theoretical approaches are most useful to address customers' negative evaluations online?
- Does customer dissatisfaction vary inter-individually and/or cross-culturally? If so, in what respect?
- How can interdisciplinary approaches shed light on the pragmatics of customers' negative evaluations online?

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# The Impact of COVID-19 on Communication: Immigration, Media Representation, and globalization

Panel

**Dr. Akira Satoh<sup>1</sup>, Prof. Hata Kaori<sup>1</sup>**

**1.** Osaka University

The world-wide pandemic of COVID-19 has changed our practices in all social milieux, including the political, medical, economic, educational, work, and private. As researchers of discourse, one of our crucial roles is to create knowledge that can make sense of what is going on, especially in such an uneasy condition. This panel will address the impact of COVID-19 with a particular focus on how it is made relevant to identities, power relations, and ideologies, all of which can lead to further inequality, discrimination or segregation.

Some of the panelists' presentations will consider manifestations of such problems in the context of Japan. One study tries to illustrate the identities of Japanese women living in London under the new circumstances of COVID-19. Since the beginning of 2020, the potential discrimination against Asian people has come up to the surface resulting in various hate crimes. In the narratives of participants, two conflicted two identities have emerged, that is the awareness of the victims of discriminations as well as a Japanese identity which is differentiated from the other Asian countries in order to escape from hate crimes. This will be a case study that people adjust their identity when they face social change in order to survive under the conditions of the new environment.

Another study investigates how foreign media treated the Japanese government's management of the COVID-19 pandemic on the cruise ship. In February, there were severe criticisms by the US and British media of Japan's epidemic prevention measures of the ship quarantine. However, in March Czech media dismissed the condemnation, saying that the US-owned company, which is registered in a British island, and the relevant countries, namely, the UK and the US, should "accept responsibility for the fiasco". Then in May, US media started criticizing the cruise-ship operators. This study shows that different ideologies are reflected in the various views on the same incident.

Still another study focuses on one novel code-mixed expression in Japanese, "With *korona*", from the perspective of enregisterment (Agha, 2005). The use of the phrase is assumed to have been pioneered by business elites and entrepreneurs, and is now circulating in social space particularly through the online media related to business and economy. Such a way of dissemination appears to involve voicing contrast, allowing those who use it to invoke and thereby perform a certain kind of identity. On the basis of this line of analysis, the study will point to the emergence of a new shibboleth, which seems to be part of a larger process where COVID-19 gets associated with meritocracy and neoliberalism.

As shown here, methods and approaches from narrative analysis, sociolinguistics, CDS, and linguistic anthropology can be mobilized in order to figure out ongoing impacts of COVID-19 on the ways people communicate in/about the COVID-19 situation. By investigating above, the interplay between COVID-19 and the issues of immigration, media representation, and globalization will be better illuminated.

# The language and discourses of football – Pragmatic perspectives

Panel

***Prof. Eva-Maria Graf<sup>1</sup>, Prof. Marcus Callies<sup>2</sup>, Ms. Melanie Fleischhacker<sup>1</sup>***

*<sup>1</sup> University of Klagenfurt, <sup>2</sup> University of Bremen*

In recent decades, football, the major spectator sports in Europe and South America, has seen an increasing commercialization and globalization, accompanied by an ever-growing popularity and intensive coverage in various kinds of media and modalities. This increased popularization and public attention has also led to more research on the language and discourse(s) of football, which is, however, scattered over a diversity of outlets with only few thematically focused collections existing to date (see, e.g. Adelmann et al. 2003; Settekorn 2007; Lavric et al. 2008; Taborek et al. 2012; *Aptum* 2018).

Football-related linguistic research has for a long time focused on structural-linguistic aspects in various reporting genres such as post-match reports and live commentary on radio and TV, in particular with a view to phraseology, including specialised terminology and jargon. Only few studies to date have examined specific pragmalinguistic resources such as the discourse-pragmatic functions of selected syntactic constructions in live sports reporting (e.g. Ferguson 1983; Jürgens 1999; Callies & Levin 2019b) or pragmatic borrowings (e.g. Balteiro 2018). Generally speaking, research has become more diverse and interdisciplinary in the last fifteen years or so with an increasing number of studies looking at football language from a wider discourse perspective in several under-researched contexts (see Caldwell et al. 2016). For example, recent studies have examined wordplay and humour (Chovance 2017; File & Schnurr 2018), talk in football audiences (Gerhardt 2014; Tolson 2016; Hauser & Meier 2018), and post-match interviews (e.g. Wilton 2016; File 2017, 2018). At the same time, the emergence of new genres of sports reporting in the age of online computer-mediated communication has opened up many new and innovative ways of studying football language and discourse and its accompanying audio-visual modes of communication from a multimodal perspective (see e.g. Chovanec 2018 or several papers in Callies & Levin 2019a). Concurrently, recent years have also witnessed a growing discourse-oriented research in football as gendered social practice (Jeans & Kay 2007; Jeans 2012; Graf & Fleischhacker in prep.) and gender aspects in televised football (Johnson & Finlay 1997; Kennedy 2004).

This panel features eight contributions that adopt a pragmatic, usage-based perspective and make use of a broad range of data and methodologies to examine the pragmatics of the language, communication and discourses of football in and by a variety of genres, participants and stakeholders on and off the pitch and in all kinds of contexts of use. The contributions add to current efforts of extending the scope of (applied) linguistic research on football language and discourse by exploring, e.g., naming practices and terminology, media discourse and production, identity construction on social media, gender (in) equity, fan communication and communication on the pitch.

# The language of inclusion and exclusion: discourses on minorities in digital media

## Panel

***Prof. Igor Trost<sup>1</sup>, Mrs. Annamaria Fabian<sup>2</sup>, Dr. Stefanie Ullmann<sup>3</sup>***

*1. University of Passau, 2. University of Bamberg, 3. University of Cambridge*

Practices in the inclusion and exclusion of minorities have been studied extensively in the social sciences, and discourse analysis is beginning to catch up. In recent years, linguistic studies have focused on discourses of refugees and migrants (e.g. Viola & Musolff, 2019), of people of color (e.g. McEnery et al., 2015), of people on grounds of gender (e.g. Fabian, 2020; Gnau & Wyss, 2020; Paknahad Jaborooty & Baker, 2017; Hardaker & McGlashan, 2016; McPherson, 2014), disability (Grue, 2014; Sties, 2013), rare diseases (Brookes, 2020; Harvey & Brookes, 2019, Semino et al., 2017), mental health issues (e.g. Harvey, 2012), homo- and transsexuality (Bachmann, 2011), etc. in various countries and contexts. Many of these studies make use of data from digital media, itself an increasingly popular object of study in linguistics (e.g. Abel et al., 2020; Marx et al., 2020; Wright, 2020; Bubenhofer, 2017; McKeever, 2019; Wang & Taylor, 2019; De Decker & Vandekerckhove, 2017; Marx & Weidacher, 2014; Zappavigna, 2012; Crystal, 2006). These important studies have raised awareness for the analysis of minority issues from the point of view of linguistics but aiming inclusion in digital media by inclusive language use has not been focused so far.

Given these partly disparate trends, the panel seeks to further the study of the inclusion and exclusion of minorities (potentially including minorities not mentioned above) in online discourses from a crosslinguistic perspective. Its remit includes references to minorities by both members and non-members of the minorities themselves, and the linguistic and discursive aspects of any activities and policies fostering the inclusion and/or countering the exclusion of minorities. Contributions will be invited discussing one or more of the following issues:

1. the lexicogrammar and phraseology used in the linguistic construction of minorities with respect to inclusion and exclusion in digital media;
2. salient linguistic strategies for the promotion or denial of inclusion and minority rights in different languages and different cultural/societal contexts, and experiences in employing them;
3. the affordances of (a combination of) corpus linguistic, cultural-linguistic, and other methodologies for the study of online discourses on minorities.

In order to cover as much ground as possible, the panel will include nine 20-minute papers (plus 5 minutes of discussion). We intend to put out a call for papers. In addition, the following speakers will be approached:

- Prof. Dr. Marina Bondi (University of Modena and Reggio Emilia/English Language and Translation)
- Annamaria Fabian, M.A., (University of Bamberg/German and Hungarian Linguistics) and Prof. Dr. Sibylle Sauerwein (Université Paris Nanterre/German and Romance Linguistics),
- Prof. Dr. Uta Helfrich (University of Göttingen/Romance Linguistics)
- Dr. Susanne Kabatnik (University of Greifswald/German Linguistics)
- Prof. Dr. Andreas Musolff (University of East Anglia/Intercultural Communication)
- Prof. Dr. Igor Trost (University of Passau/German Linguistics),
- Dr. Stefanie Ullmann (Cambridge/English Linguistics and Computerlinguistics)

- Dr. Lorella Viola (University of Luxembourg/Contrastive Linguistics: English and Italian and Digital Humanities)
- Dr. Janina Wildfeuer (University of Groningen/German and English Linguistics)

# The Linguistic and Nonlinguistic Practices of Gay Roles, Gay Characters, and Gay Men: A Multimodal Perspective

## Panel

**Prof. Chie Yoshinaga<sup>1</sup>, Dr. Li-Chi Chen<sup>2</sup>, Mr. Eryk Hajndrych<sup>2</sup>**

**1.** Sanyo Gakuen University, **2.** Kazimierz Wielki University

The proposed panel aims at critically discussing whether there is *gayspeak* by scrutinizing how the linguistic and nonlinguistic practices of gay roles (e.g., in stage dramas, on television series, etc.) and gay characters (e.g., in comic books, in animations, etc.) are different from or similar to those of openly gay men in real life. As pointed out by Seyfeddinipur and Gullberg (2014: 1): “Language is fundamentally multimodal.” While speech interacts with gestures, *text* and *image* also multiply each other in constructing various meanings (Bateman 2014). The proposed panel is, in particular, interested in how multimodal analysis facilitates the examination of the created, performed, and naturally-produced *gayspeak* in various genres. In the following, each contributor’s findings are summarized:

**Eryk Hajndrych** and **Li-Chi Chen**’s contribution illustrates how Pai Hsien-Yung’s *Crystal Boy* was adapted in stage drama, focusing on how the literary narrative was visually and audibly presented through the actors’ dance, combined with stage music and lighting. While the linguistic and nonlinguistic practices observed in most of the gay roles in the stage drama did not show much difference from those of their straight counterparts, Little Jade’s feminine traits were highlighted in many of his dances, further showing *gayspeak*.

**Mie Hiramoto**’s contribution demonstrates the representations of unconventional speech styles and semiotics by examining mediatization strategies of queer male characters in popular *shōnen* action animations. As observed, queer male characters frequently serve as sidekicks and have been mediated and mediatized with creepiness, unwanted attachments, maniac nature, and hypermasculine ruthlessness, which are associated with traditional masculine ideologies through naturalized semiotic processes.

**Chie Yamane-Yoshinaga**’s contribution analyzes how Japanese gay men were presented in both the comicbook and television series versions of *Kinoo nani tabeta* ‘What did you eat yesterday?’. While Shiro was found to use male-exclusive linguistic expressions, Kenji was found to use female-exclusive linguistic expressions. In the comicbooks, moreover, visual metaphors were frequently used, especially by Kenji to show his various emotions. The two gay characters also varied in their looks and clothes, further suggesting that gay male characters were presented differently to show their different personalities and styles.

**Li-Chi Chen**’s contribution analyzes how gay Taiwanese YouTubers used multimodal resources as social semiotics in their self-disclosure about homophobic bullying. His findings are in favor of *gayspeak*, as the observed gay Taiwanese YouTubers frequently touched their interlocutors and imitated a feminine tone of voice, which was intended sarcastically in response to those who had despised male feminine traits.

Finally, **Heiko Motschenbacher**’s contribution describes the linguistic landscape of Wilton Manors, Florida, a community with the largest LGBT populations in the US. His findings suggest that homonormativity plays a central role in this context. While same-sex sexualities are discursively constructed as the local norm, gay male experiences predominate; heterosexualities, lesbian and other sexualities are marginalized or even silenced. There exists privileged gay masculinity on Wilton Drive: one that can be described as white, middle-class, and focused on domesticity and consumption.

# The making of an (in)credible witness and suspect: historical and contemporary perspectives on the discursive-pragmatic characteristics of testimonial accounts

Panel

***Prof. Mieke Vandenbroucke<sup>1</sup>, Prof. Rik Vosters<sup>2</sup>***

*<sup>1</sup> University of Antwerp, <sup>2</sup> Vrije Universiteit Brussel*

Both historical and contemporary legal procedures rely on statements by witnesses and suspects given both in-court and in previous police investigations as evidence in case decision-making. Such testimonies and depositions are typically shaped by complex co-construction by the interlocutors, while written accounts used in court are the outcome of transformative entextualisation processes (Andrus 2006; Grund 2007; Park & Bucholtz 2009). In this panel, we investigate such contemporary and historical accounts in trial proceedings, witness depositions and interrogation reports, using the present to explain the past (cf. Labov 1975), while simultaneously exploring what historical accounts can contribute to our understanding of present-day meaning making processes in testimonies.

Contemporary studies have documented how oral witness and suspect accounts come into existence through spoken question-answer sequences between interlocutors, and are shaped by a variety of questioning and answering techniques in direct and cross-examination, where meaning and evidence are negotiated through interaction (Komter 2006; Seung-Lee 2013). These encounters are power-differentiated and often highly conflictual interactions, fraught with skilful manipulation of pragma-linguistic resources (e.g. visual evidentials, marked pronominal constructions) to elicit relevant evidence and influence the court's perception of the speaker's identity and reliability of their testimony (Mattoesian 2001).

Moreover, contemporary research has documented how the drafting process of the written account by the interrogator introduces changes to what the witness orally stated, for instance removing turn-taking through first-person accounts (Komter 2006), or filtering out hesitations and unintelligible utterances (Gallez & Maryns 2014; Rock 2001).

Historically, there is clear evidence that courtroom scribes similarly represented speech events by defendants in an unreliable fashion, making such evidence unsuited for correlational sociolinguistic analyses (Grund 2007), but opening up the possibility for historical pragmatic analyses of how entextualisation processes varied by context and evolved over time. Such discursive steering and transformative processes in turn heavily influence both how information is uncovered as evidence (Archer 2002), and how witnesses' and suspects' identities and credibility is construed to the court (Vartiainen 2017): elements such as the use of direct speech, for instance, are presented as markers of credibility and authenticity, even though witness testimonies are notoriously unreliable in representing the spoken word (Giordano 2012; Kytö & Walker 2003).

In this panel, we welcome papers which engage with testimonies in witness depositions, interrogation reports, or other similar courtroom or legal data, either from a contemporary or a historical perspective. We particularly welcome work focusing on the various pragmatic and textual features which shape the credibility of courtroom actors such as witnesses, suspects or experts, in either the oral account or written representation. We aim to achieve a mix of invited and submitted papers by senior and novice researchers working with historical and present-day data, and explicitly invite all participants to reflect on how we can use contemporary pragmatic research to further our understanding of historical pragmatic analyses of witness accounts by uncovering parallel linguistic and pragmatic behaviour and practices.

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# The poetic function and social meaning in language

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## Panel

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**Dr. Scott Kiesling<sup>1</sup>**

**1. University of Pittsburgh**

Discussions of social meaning in language are most commonly pursued through the indexicality of a single form, including the phonetics, intonation, morphology, and lexis of an utterance. But relatively little work in sociolinguistics to date has been focused on the relationship between the linguistic poetic function and social meaning. One example of such work is Lempert's (2008) article that shows that Tibetan monks use interspeaker poetic patterns to create stances in competitive speech events. There are also older works that appeal to poetic forms, such as the classic studies of figures of speech in Tannen's (1989) book *Talking Voices*, the most well-known of which is the chapter that argues for the importance of different forms of repetition in interaction. This panel will host papers that show how Jakobson's (1960) poetic function is used to create social meanings in linguistic form in interaction.

The poetic function is most famously articulated by Jakobson (1960:358) as the function that "projects the principle of equivalence from the axis of selection into the axis of combination." For practical analytic purposes, the important issue is that meaning is not attached to a single token of a form that is taken to be of a particular type (the axis of selection), but that the form is a pattern across a stretch of speech, including across different speakers (the axis of combination).

Papers in this panel connect poetics and social meaning in a wide range of ways and forms, but can be separated into two main themes, around which the two sessions of the panel are organized: 1) The reflexive connection between the poet and their poetry; and 2) poetic language as it is used 'in the world,' that is, in 'non-poetic' genres. In the first session, there are three papers that relate the relationship of the poet/author to poetic practice. These papers focus on poets as diverse as hip-hop artists (Brown); how speechwriters and ad writers represent their work as poetic (Mapes and Thurlow), and how poetry historically helped Iranian poets create an "impersonal axis of experience" comparable to modern psychiatry (Manoukian). In the second session, the papers focus on the poetic aspects of activities not formally poetic. Poetic functions such as parallelism, affective alignment, and multimodal poetics are explored in domains such as psychoanalysis (Fuentes-Calle), yoga (Riner), and TikTok cooking videos (Tovares). Emerging from these papers is a deeper understanding of the poetic function, and an appreciation of its ubiquity in pragmatics.

identities like gender, class, race, nationality, etc., but also forms such as stance and affect, and especially the link between the two.

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# The pragmatics for co-constructing healthcare in the global and diverse societies: crossing, or transforming, boundaries in healthcare communication

Panel

***Dr. Keiko Tsuchiya<sup>1</sup>, Dr. Sarah Atkins<sup>2</sup>***

***1. Yokohama City University, 2. Aston University***

The global pandemic we have been facing could be the most significant collective experience we have shared since the world wars, highlighting how the contemporary world, and its economy, politics and culture, are interconnected (Appadurai, 1996). Such circumstances demand that healthcare professionals (HCPs) across multiple disciplines, patients, and lay-persons communicate and collaborate effectively for the health of global and diverse societies *a fortiori*. How people act together and collaborate has been a fundamental question in discourse-pragmatic research (cf. Austin and Searle), and explored extensively (cf. *action ascription* in Levinson and *joint action* in Clark, to name a few). The practice and process of mutual understanding and cooperation in healthcare become even more intricate and interdiscursive when it comes to interactions among people with diverse sociocultural backgrounds and/or different health beliefs and health conditions. The related fields of discourse-pragmatics, interactional linguistics and conversation analysis have been central methodologies in addressing how mutual understanding and cooperation are achieved at the micro-level of the interaction. Studies across these fields have demonstrated the value of micro-analytic and discourse-based approaches for shedding light on effective healthcare communication. Drawing on the notion of Goffman's *frame*, Tannen and Wallat (1983) provide a discourse analytic perspective on the different participation structures in three distinctive contexts in which HCPs are engaged in primary care consultations: a paediatric examination, a social work session and a staff meeting. This seminal work highlights multi-layered discourses and interdisciplinary communities HCPs are involved. Sarangi (2016) raises the notion of "distributed expertise" in team collaboration in healthcare: "the division of labour at the interactional level must be distributed and coordinated along the lines of role-responsibilities" (p.3). Employing Peirce's *semiosis*, Goodwin (2018) multimodally describes interactions with an active speaker with a "three-word vocabulary" due to a brain damage, who efficiently uses multimodal resources (e.g., prosody and gestures) and incorporates another's talk for building meaning. However, how individuals with different health conditions communicate each other efficiently still remains largely uncovered. This panel continues the discussion of co-constructing interactions/discourses in the field of healthcare/health-related practices which call for collaborations beyond boundaries of diverse individuals, professional/institutional disciplines, and different ethnic groups/sociocultural communities. The panelists present studies in a range of healthcare contexts: a comparative study of topic selections between Japanese and British adults with ASD (autism spectrum disorder) (Kyoko Aizaki), ethnometodology research of doctors and patients' identity categorization in intercultural medical encounters (Valentina Fantasia, Cristina Zuccher-maglio, Marilena Fatigante, Francesca Alby), a case study of simulated medical consultations in English as a Lingua Franca in Japan which focuses on cognitive empathy (Yukako Nozawa), an analysis of intertextuality in a cross-ethnic narrative therapy with the issue of racism in the US (Shoko Yohena), and team members' multimodal strategies to prompt the leader's requesting in emergency care simulations in the UK and Japan (Keiko Tsuchiya, Małgorzata Chalupnik, Sarah Atkins). This panel contributes to a better understanding of collaborative practices between interactants with socio-culturally diverse backgrounds in healthcare settings.

# The Pragmatics of Danger: Cross-Linguistic Perspectives on the Discourse of Global Crisis

## Panel

***Dr. Carsten Levisen<sup>1</sup>, Dr. Zhengdao Ye<sup>2</sup>***

***1. Roskilde University, 2. Australian National University***

Language plays a crucial role in times of social change, as both a driver and a measure of it. In times of global upheaval and multiple exigencies – medical, migratory, environmental, and economic – many new words, as well as new meanings attached to old words, emerge in public spheres. Words from technical (etic) domains migrate into popular (emic) domains, and old words are reinvigorated for the rhetorical keying of meanings and messages. The rise and fall of words and discourse rituals speak of changes in pragmatic orders, and offers insights into shifts in priorities, understandings, and views of the world.

This panel provides a cross-linguistic exploration of the changing pragmatic orders in times of global crisis. The aim of this panel is to explore keywords and scripts of "danger talk", with an emphasis on "keywords of the moment", of transient discourse formations, and changes in cultural scripts. The key questions that the panel explores are: how do different linguacultures conceptualize and understand situations of perceived danger? How are discourse rituals changed, modified, annulled, and expanded, in times of crisis? What kind of metapragmatic landscapes are formed in response to "danger talk"?

To answer these questions, four related themes will be explored:

- People and place: discourses of belonging, socialities, and popular geopolitics in times of crisis.
- Events and actions: discourses of 'what happens' and 'what to do' in times of crisis.
- Emotions and affect: discourses of 'feelings', i.e. the changing scripts for emotionalities and expressivities in times of crisis.
- Values and cosmologies: discourses of good and bad, life and death, and the scripts for ethics and beliefs in times of crises.

Contributors to the panel are scholars in cultural pragmatics – broadly defined. This includes researchers in the fields of ethnopragmatics, intercultural pragmatics, cultural discourse analysis, linguistic anthropology, and adjacent disciplines.

# The Pragmatics of Hope: Investigating alternatives to despair in contemporary political arrangements and communicative practices

Panel

***Dr. Daniel Silva<sup>1</sup>***

**1.** Universidade Federal de Santa Catarina

In *Radical Hope*, Jonathan Lear (2006) delineates how the Crow people, a nomad indigenous group in the Midwest of the United States, resisted the cultural devastation predicated in their confinement to a reservation by the U.S. government in the end of the 19<sup>th</sup> century. Lear focuses on the authoritative account of Plenty Coups, a Crow leader, and describes that this indigenous group refused to give in to despair by imagining a “radical hope”. Through the realization of loss and the working out of pragmatic resources such as collective interpretation of dreams, writing with literate collaborators, and imaginations of alternative futures, Plenty Coups managed to transform the “destruction of a telos into a teleological suspension of the ethical” (p. 146). Instead of short-circuiting reality in his dream visions, Plenty Coups engaged with reality in practical ways. Lear points that the Crow, in their collaborative work to survive cultural devastation, rephrased the questions about hope that Kant addresses in *Critique of Pure Reason*. Kant asks: “What can I know? and What I ought to do?” For Lear, “these questions are better transposed to the first-person plural” (p. 103).

Hope is an affect that engages temporality in creative ways. It is also a principle of explanation (Bloch, 1986) that has received growing attention in linguistics and the social sciences (see Crapanzano, 2003; Miyazaki, 2004; Heller & McElhinny, 2017; Borba, 2019). As the Crow case highlights, hope is fundamentally a pragmatic and metapragmatic resource in which people oppose despair, inequality, and violence by reimagining past harms, current disjunctions, and alternative futures.

Given that the contemporary world has been affected by a major health pandemic, which adds to a growing economic crisis and to political instabilities of all sorts, this panel gathers scholars in pragmatics interested in reflecting on language practices and forms of practical reason that are aimed at producing hope.

As scholars interested in language, some fundamental questions that we ask ourselves and our empirical data are: How do people in debilitating scenarios engage with practical reason in order to avoid despair? How do they imagine the access and distribution to linguistic and semiotic resources in this moment of crisis? How do subjects reimagine temporality to prospect alternative futures while redressing past harm?

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# The pragmatics of inclusion and exclusion in (team) sports

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## Panel

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**Dr. Kieran File<sup>1</sup>, Dr. Stephanie Schnurr<sup>1</sup>**

*<sup>1</sup>. University of Warwick*

This panel aims to explore the pragmatics of inclusion and exclusion in (team) sports. Sport and sports teams present an important social context for the study of inclusivity and exclusion, as sociolinguists and pragmatics scholars are beginning to discover (Chovanec, 2009; Chovanec, 2016; File, 2018; File & Schnurr, 2019; Wolfers et al., 2017). On the one hand, sport is a context where team spirit and values of collaboration and togetherness are celebrated, but on the other hand, competitiveness and competition are also integral aspects of (team) sports. Issues of inclusion and exclusion in the sports domain are also reflected in recent media headlines which often portray high-performance sports as a context where racism and sexism thrive, where heteronormativity and hegemonic masculinity reign, and where sharply stratified social structures give rise to bullying practices by those in power (BBC Sport, 2016; Grierson, 2016; Hope, 2019; Roan, 2017; Roan & Nathanson, 2017).

In this panel, we bring together scholars who are unpacking the pragmatic processes of inclusion and exclusion in sports teams. Focusing on a variety of different team sports, the contributions to the panel provide accounts of how different forms of inclusion or exclusion are being constructed, negotiated, and sometimes even rejected by different interlocutors. Working with authentic data collected in a range of different socio-cultural contexts, including the UK, New Zealand, Australia, Germany, the Czech Republic and the USA, contributors identify and describe the pragmatics of inclusion on the micro-level of an interaction while at the same time linking these observations to (often problematic) issues of inclusion and exclusion in team sports. They thereby address the following questions:

- What communicative practices in sports team contexts threaten or help to accomplish team cohesion?
- How do intercultural teams, mixed gender and other diverse team memberships manage this diversity in the promotion of inclusivity in team communication?
- Where and when is inclusivity particularly relevant in the everyday practices of sports teams and in what circumstances does exclusivity appear?
- How are issues of exclusion in sports teams reported in the media?
- How are issues of exclusion negotiated among the members of a team?
- What are the benefits of a pragmatic approach to understanding inclusion?
- How can we translate our pragmatic findings for sports practitioners?

In spite of their focus on different sports teams in different socio-cultural contexts, the contributions to this panel showcase some of the benefits of approaching issues of inclusion and exclusion from a pragmatic angle, and demonstrate how the tools of pragmatics can help making the processes of inclusion and exclusion more visible, thereby increasing our understanding of these complex and multifaceted concepts.

### Indicative list of potential contributors

- Dr Nick Wilson, Macquarie University
- Dr Lindsey Mean, Arizona State University
- Dr David Caldwell, University of South Australia
- Professor Richard Pringle, Monash University
- Dr Jan Chovanec, Masaryk University
- Dr Cornelia Gerhardt, Saarland University

- Dr Stefan Hauser, University of Teacher Education, Zug
- Dr Eva Lavric, Universität Innsbruck
- Dr Jorid Hovden, Norwegian University of Science & Technology
- Dr Katrien Fransen, KU Leuven

# The semiotics of contagion: Magical thinking and the management of danger

Panel

***Dr. Judith Pine<sup>1</sup>, Dr. Colleen Cotter<sup>2</sup>***

*1. Western Washington University, 2. Queen Mary University of London*

The representational economies within which messages about COVID-19 circulate require complex indexical operations in order to function. The semiotic ideologies in play function to create essential categories of people and behavior, iconizing indexical relationships between, for example, mask wearing and political stance, between toilet paper and preparedness, between awareness and infection, between virological data and language. These semiotic operations make sense of what may otherwise appear to be foolhardy, antisocial, underexamined, and counterproductive practices at many scales, from the local to the national and to the global. Efforts to develop metacognitive awareness of what might be thought of as toxic semiotic structures encounter a phenomenon which we refer to as “magical thinking”.

Magical thinking is conceived of here as a semiotic and sociopragmatic operation which involves the deliberate, although perhaps not fully intentional, effort to maintain hegemonic ideologies which obscure or erase alternative notions of facts-on-the-ground while presenting participants in the discourse with a seductive illusion of safety and control, an inhabitable stance from which to view a pandemic or other dangerous circumstances with relative equanimity. This shaping of meaning in response to danger involves a consistent development of direct indexes associating recognition of danger with undesirable characteristics, which can play out temporally in discourse interactions.

The puzzle which this panel seeks to explore is the durability and “contagiousness” of COVID-related magical thinking which has resulted in such social phenomena as viral videos promoting and rejecting public health practices, the first-lockdown stockpiling of toilet paper and hand sanitizer, resistance to public health recommendations, anti-vax rhetoric, and competing interpretations of emerging public health data. As Taylor-Neu (2020) points out in the context of climate change denial, “it is not the value of capital-S-Science that is at issue but, rather, *what counts as scientific*” (21); thus, efforts to cement an iconic relationship between public health advice and politically neutral science cannot rely on the notion that other positions are inhabited by anti-science, or even anti-common-sense actors.

The papers in this panel take different approaches to explore cases across community or national contexts which consider the conditions under which magical thinking can be effective or problematic, the factors involved in successful disruption of toxic magical thinking, the potential role of magical thinking in cases where COVID-19’s spread has been disrupted, and the sociopolitical drivers behind meaning-making in managing crisis.

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# The sociopragmatics of emotion

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Panel

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**Prof. Laura Alba-Juez**<sup>1</sup>, **Prof. Michael Haugh**<sup>2</sup>

**1.** UNED (National Distance Education University), **2.** University of Queensland

Displaying and responding to emotions is a critical part of human communication and relational work. Research on affect and emotions at the turn and first two decades of the 21th century shows that humans are not epitomes of reason, as previously believed (e.g. Ochs & Schieffelin 1989; Ekman 2003; Bednarek 2008; Scherer 2009; Wilce 2009; Kahneman 2011; Foolen et al. 2012; Damasio 2003, 2018; Wetherell 2012; Spencer-Oatey 2013; Culpeper et al. 2014; Dewaele 2015; Alba-Juez 2018; Mackenzie & Alba-Juez 2019). Emotion permeates every human activity, and scholars have thus come to realize that to study the human condition without including the emotive variable does not allow us to see it in its whole complexity. It is now well established that the study of emotion is crucial not only for the comprehension of the mechanisms of the human psyche, but also for the study of language, communication and social interaction. Indeed, the fact that humans express emotions by means of speech acts, drawing on different affective practices, is one of the most salient characteristics distinguishing them from other animals, which thus makes the phenomenon worthy of investigation.

This panel focuses on emotion from a sociopragmatic perspective (Alba-Juez 2021; Langlotz and Locher 2017; cf. Caffi and Janney 1994), that is, social, interactional, and normative dimensions of language use (Haugh, Kadar & Terkourafi 2021), building on the original focus of sociopragmatics on social dimensions of language use (Leech 1983) . Thus we take into account aspects of emotion communication such as the users' perceptions of the attitudinal context, the sociocultural norms involved, the interpretation of emotive acts as (in)appropriate, the constitutive role of emotions in relational work, among many others. We argue in favor of the need to broaden the scope of research towards a sociopragmatic, multidisciplinary and multidimensional analysis of emotion in discourse and interaction.

The presentations include various methodological perspectives, including discourse analysis, conversation analysis, corpus pragmatics and experimental pragmatics, all applied to the study of the sociopragmatic aspects of emotion, concerning topics such as:

- Gender and emotion
  - Hate speech
  - Power and emotion
  - Fake news and emotion: lying and bullshitting
  - Persuasion as a means for the manipulation of emotions
  - Emotional intelligence and (im)politeness/ Relational work
  - Taboo language and emotion
  - Irony, humor and emotion
  - Online emotions/Cyberemotion
  - Emotion and alterity
  - Intercultural emotional communication
  - Cultural emotion and its sociopragmatic inferences
  - Trauma, shock and emotions in times of disaster/global crisis (e.g. Coronavirus and social distance)
  - Collective emotions: relational emotions, emotional contagion, emotion and the formation of social identities
  - Interdisciplinary studies on emotion
  - Metapragmatics of emotion
-

- Emotion as a means for persuasion and manipulation

**The following authors are participating in the panel:**

Tim Wharton, Marina Terkourafi, Roxanne Casiez, Carmen Sancho Guinda, Ad Foolen, Afrooz Rafiee, Daniel Kadar, Juliane House, Isolda Carranza, Carmen Maíz, Francisco Yus, Yasuko Obana, Nikos Vergis, Chris Rühlemann, Carolina Figueras, Wei-Lin Chang, Miguel Ángel Benítez, Encarnación Hidalgo-Tenorio, Francesco de Toni, Carmen Santamaría, Małgorzata Sokół, Carla Almeida, Michael Haugh and Laura Alba-Juez

# Touching and being touched in the local organization of gestural trajectories in interaction

## Panel

***Prof. Marc Relieu<sup>1</sup>, Dr. Alain Bovet<sup>2</sup>, Dr. Sara Keel<sup>3</sup>***

***1. Telecom Paris, 2. University of Lausanne, 3. Haute Ecole de Santé Vaud***

Drawing on a number of recent studies on touch in interaction (Nishizaka, 2007, Goodwin, 2017, Routarinne, Tainio and Burdelski (eds) 2020, Cekaite and Mondada (eds) 2020; Edmonds and Greiffenhagen, 2020), this panel focuses on activities in which the co-participants produce gestural trajectories that involve touching (hapticity) and being touched (tactility). These contacts may constitute either the main involvement (Goffman, 1963), and, as such, be sustained for all or most of the activity, or be an optional or provisory involvement, occasioned by interactional contingencies. An example of the former is the practice of mundane massage, in which two co-participants have managed a spatial arrangement suitable for a massage through which a localized muscular tension is attenuated by repeatedly lifting and squeezing the muscles between fingers and thumb. An example of the latter is when dancers get in bodily contact with one another in the course of an improvised dance trajectory. By focusing on such situations, we want to address what hapticity and tactility do to interactions, notably in terms of structuration and organization. How are these haptic and tactile moments anticipated, initiated, negotiated, interrupted, resumed, or closed? How are hapticity and tactility articulated to or co-elaborated by other communicative means such as talk or gaze? Is there a specificity of tactile and haptic engagements and how do co-participants accountably orient to it? Once the activity has begun, how do previous haptic and tactile trajectories (Sudnow, 2002) orient and organize a relevant field (Merleau-Ponty, 1945) that can both constrain and be enriched by subsequent moves, pressures, tapping, delineations, etc.?

We suggest apprehending hapticity and tactility through recordings of naturally occurring activities, to remain as sensitive as possible to what happens throughout and around haptic and tactile moments (see Greco et al., 2019).

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# Tracing racism in anti-racism: Critical approaches to the European public discourse on the migrant and refugee crisis

Panel

Prof. Argiris Archakis<sup>1</sup>, Dr. Villy Tsakona<sup>2</sup>

*1. University of Patras, 2. National and Kapodistrian University of Athens*

The ongoing migrant and refugee crisis in European countries (2015 – to date) has led to the rise of different stances and practices on behalf of European states, ranging from solidarity to xenophobia. In this context, the main goal of the panel is to bring together studies investigating various semiotic strategies through which racist views infiltrate discourse intended as anti-racist. Our focus is on the anti-racist discourse of the European public sphere, which refers to the current migration and refugee crisis. We explore how racist views are not cultivated only through hate speech, which overtly stigmatizes and demonizes migrant and refugee populations (see Assimakopoulos et al. 2017). Racist views can also circulate through seemingly anti-racist discourse, which aims at denouncing racist practices, but ends up disguising, reproducing, and sedimenting inequalities.

The panel includes sociopragmatic analyses of data coming from various genres including advertising campaigns, news articles, TV shows, cartoons, parliamentary proceedings, and other political texts. Our research aim is to detect anti-racist texts indirectly and implicitly perpetuating social and/or sociolinguistic inequalities and eventually racism (see e.g. Archakis et al 2018, Archakis & Tsakona 2019). Such texts could be perceived and scrutinized as instances of *liquid racism*. According to Weaver (2016: 63-64), liquid racism “does not produce a monolithic reading as racism but is experienced as racism in particular circumstances [...]. It has a structure that is constructed with far more potential for ambivalence. [...] [L]iquid racism should not be seen as a weakened or challenged residue of racism but rather as an ambiguous form that is encouraged nowadays and one that weakens various defenses against claims of racism”.

In order to identify instances of liquid racism in ‘racist’ anti-racist texts, we draw on the broader framework of Critical Discourse Analysis. Given that one of the most important principles of CDA pertains to the relation between the macro-level (involving hegemonic discourses) and the micro-level (involving texts produced by individuals) (see van Dijk 2008), our focus is on:

- the multiple linguistic and multimodal strategies used by text producers at the micro-level to convey latent racist meanings despite their declared anti-racist stance; and
- the macro-level hegemonic racist discourses which are thus reproduced.

So, we employ an array of methodological tools used to investigate racist discourse and useful for tracing liquid racism, including but not limited to the following:

- The analytical tools of Reisigl & Wodak’s (2001) *discourse-historical approach* for media and institutional texts
- *Critical Metaphor Analysis* (Charteris-Black 2004) for news articles, TV shows, advertising campaigns, political texts, etc.
- van Leeuwen’s (2008) *model of representation and viewer network* for the analysis of multimedia texts such as advertising campaigns, advertisements, cartoons, newspaper images, etc.
- Bamberg’s (1997) *model of narrative positioning* for the analysis of (small) stories, news articles, etc.

## Acknowledgments

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# Translation, Interpreting and English as a Lingua Franca

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## Panel

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***Prof. Michaela Albl-Mikasa<sup>1</sup>, Prof. Juliane House<sup>2</sup>***

***1. ZHAW School of Applied Linguistics, 2. University of Hamburg***

The global spread of the use of English as a lingua franca (ELF) has obvious repercussions on the practices of translation and interpreting. ELF can be defined as the use of English by a multitude of speakers of different mother tongues. While international interactions in the 20<sup>th</sup> century were predominantly facilitated by means of translation and interpreting, the 21<sup>st</sup> century is marked by an overwhelming use of ELF in ever more such interactions. The main challenge is not that interpreters and translators will soon be made redundant, but rather that the number of source texts and source speeches produced in ELF is growing exponentially with the consequences to date largely unknown. While ELF use has been widely discussed in applied linguistics and pragmatics generally, its impact on translation and interpreting has not received the same attention. Nor has the effect of translating and interpreting processes on the nature of ELF use received much attention. In the proposed panel we will therefore investigate this bidirectional influence.

With respect to how the global spread of ELF impacts on the profession of translation and interpreting practice as a whole and on individual practitioners' attitudes towards and competence in ELF, we focus on research using document study, physiological and behavioral tasks as well as questionnaires and/or interviews with translators and interpreters operating in manifold professional contexts ranging from the EU as one of the biggest employers in the field, to international conferences, press agencies, academic publishing, and refugee and asylum seeking contexts. With respect to how translation and interpreting impacts on ELF we focus on the difficulties of finding pragmatic equivalents in the target language for unconventional meanings of phrases found in ELF discourse that can often be traced to functionally divergent uses in speakers' native languages. We are also interested in comprehension and production problems occasioned by the way pragmatic markers are (mis)translated into ELF from speaker's L1s. We also deal with many other aspects of how the intrinsically multilingual nature of ELF- more often than not due to direct translation from various L1s - creates hitherto unknown problems for the translator and interpreter.

Invited participants:

Michaela Albl-Mikasa (Winterthur), Juliane House (Hamburg, Athens) (co-convenors)

Daniel Kadar (Dalian, Budapest), Simo Mättä (Helsinki), Karin Reithofer (Wien), Maureen Ehrensberger-Dow (Winterthur)

# When Talk Becomes a Challenge. Disability and Social Inclusion

## Panel

***Prof. Melissa Moyer<sup>1</sup>, Dr. Ignasi Clemente<sup>2</sup>***

***1. Universitat Autònoma de Barcelona, 2. Hunter College, CUNY***

Talk is one of the key ways available to express meanings, exercise agency and negotiate identity, but with certain kinds of disabilities communication becomes an extra effort. Alternative modalities of communication are often developed which range from the embodiment through gestures or other physical body alignments, the use of augmentative technology or the recruitment of a caretaker or family member.

The contributions to the present panel take up the communication challenges faced by individuals with acquired traumatic brain injury, autism, and locked-in syndrome from various qualitative, theoretical, and methodological perspectives. The issues addressed by participants on this panel include (a) a critical analysis of the manner in which disability is investigated by abled researchers; (b) a detailed look at embodiment and the sorts of conversation managing strategies used to organize communication; (c) an exploration of the multimodal means to communicate meanings; and finally, (d) a critical examination of identities in disability and how agency can be taken up to resist, or contest self- and other imposed categorizations. These different perspectives serve as a discussion platform to gain a deeper understanding of the role communication plays to avoid social exclusion.

### Titles and Participants

1. De-Colonizing (Speech) Disability (Research): Social Inclusion Also in Research

Ignasi Clemente & Robert de Miguel

2. *Negotiation of meaning* in persons with acquired speech impairment. Power and agency in Communication

Gema Rubio

3. *Communicating through...* The Logistics and Pragmatics of Communication of Persons Affected by Locked-In Syndrome

Lina Masana

4. Joint construction of conversations involving children with dysarthria through practices of other-initiated self-repair

Sasha Kurlikova

5. Emerging Identities. Situating Self-hood over Time and Space in Persons with Dysarthria

Melissa Moyer

6. Rendering Ability Visible: (Emblematic) Gestures in Severely Impaired Patient-Initiated Activities during Physical Therapy

Ria Citrin & Ignasi Clemente

7. Autistic adults online: Enabling autistic sociality in digital networking environments

Nelya Koteyk & Martine Van Driel

# Panel Contributions

# “And then you have this murdered woman” - L1 and L2 speakers’ linguistic and interactional resources in evaluative talk about art

Panel contribution

**Dr. Eveliina Tolvanen<sup>1</sup>, Ms. Sara Rönnqvist<sup>1</sup>**

***1. University of Helsinki***

In this cross-sectional study, we investigate how first language (L1) and second language (L2) speakers of Swedish deploy certain linguistic resources in talk-in-interaction in a similar setting, i.e. group discussions about visual art. As previous studies of L2 talk-in-interaction (see e.g. Pekarek Doehler & Pochon-Berger 2015, Eskildsen & Markee 2018) have shown, speakers who learn to interact in a second language orient to the language that they speak in terms of action in context. To further increase our understanding of L2 interactional competence, it is of great interest to compare L2 interaction with L1 interaction in a similar context. Our aim is to accomplish this by examining how L1 and L2 speakers interact with their co-participants in the same context-specific situation, by focusing on how the co-participants interactionally orient to language as action.

For this purpose, we draw on highly comparable data that consists of task-based, unmoderated conversations (9 conversations, 8 hours and 40 minutes in total), where groups of university students, who are L1 or L2 speakers of Swedish, discuss pictures representing pieces of visual art. In this data, the co-participants typically contribute to the discussion by producing descriptions, observations, interpretations, explanations, and evaluations of what they see, while also building on previous contributions. The co-participants also continuously draw on the material context of the situation, where the pictures of the pieces of art are central artefacts, available as resources for the co-participants to orient to by e.g. pointing.

To illustrate potential similarities and differences between L1 and L2 interaction, we investigate some linguistic resources that have a central role in the speakers’ contributions. These are certain stance markers (I+cognitive verb, with focus on *jag tänker* ‘I think’ and *jag tycker* ‘I find’), and additive discourse markers such as *å sen* (‘and then’). We will both account for the frequency and distribution of these markers in the L1 and L2 data and investigate how the L1 and L2 speakers employ them for their joint accomplishment of actions. By examining the markers in their sequential and interactional surroundings, we show how they are utilized in the speakers’ online production of the evaluative talk.

Our preliminary findings point to differences in the distribution of the markers, e.g. that some stance markers are not as common in the L2 data (particularly *jag tänker* ‘I think’), while the additive marker *å sen*, for example, is frequently employed by the L2 speakers, in comparison to other additives. Based on these findings, we seek to discuss similarities and differences between L1 and L2 interaction.

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# “Be strong, be kind”: A portrait of a leader during times of crisis

Panel contribution

***Dr. Bernadette Vine<sup>1</sup>***

**1.** Victoria University of Wellington

Female political leaders from around the world have been widely praised for their efforts in managing the COVID-19 pandemic. Hassan and O’Grady (2020) note that women leaders “have attracted praise for effective messaging and decisive action”; Garikipati and Kambhampati (2020) comment on the “the decisive and clear communication styles adopted by several female leaders”, this contributing to “the systematically and significantly better COVID-outcomes” in the early stages of the pandemic in countries led by women.

One of these female political leaders is Jacinda Ardern, who during her first three years as Prime Minister of New Zealand has dealt with three major crises: the COVID-19 pandemic in 2020, as well as a terrorist attack and a volcanic eruption, both in 2019. Ardern was already Prime Minister before these crises occurred but her communication during these times has been commended as an example from which others can learn valuable lessons about communicating during times of crisis (e.g., Parungao 2020, Wilson 2020). Her approach to leadership throughout has emphasised “unity” and “kindness”, and has also undoubtedly contributed to her party winning the recent election (October 2020) with the largest majority for a Labour government in at least 50 years.

The current study examines the discursive features of Ardern’s “effective messaging” and “clear communication style”, with a particular focus on her speeches to the public during the Covid-19 pandemic in 2020. This includes analysis of her language during prepared speeches, as well as how she interacts with members of the media during the question time which typically follows these speeches. An Interactional Sociolinguistics approach is taken to analysing the discourse, with consideration of the effects of its wider socio-cultural context on the discourse. I will also draw on a range of publicly available background information sources to support my analysis.

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# “Call it Wuhan Chinese bat shit flu from China”: place references, discrimination and liquid racism in Covid-19 representations on twitter.

Panel contribution

***Dr. Sofia Lampropoulou<sup>1</sup>, Dr. Paul Cooper<sup>1</sup>, Ms. Megan Griffiths<sup>2</sup>, Ms. Elizabeth Pye<sup>1</sup>***

*1. University of Liverpool, 2. University of Liverpool*

The aim of this paper is to explore how Covid-19 crisis is represented on Twitter through examining the indexicality and enregisterment of aggressive terms used to describe the virus and the discriminatory discourses that are promoted. Since its outbreak in January 2020, talk about Covid-19 has dominated the political, economic and social world. Digital media have been the main means of information and access to the news throughout lockdown periods and, thus, communication through digital media became even more prominent than before. This study follows the line of research that views media as a platform that integrates with and actively shapes peoples' socio-cultural practices (Androutsopoulos, 2014; Agha, 2011). We particularly focus on Twitter and the ways in which users make sense of the Covid-19 crisis by attributing blame and responsibility to China, the place where it originated. We analyse two sets of tweets collected using the RTweet package (R Core Team 2017). The first comprises 61,159 tweets from 3-12 May 2020, roughly coinciding with the peak in Covid cases in the UK. The second is 55,096 tweets from 20-28 August 2020, around the time Covid cases were peaking in the US. We investigate tweets which include terms such as ‘Coronavirus’ and ‘Covid’ in both the content of the tweets as well as in hashtags and observe that the terms ‘Coronavirus’ and ‘Covid’ were consistently the most frequent. We then focus on place references such as ‘Chinese virus’, ‘Wuhan flu’ and ‘Kung flu’ and go on to analyse them qualitatively in their local contexts of occurrence. ‘Chinese virus’ is similarly frequent and consistent relative to ‘Coronavirus’ and ‘Covid’, as it occurs in 16,996 tweets in May and then 15,146 in August. In principle, the ways these terms are used create indexical links with the place it originates. But further investigation of their uses suggests additional social values are indexed where terms are used to attribute blame and responsibility to China. These aggressive uses are closely related to a discourse of hygiene where Chinese food is represented as unclean and contaminated. Via the above strategies, China and Chinese are ‘othered’ as the perpetrators of the virus and, thus, blamed for its existence. Othering of those of Asian heritage is also achieved via and us vs. them divide. It follows that uses of place references such as ‘Chinese virus’ on Twitter become enregistered as discriminatory; this practice helps users make sense of the crisis by creating a safety net that places the threatening virus at distance i.e. a foreign land that mishandled the crisis. Enregisterment of such terms helps promote discourses of superiority of a Western culture and, thus, perpetuates a *liquid racism* (Weaver, 2016; Tsakona *et al.* 2020) often encouraged in media language.

# “Crash, boom, bang!” Responsive animations in English interaction

Panel contribution

***Dr. Marina Cantarutti***<sup>1</sup>

*1. The Open University*

In the development of everyday social activities, participants deploy different embodied resources to convey to one another what it is like to experience certain phenomena. Greater levels of granularity often mobilise greater forms of affiliation (Heritage, 2011), which is why often participants *animate* (understood here as voicing or depicting; see Goffman, 1981; Goodwin, 2007; Clark & Gerrig, 1990; Cantarutti, 2020) figures or behaviours in activities like complaint stories or troubles tellings, where validation and empathy are often made relevant as responses.

However, in these social activities sometimes A-participants do not animate, but rather, *describe or evaluate* a set of affairs involving a phenomenon of a sensory kind (visual, auditory, tactile, kinesthetic) making a response relevant. In responsive position, B can be the one initiating an animation by providing a selective embodied (re)enactment/voicing of one aspect of the descriptive/evaluative content of A. These Other-initiated animations involve an embodied version of a (sensory) phenomenon that has been described as experienced (in reality or hypothetically) by some other person, who is being voiced. In other words, B brings to the here-and-now a version of the verbal material, associated “sound effects”, and/or gestural activity of the behaviour described in A’s turn, as in this excerpt:

(RCEHOUSEMATESII, “Spat”; GAT-2 transcription conventions)

08 KER ↑I ‘SPAT; =

09 =all over my com’PUTer (with that) ↑‘YESterday; =

10 BEN =+pbr+ff ([pB:y::]) (0.5) ↑ wIth MILK- °uhh (0.8)

ben +lifts shoulders

+moves neck forward

+covers mouth

These animated responses are designed as multimodal gestalts (Mondada, 2014) of i) fully enactive lexical plus non-verbal material, ii) non-verbal enactments followed by non-animated recipient responses, or iii) non-lexical vocalisations (Goffman 1978, Keevalik & Ogden, 2020; Dingemanse, 2020) often with iconic gestures.

These forms of responsive animation show how speakers can turn to their own bodies to selectively represent -in consequentially implicative and often interactionally “risky” ways- bodily experiences that others have described (often as their own). They offer an insight into empathetic responses that allow co-participants not just to voice their own demonstration of understanding and epistemic access, but also to engage in complicit and often playful ways of speaking on behalf of each other for relational purposes.

A comparative analysis of cases from a collection of 40 responsive animations in English videorecorded data featuring these configurations will be presented, with a particular focus on the cases involving non-lexical vocalisations. The design of these practices will be described in terms of their prosodic and gestural parameters and the way in which these resources temporally interact with each other and are integrated in the syntax of turns (Keevalik, 2018). The study will discuss the actions that the situated deployment of the practice entails in the sequential positions in which it occurs.

The study adopts a multimodal perspective to the theoretical and methodological approaches of conversation analysis and interactional linguistics (Couper-Kuhlen & Selting, 2001), combined with an impressionistic plus instrumental study of phonetic detail (Local & Walker, 2005) and the annotation of gesture based on phases and gesture types (McNeill, 1992, Kendon, 2005).

# “Do you know the nature of an Oath?” - The credibility of child witnesses in the Old Bailey Corpus

Panel contribution

***Dr. Susan Blackwell<sup>1</sup>***

***1. Universiteit Utrecht***

Common-law legal systems have traditionally regarded children as unreliable witnesses, prone to fantasy and suggestibility. Accordingly, rules of evidence which apply to child witnesses often include features such as a competency test, corroboration of evidence and a caution from the judge to the jury. These features have only recently been discarded in the legal system of England and Wales.

This paper reports a systematic corpus-based study of the judicial treatment of child witnesses at the Old Bailey, London's central criminal court. The Old Bailey dealt with the most serious offences, known as felonies, which could incur the death sentence. Its proceedings were published from 1674 onwards, based on the short-hand notes of scribes. The earliest Proceedings were aimed at a popular rather than a legal audience, and not surprisingly focused on the most dramatic cases and the most salacious details thereof; nonetheless, other contemporaneous reports generally confirm their authenticity (Hitchcock & Shoemaker (2007)).

While the proceedings of the Old Bailey from 1674-1913 have been digitised and made available online ([www.oldbaileyonline.org](http://www.oldbaileyonline.org)), they are not ideal for linguistic analysis. Huber and his colleagues therefore created the Old Bailey Corpus (OBC) (Huber 2007:1), identifying and tagging the direct speech in the Proceedings and adding sociolinguistic mark-up based on sociobiographical speaker data such as age, sex and occupation. This study makes use of both the digitised Proceedings and the OBC, in order to identify as many child witnesses as possible from the earliest possible period and to examine the discourse of their interaction with other courtroom participants.

The records reveal numerous instances of quite young children giving evidence as defendants, victims and witnesses in serious cases, covering offences ranging from highway robbery to rape, where the possible penalties included death or deportation. However, young witnesses were not always permitted to testify. The judges seem to have gone to some lengths to establish the age of any child who appeared before them and to satisfy themselves that the witness understood “the nature of an oath”, which was typically confirmed in the religious language of the time. Although the reports cannot be taken as verbatim, the Old Bailey records suggest that those children who were allowed to testify were rightly regarded by the Court as credible witnesses, often able to stand their ground under rigorous or even aggressive cross-examination about traumatic events. The records also reveal a gradually evolving judicial stance towards the child witnesses who appeared in court over the period of time covered by the Proceedings.

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# “It seems we have lost the compass that has been with us from the nation’s foundation until now”: Contextualizing the pandemic – a case study of Israel president’s speech and the public’s comments

Panel contribution

***Prof. Elda Weizman***<sup>1</sup>

1. Bar-Ilan University

In October 2020 Israel parliament, the Knesset, has reconvened to mark the opening of its winter session. Speeches were delivered by President Reuven Rivlin, PM Benjamin Netanyahu and opposition leader Yair Lapid. The ceremonial opening took place against the background of ongoing Covid-19 health threats, tight lockdown, economic crisis, political deadlock over the passing of a new state budget, and nationwide demonstrations against Netanyahu. This presentation will focus on President Rivlin ‘s speech and commenters’ responses to it. Specifically, it addresses the recontextualization of Rivlin’s speech by the commenters.

Despite its monologic format, the speech in question is dialogic, in as much as the “active responsiveness” (Bakhtin 1981) as well as expected follow-ups (Weizman & Fetzer 2015) shape the speaker’s discursive choices. It considers a multiplicity of audiences (Reisigl 2010), including politicians addressed explicitly (“honorable leaders of Israel”) as well as the broad public, addressed more implicitly. The speaker addresses the various aspects of the crisis, connects them explicitly and implicitly to the pandemic (“the corona pandemic made me think of the dead”, “we understand the need to fight the plague but find it hard to put up with the loss of personal freedom”) and contextualizes it as a major historical event. He self-positions as part of a collective identity (“as a people, we must return to our compass”), and constructs impartiality (“every evening policemen beat protesters, protesters throw stones at policemen”), but he then breaks the symmetry while making explicit demands on political leaders. He does so predominantly by shifting from the epideictic (e.g. allusions to a mourning ritual) to the deliberative (Aristotle), and through the accentuated use of non-hedged directives, terms of address and self and other reference, specifically the first person plural pronoun.

I argue that from a perlocutionary viewpoint, the appeal to the broad public is unsuccessful. Commenters on social media severely challenge (Weizman 2008) the president and refuse to align with the reconciling “we”. It will be shown that most of them re-contextualize the Covid-19 health crisis as resulting from Netanyahu’s political opportunism, and frame the speech as an unethical, if not immoral attempt at an unjustified neutralism. They do so through a rich array of meta-comments which refer to the speaker’s discursive patterns, mostly to the first person plural as a strategy of unjustly sharing responsibility, as well as through ironic comments which establish a gap between the speaker’s stance and their own.

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# “I’ll discuss it with myself, I’m the only boy” – Using speech, body and artefacts to perform inclusion and exclusion in peer discussions.

Panel contribution

**Dr. Daniel Müller-Feldmeth<sup>1</sup>, Ms. Chantal Wanderon<sup>1</sup>, Ms. Tamara Koch<sup>1</sup>, Prof. Martin Luginbühl<sup>1</sup>**

*<sup>1</sup>. University of Basel*

During discussions among peers, the sequential unfolding of argumentative structure is often tightly intertwined with a simultaneous negotiation of identities (Hample/Irions 2015; Morek 2015). We present a case study of a peer discussion (collaborative reasoning) of four children (8yo), where children extensively mobilize verbal, nonverbal and paraverbal resources to include and exclude themselves and others. In this conversation, the continuous process of in- and exclusion and thus the relational level (Kyrtzis 2004) often comes to the fore compared to the level of the argumentation, and sometimes decides about the negotiation of acceptability of an argument.

The data is part of a larger corpus from the current project “Argumentative discourse skill levels of school children” (funded by the Swiss national science foundation), entailing 180 filmed and transcribed conversations, each among four children (grade 2, 4 or 6, aged between 7 and 14) from schools in German-speaking Switzerland (see Hauser/Luginbühl 2017). In this project as well as in our study, we deploy conversational analysis as a qualitative approach as well as quantitative methods and visualization tools to gain deeper insights into the sequential organization of talk and oral argumentation among children, and we will discuss how these approaches can mutually inform each other.

In the case study the children had to fulfill a schoolbook task and had to select three out of 12 objects to take on a desert island. The entire conversation is characterized by a dynamical process of inclusion and exclusion, both initialized by the only boy itself, but also by the other participants. The participants mobilize various linguistic and embodied resources: Children exploit physical surroundings, space and body in very explicit ways (leaving the table, hiding, closing the gap after the boy leaves), thus leaving, reentering and reconfiguring the interactional space (Kendon 2009; Goodwin 2007). More subtle practices include putting up the leg between oneself and the opponent, posture and gaze (Andersen/Gannon/Kalchik 2013), and thereby dynamically constitute temporary group identities. In addition, an artefact (the worksheet) is regularly used to signal retreat (taking the sheet with oneself) and reentering (placing the sheet on the table) (Schmitt/Deppermann 2007). Gaze serves as an important means of asking for ratification, and, used selectively, to initiate coalitions. Group identities are also constituted in interactional styles: While the girls mark suggestions as negotiable by using modalized forms (Heller 2018), the boy regularly states his contributions as (non-negotiable) facts, accompanied by an aggressive attitude, expressed on paraverbal and embodied levels, which in turn boosts practices of solidarization among the others (e.g., asking all but the boy for their opinion).

We qualitatively analyze the various levels of linguistic and embodied sequential practices of in- and exclusion. We show how multimodal practices are interdependent with verbal interaction and exemplify their substantial role in argumentation (Bose/Hannken-Illjes 2020). We also demonstrate how visualizations of the sequential structure of the conversation can substantially aid in tracking how the dynamics of in- and exclusion shape the unfolding structure of the co-constructed argumentative content.

# “Smooth” video-interpreting: paralinguistic, interactional and embodied features.

Panel contribution

***Prof. July De Wilde<sup>1</sup>***

**1. Ghent University**

This presentation reports on research conducted in the context of interpreters’ assessment during interactions between a public service provider and a migrant client in search of guidance for affordable housing in Flanders, the officially Dutch-speaking and in large parts autonomous northern region of the federal state of Belgium. The assessment is part of a research project which explores the efficiency of a short-term training programme for non-certified interpreters (Rillof et al. 2020). Based on discourse-analytical approaches to video-recorded interactions, the project’s aim is to determine whether, and under what circumstances, briefly trained interpreters can constitute a valid additional form of language mediation and thereby meet several of the challenges currently faced by the Flemish public service interpreting sector, i.e., supply/demand mismatch, a shortage of interpreters for the rarer languages and budget constraints.

In particular, this presentation will theoretically reflect on the concept of “smoothness”, a concept that is frequently used in the academic literature (Hale, 2007: 153; Pöchhacker 2004: 123) in the context of participants’ perceptions of the quality of interpreted interaction. On the basis of micro-analysis of authentic video-interpreted interactions, we aim to identify the variables involved in assessing a video-interpreted intervention as either *very, regularly or less smoothly performed*. We specifically focus on the interplay between **paralinguistic categories** (i.e. articulation problems, hesitations, word-level repetition, false starts, self-repairs, rendition speed), **interaction-related categories** (turn-taking problems such as overlapping speech, extended silences at lexical/syntactic clues for transition/relevance places) and **embodied categories** (gaze, eye contact, upper body movements, in particular face and shoulders and their interaction with note-taking, as inferred from posture). In our conclusions we present a tentative categorization and thereby aim to contribute to empirically grounded definitions of *smoothness* when discussing interaction management in interpreter-mediated remote communication by video link.

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# “So dishonest, unreliable and untrustworthy .... would you be a troll?” A descriptive analysis of ordinary speakers’ criteria affecting the identification of trolling

Panel contribution

***Ms. Diane Liberatore<sup>1</sup>***

**1.** University of Neuchâtel

As noted by Plantin in 1996, by Doury (2003, 2008), but also by Boogaart, Jansen and van Leeuwen (2020), ordinary speakers have a good intuitive grasp of argumentation. Through accusatory speeches, they often identify and explain the argumentative criteria that are constitutive, as they believe, of certain forms of discourse. On Internet forums, the accusation of trolling seems to have the implicit aim of immediately closing the argument in order not to “pollute” the forum, or not to give too much credit to the troll’s speech (“Don’t feed the troll”). The notion of “troll” seems to be closely related to manipulation, hypocrisy, and therefore to “bad faith” (Hardaker, 2013), since trolls regularly use bad faith in their speeches. Bad faith allows the de-commitment (de Saussure & Oswald, 2008, 2009) from previously implicit content, and tends to reopen the debate by means of a meta-argumentative stage. Generally, when someone is accused of uttering something in bad faith, interlocutors try to seek an agreement on the real meaning of the ambiguous statement. However, when speakers identify bad faith in connection with trolling, their accusation of trolling encourages skipping the search for the real meaning of the statement and proceeding directly to a settlement (van Eemeren & al., 2014) of the dispute, without agreeing to argue further on the fake deep disagreement (Fogelin, 1985) intentionally generated by the troll.

What are the criteria that influence the choice of settling the exchange and that precipitate the decision to abandon agreement on the implicit meaning of a tendentious statement? Examining a corpus of accusations of trolling in an Internet forum held by “the sceptics of Quebec”, I compare ordinary speakers’ definitions and criteria of trolling and bad faith speeches in order to understand why the closure is precipitated in some cases.

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# “You bring up a good point”: Teacher Formulations for Transforming Participation

Panel contribution

***Ms. Yeji Lee<sup>1</sup>***

**1.** University of Basel

A central concern in the field of language pedagogy, both in theory and practice, is the extent to which student participation can be maximized in the classroom. The concern arises from the widely held assumption that students' participation is a prerequisite to language learning and that learning itself can be described as a process of increasing participation in a community of practice (Lave & Wenger, 1991). Previous literature has generally measured and so defined students' participation in reference to the amount of talk that students produce, albeit with differences in the specific aspects of speech that are observed (e.g., number of words, communication strategies). While this undertaking highlights students' participation-as-speaker, it may overlook the other side of the coin: their participation-as-recipient.

In the classroom, students not only participate as speakers but, possibly more so, as recipients. Recipiency, however, does not automatically refer to the remaining state when students are not speaking. Instead, it needs to be worked out and established as a form of participation in its own right through the ongoing course of an activity (Goodwin & Goodwin, 2004). A case in point is when the larger class needs to be re-attended to as recipients after the teacher engages with a single student in a question-answer sequence. A decisive moment in this situation is when the teacher offers a comment in the third turn (Mehan, 1979). Characteristic of teacher's third turns is that they not only respond to the student's prior turn but also tend to a myriad of contingencies (Lee, 2007), one of which can be to project a teaching/learning moment for the entire student cohort.

The aim of the current study is to describe how the teacher's third turn comes to address the larger class, hence transforming recipiency from the single student. This is a practical problem for the teacher who has to engage with the entire student cohort without having to explicitly summon them or topicalize a change in participation, hence halting the ongoing progressivity of talk. Within the analytic principles of Ethnomethodology and Conversation Analysis, the study demonstrates the processes by which transformation in recipiency is achieved and how it renders a one-on-one question-answer activity into a one-to-multiple teaching moment. The data consists of video-recordings of online and face-to-face English Language Teaching (ELT) classrooms in Switzerland and South Korea, respectively.

Preliminary analyses highlight the role of the teacher's formulations in the third turn as a device that promotes a transition in recipiency. Such formulations not only demonstrate the teacher's understanding of the student's answer but also of the relevance of the student's answer for the larger class (e.g., “you bring up a good point”). These formulations are routinely accompanied by an array of multimodal resources: the teacher shifts their body posture while mobilizing materials that have a shared sense of belonging to the larger collectivity (e.g., whiteboard, presentation screen). Findings come together to point to how the progressivity of activities in the classroom is hinged on the timely transformation of students' participation.

# “You missed two zeros, oh my!”: Impoliteness and the Moral Order in Korean Online Interactions

Panel contribution

***Dr. Ariel Kim<sup>1</sup>***

***1. McMaster University***

This study investigates impoliteness and the moral order in Korean online interactions. While an increasing number of studies have examined the relationship between impoliteness and the moral order, research to date has not focused on the Korean language, despite that moral judgement of what is impolite or offensive is culturally bound. This work will contribute to a better understanding of impoliteness and moral order across different linguistics contexts. To satisfy the aims of the research, data comprised of the offensive comments posted on a Korean actor’s official Instagram page and the meta-comments concerning these offensive comments are examined. Preliminary analysis shows that the socio-material conditions of the online environment play a vital role in the ways in which the offensive language is used and evaluated in Korean online interactions. More specifically, perceived anonymity is a significant feature affecting the commenters’ communicative behaviours. The data indicates that anonymous computer-mediated environments provide commenters with a sense of (emboldened) freedom to speak their minds (i.e., both making offensive comments and evaluating these offensive comments) freely. This is an especially interesting feature of the communicative environment as knowing social status (i.e., age and rank) relative to others as well as the degree of closeness is of paramount importance to Korean speakers when determining how to behave verbally and nonverbally. Furthermore, alongside technological conditions, the relevant situational events and group and societal norms are closely linked in determining how offensive communicative behaviour is perceived and evaluated.

# #InclusioneSociale: Discourses of inclusion on Twitter from 2010 to 2020

Panel contribution

***Dr. Lorella Viola***<sup>1</sup>

**1.** Centre for Contemporary and Digital History (C2DH) - University of Luxembourg

What emerges from the few studies that have examined the linguistic and communicative strategies in online inclusive discourse (e.g., Brookes 2019; Lin, Yang, and Zhang 2018; Dickins et al. 2016; Ewart and Snowden 2012) is that a common, official definition of social inclusion adopted by both researchers and policy-makers is missing (Ewart and Snowden 2012). This, in turn, is believed to generate confusion about the social categories the concept of social inclusion refers to. In this study, I analyse the Italian public discourse of social inclusion on Twitter to explore how this reputed elusive concept is recognised by various actors. The Italian case is interesting because from the Italian policy makers' point of view, social inclusion is clearly understood and communicated as an issue concerned with employment and accessibility to the labour market whereas at the European Union level, social inclusion is associated with disability. Guided by a critical discourse approach, I use a combination of digital humanities methods such as bi-grams and topic modelling to analyse 16,878 Italian tweets that include the hashtags #*Inclusione* ('inclusion') and #*InclusioneSociale* ('social inclusion') from 2010 to the first half of 2020. The results show that if on the one hand there is an increase of awareness towards the topic of social inclusion - evidenced by the sharp rise in the number of relevant tweets over time (2 in 2010 vs 3,198 in 2019) - on the other, this type of discourse is on the whole predominantly associated with disability only. However, the analysis of the distribution of both the bi-grams and the topics over time evidences a clear division into two macro-themes, employment and disability, which in turn include numerous other topics. This mirrors the conceptualisations of social inclusion adopted by the two major institutions in Italy, i.e., the national government and the European Union but it also shows how this has over time created a convolution of sub-concepts in the way the public has internalised social inclusion. As discourses are formed through shared ideas, the analysis also shows that understanding how the meaning of social inclusion is shared also crucially reveals the emerging linguistic patterns which have over time generated and shaped this type of discourse.

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# 'Eco-anxiety': From affect to action – a cultural pragmatics study

Panel contribution

***Dr. Helen Bromhead<sup>1</sup>***

*1. Griffith University*

Global heating is wreaking unparalleled damage on the earth and its people. The threat of further disaster from human-induced climate change looms. We know we are in danger; we know our behaviour poses danger. This awareness is mirrored in the language we use. In many languages, climate change-related words and expressions are being coined and popularised, including in the realm of feeling. In English, the word *anxiety* has proved productive in the formation of *eco-anxiety*, *environmental anxiety*, *climate anxiety* and *climate change anxiety*.

Once only spoken of in niche environmental psychology circles, *eco-anxiety* has entered the English-speaking public sphere, and was a contender for a number of dictionaries' 2019 'Word of the Year' (e.g., Macquarie Dictionary 2019; Oxford Languages 2019). This apparently new negative feeling, 'eco-anxiety', has been met with scripts for how to deal with it through actions.

For example, an Australian private health insurance newsletter counsels parents to manage their children's 'eco-anxiety' by activities like tree planting (*HCF Health Agenda* 2020). A 'slow living' podcast recommends taming 'eco-anxiety' via meditation and gradually reducing one's plastics consumption (*The Slow Home Podcast* 2017). There is also an English-language discourse script of an individual young person channelling their 'eco-anxiety' into collective climate action (e.g., ABC *Big Ideas* 2020) – the so-called 'Greta effect' after Swedish climate activist and Schoolstrike founder Greta Thunberg.

This study aims to unpack the meaning of the English *eco-anxiety* and elucidate its attendant scripts through semantically-enhanced discourse analysis (Author forthcoming), a method coming out of the Natural Semantic Metalanguage (NSM) approach to cultural semantics and pragmatics (Goddard and Wierzbicka 2014). The primary data is a purpose-built collection of English-language podcast episodes from different genres on the topic of 'eco-anxiety' recorded in Australia (e.g., ABC *Big Ideas* 2020; *Culture Club* 2020; *The Slow Home Podcast* 2017). The study is also informed by recent linguistic work on climate change-related language (e.g., Fløttum 2017; Penz 2018).

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# ‘getting personal with you’: Affective frames in confessional monologues of YouTube lifestyle and beauty influencers

Panel contribution

***Dr. Tereza Spilioti<sup>1</sup>, Ms. Olivia Droz-dit-Busset<sup>2</sup>***

*1. Cardiff University, 2. University of Bern*

Submission to panel: **Influencers & ‘fans’: The pragmatics of affect & hate in the construction of social media celebrities**

Since the Middle Ages, confession has been made one of the ‘most highly valued techniques for producing truth’ (Foucault 1978: 58-59). The production of truth through sharing emotions and intimate details about one’s life with priests, doctors, or counselors has been thought to improve physical and mental well-being, enabling people to communicate with their inner and authentic self and, thus, achieve moral worthiness. While such acts of self-disclosure had been normally associated with one-to-one interaction in non-public spaces, ‘new’ media formats and, particularly, reality TV capitalised on the public broadcast of confessional monologues in seemingly private spaces: for example, viewers could witness the key players reflecting on their actions and feelings, while being isolated from other participants in the Big Brother diary room.

This paper aims to investigate how confessional monologues are being remediated in social media where the boundaries between public and private are also becoming increasingly blurred. Our research focuses specifically on the role that confessional videos play in the construction of authenticities among lifestyle and beauty influencers. While it is not easy to define the “beauty community”, as content creators dabble in several YouTube genres, lifestyle and beauty SMIs are arguably characterised by an orientation to: communication that centres on peer-to-peer recommendation (Kelly-Holmes 2016) and reviews of cosmetic products; sharing of application techniques of those products (especially makeup techniques); an affinity for colloquial speech styles (Tolson, 2010); and an avoidance of negativity or controversial topics such as politics and religion. This consumption-focused content is interwoven with more personal “life updates” which give the influencer the opportunity to seem more relatable and closer to their audiences.

Our study examines a series of confessional monologues, i.e. ‘single speech situations in which a person revisits his/her moral worthiness vis-a-vis his/her actions, thoughts, emotions and relationships with others’ (Lorenzo-Dus 2009: 88). While previous research has paid attention to micro-linguistic markers of authenticity (e.g. intensifiers, superlatives, slang) in such situations on reality TV formats, our analysis adopts a multimodal approach to the confessional videos shared by the lifestyle and beauty influencers. By focusing on the intros of the videos, we investigate the interplay of verbal and visual resources in the construction of particular affective and story frames (Giaxoglou & Spilioti 2020). We pay attention to the use of pronouns and the ways in which they interact with gaze, camera angle and filming location in establishing particular participation formats and positions that the YouTubers take in storying the “self” in interaction with their fans. Our analysis also explores how the media and social affordances of YouTube interaction between influencers and fans shape agency and control in such performances of the self that vary from other confessional formats in the media, such as reality TV. We conclude by discussing the implications that this production of discourses of truth and affect has for processes of self-commodification and the wider political economies of social media.

# ‘Wenn ich ehrlich bin’ (‘if I am honest/ to be honest’): Uses of projective and retrospective conditional honestly-constructions in German palliative care consultations

Panel contribution

***Prof. Susanne Günthner***<sup>1</sup>

1. University of Muenster

Based on concepts of Interactional Linguistics, this presentation will focus on ‘wenn ich ehrlich bin’ (‘if I am honest’)-constructions used in German palliative care interactions. It aims at contributing to our understanding of how grammar is used and may have evolved in response to local interactional needs within social interaction.

As various analyses have convincingly shown, temporality (i.e. the unfolding of spoken language in the process of interaction) is an essential feature of every social action (Hopper 1987, Auer 2000; Deppermann/Günthner 2015). Instead of studying syntactical construction from an atemporal ‘bird’s eye view’ (Hopper), this presentation analyzes ‘Wenn ich ehrlich bin’ (‘if I am honest’)-constructions as communicative practices in ongoing interactions.

On the basis of palliative care consultations, I will illustrate how doctors make use of *if*-clauses referring to speakers’ truthfulness as a usage-based, dialogically oriented and sedimented resource for stance-taking and positioning in highly sensitive institutional contexts. In particular, I will investigate the way these routinized ‘honestly’-*if*-clauses are ‘patched together’ with following and preceding clauses – in response to local interactional contingencies: Why should doctors feel the need to assure their patients that the following or preceding statement is to be treated as ‘honest’?

As the data show, physicians deploy these subordinate clauses as positionally sensitive units: (i) They mobilize ‘wenn ich ehrlich bin’-clauses as projecting constructions (Günthner/Hopper 2010; Günthner 2011) to frame the following talk. (ii) In addition, they also use them as syntactically post-positioned ‘clausal glue-ons’ (Couper-Kuhlen/Ono 2007) to retrospectively convey a particular stance towards their preceding statement.

In addition, ‘honestly’-*if* clauses can be realized (i) with reference to the speaker’s subjective position “ich” (*I*) (‘wenn ich ehrlich bin’; ‘if I am honest’) as well as (ii) with reference to a depersonalized subject using the indefinite pronoun “man” (*one*) (‘wenn man ehrlich ist; if one is honest’).

Due to their potential in projecting and contextualizing ‘what to expect’, as well as their potential in retrospectively calibrating preceding actions, ‘honesty’-*wenn*-constructions form a syntactic pattern mobilized for the management of warranting temporality, alignment and sensitive disclosures in social interaction.

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# 'You don't wanna take such a risk': A scenario-based focus group study on attitudes toward returning or migrating in the aftermath of radionuclide decontamination

Panel contribution

**Dr. Joel Rasmussen<sup>1</sup>**

**1.** Örebro University

The present analysis of focus group discussions follows up on a survey study that showed clear demographic differences regarding the public's attitudes to various measures after a possible nuclear accident with radioactive fallout in residential areas. Against the background of these attitudinal differences found along demographics, this focus group study recruited respondents who would likely differ in their chosen approach to risks and measures, but with the aim of studying how they choose to articulate attitudes in the discussions. What they all were asked to relate to was a scenario where radioactive fallout has prompted evacuation and decontamination, and later the possibility of continuing to live in their home but with certain rules of conduct because all the surrounding areas are not decontaminated and safe - a very likely outcome in the case of a radionuclide accident. Using concepts from appraisal analysis, the conversations from 12 focus groups were studied. With the exception of some elderly men, who articulate lower risk and greater acceptance of and attachment to the decontaminated home area, the results show that the respondents create a negative alignment with the scenario of living in a decontaminated neighborhood, and thus present more positive attitudes to moving permanently. The respondents acknowledge that the authorities make an effort in such a situation, but then raise critical questions, thus often using so-called concession/counter pairs to endorse balanced opinions. Overall, the objections, consisting of evaluative categorization and adjectives and modal choices in the upper scale of intensification, signal discomfort and worry on a number of themes including (1) the severity and magnitude of the risk across time and space, (2) the uncertainty of knowledge, (3) restrictions on the use of environments, and (4) children's vulnerability and proneness to testing boundaries (including spatial restrictions, see point 3). These results demonstrate that the predominant, international government measures presented as *restoration* (with evacuation, decontamination, and the supposed return to normal life) are articulated and evaluated very differently and critically by most focus group participants. Thus, the study lastly discusses how risk governance in the area of radionuclide risk could be developed in order to incorporate, instead of counteracting, citizens' understanding of risk and safety.

# (Hetero)Normative Orientations in Discourses of Obsessive-Compulsive Disorder: an Ethnographic Informed Corpus-Assisted Discourse Analysis

Panel contribution

***Mr. Elvis Coimbra Gomes<sup>1</sup>***

*1. Queen Mary University of London*

People suffering from obsessive-Compulsive Disorder (OCD) experience repeating unwanted thoughts that pathologically generate unsettling doubts. The content of intrusive thoughts can range over a variety of topics infused with social meaning: e.g., fears of germs, of committing blasphemy, of harming oneself/others, of not being truly in love with one's partner, or of morphing into a different kind of sexual or gender identity. Some psychological quantitative studies looked at sociocultural factors influencing the manifestation of OCD by correlating OCD sub-types with specific cultural aspects of certain countries. For instance, the prevalence of harming obsessions among Brazilian OCD sufferers was connected to the high rise of criminality in the country; or the prevalence of cleanliness obsessions in Arabic cultures was correlated with the Islamic cleaning rituals. However, these studies presuppose the connection of sociocultural factors with OCD sub-types without knowing if the connection is relevant for sufferers. To my knowledge, no study has explored how sufferers negotiate these cultural notions. Instead of imposing cultural assumptions onto OCD manifestations, I propose to look at sufferers' discourse and examine how sociocultural factors interact with the OCD at a practice level. More specifically, I suggest that a look at how sufferers discursively orient to specific normativities reflects sociocultural factors.

To illustrate this, I focused on sexual and gender identity related OCD. An online forum was built to collect interactional and ethnographic data over the span of a year, forming a specialized corpus of roughly 268,200 words by 49 heterosexual participants and 74,700 words by 21 LGBTQA+ participants. Due to the amount of data, I triangulated ethnography with corpus-assisted discourse analysis to trace normative orientations present in the "discourse prosody" of specific collocations. The assumption being that patterns in lexical associations reveal certain ideological assumptions, or "Discourses" in the Foucauldian sense (as social practices that constitute shared ways of being, doing and thinking). Based on ethnographic insights, the five most dispersed words related to the discursive topics of OCD symptoms, therapy, sexuality and gendered actors were selected and subject to the collocation analysis. I specifically looked at the top 30 collocates of each word, which provided windows into normative orientations that were identified through a qualitative look of multiple concordance lines.

The analysis revealed that participants try to protect their identity at all costs, by orienting towards (or distancing from) ideologies that (dis)confirm their identity. As such, they oriented towards institutionalized Discourses of cognitive-behavior therapy to the detriment of psychoanalytic (or gay-affirmative) therapy; and oriented towards extreme and strict forms of heteronormativity to various degrees (e.g., straight men can only act masculine, only sexually desire women and must avoid homosocial relations with other men; or vice versa for gay men who additionally embrace homophobic slurs from strangers because the latter confirm their gayness).

# (Im)politeness Metalanguage and Speech Acts in Shakespeare's Plays

Panel contribution

***Mr. Samuel Oliver<sup>1</sup>***

**1.** Lancaster University

Since the 1990's, there have been arguments in (im)politeness research for more attention on 'first-order' (im)politeness. That is, understandings of (im)politeness that come from speakers themselves, as opposed to an analyst's interpretation of what is (im)polite (Eelen, 2001; Watts et al., 1992). Without understanding how users of language understand, negotiate, and evoke issues of (im)politeness, how can we hope to understand it, or how it affects language use? Some research has addressed this by looking at (im)politeness metalanguage: terms such as 'polite', 'impolite', 'rude', and so on (Culpeper, 2011; Jucker et al., 2012). However, considering the great volume of research on (im)politeness, only around 6% of it has actually looked at (im)politeness metalanguage (Jucker & Staley, 2017: 422). Additionally, while some of this work looks at uses of (im)politeness metalanguage in, for example, cross-cultural settings, there remains very little research on historical data. Finally, though there has been a variety of research that looks at (im)politeness through the angle of different speech acts, e.g. thanks, compliments, requests, etc., there is a lack of research which links up the focus on (im)politeness metalanguage with regards to different speech acts.

This paper addresses these three deficiencies by comprehensively looking at (im)politeness metalanguage in a corpus of Shakespeare's plays, and addressing how this language links to different speech acts. In which speech acts are (im)politeness metalanguage labels used? To which speech acts do they respond? Which are they followed with? Through use of the new Enhanced Shakespeare Corpus produced via the *Encyclopedia of Shakespeare's LanguageProject* at Lancaster University, this paper will be able to offer answers to these questions that are comprehensive, driven by statistical information, and can reveal links to gender and social status as well. Metalanguage labels were identified using the Historical Thesaurus, and then manual elimination of those not used in (im)politeness senses. Based on use and meaning, these terms are then divided into five fuzzy semantic groups: GENEROSITY-INJURY, GENTLENESS-ROUGHNESS, KINDNESS-UNKINDNESS, GOOD NATURED-BAD NATURED, and CIVIL-INCIVIL. I will look at how the (im)politeness metalanguage in Shakespeare's plays, and the five semantic groups, correlate to speech acts. For instance, scenes where there are many insults also appear to contain many (im)politeness metalanguage labels.

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# (Re)interpreting testimony: The place of language competence in the construction of witness (in)credibility

Panel contribution

***Dr. Jenelle Thomas<sup>1</sup>***

***1. University of Oxford***

This paper investigates how language competence is constructed as a proxy for truthfulness within the historical trial. There is a long tradition of foreign-language speakers taking part in trials through interpreters, but this is not uncontroversial; interpretation has been shown to affect lawyer questioning, juror perception, and the form and content of testimony (Berk-Seligson 2012). In this paper, I discuss a case where the reliability of defendants and witnesses was explicitly connected to their mastery of the language of the courtroom.

In 1791, a group of enslaved people suspected of conspiracy were interrogated in Pointe Coupée, Louisiana. Although the interrogation was likely conducted in (Creole) French, the transcript is in the administrative language, Spanish. The case was sent to trial in New Orleans in 1792, where it became clear that there had been procedural irregularities in the initial interrogation, including the interpretation and transcription. The Commander of Pointe Coupée had assumed the triple role of interrogator, interpreter, and scribe, “[putting] down whatever he pleased” (Hall 1992: 328) while falsely documenting the presence of official witnesses and interpreters. The content and veracity of the testimony was called into question by this improper practice, in particular the flouting of Spanish interpretation norms for defendants who had varying levels of fluency in French and Spanish.

In New Orleans, the defendants and those listed as witnesses and interpreters in the initial interrogation were subjected to a test of their French (1), then questioned about the veracity of their earlier testimony.

(1) explicandose en el frances criollo para verificar si el dho Fran.co las entiende y contesta se reconocio que entendia y contestaba regularmente

*speaking in creole French to verify if the aforementioned Francisco understands and answers [the questions] it was recognized that he understood and answered normally*

In this way, the reliability of the testimony and the defendants and witnesses themselves, is tied to language competence. I show firstly that this association is constructed through the meta-discourse around language competence in the transcript, specifically the adverbs of speech, such as (*muy*) *regularmente* ‘(quite) normally’ or *perfectamente* ‘perfectly’ (used with both positive and negative polarity). Secondly, I argue that this discourse around comprehension and production is co-constructed and co-opted by both witnesses and accusers to question the credibility of previous testimony and claim innocence or guilt. This has consequences both for the trial verdict and our understanding of historical events as we question the effect being able to speak in one’s own defense has on interpretations of credibility and guilt. While most trials do not explicitly interrogate language competence, I argue that this association between linguistic ability and truthfulness is embedded in both historical and contemporary trials.

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# 1st person in Catalan parliamentary debate (1932-38 and 1980-2020): Its main pragmatic uses and evolution

Panel contribution

***Dr. Neus Nogué<sup>1</sup>***

*1. University of Barcelona*

The aim of this contribution is to present a research on the main pragmatic functions of the 1st person and other strategies to refer to the addresser (the *principal* in Goffman (1981)'s terms) in Catalan parliamentary debate. More specifically, a corpus of debates that took place in the Parliament of Catalonia in the period 1932-38 (during the Second Spanish Republic) and in the present day, since the recovery of the Catalan democratic institutions in 1980, is analysed. The seminal work on deixis by Levinson (1983), together with the studies on participation frameworks by Goffman (1981) and on person by Siewierska (2004), and the research on these subjects with regard to Catalan (Cuenca 2004 and 2014; Nogué 2005, 2011 and 2015, and others) constitute the basis of the study's theoretical framework. Other contributions by Mühlhäuser and Harré, Agha, De Cock, and Beeching, Ghezzi and Molinelli, among others, are also taken into account.

Data from a corpus including the transcription of a number of debates drawn from the *Diari de Sessions* of the Parliament of Catalonia (1932-38, 1980, 1993, 2005, 2013 and 2020) are classified and analysed. The whole corpus contains more than 550,000 words.

The analysis combines both qualitative and quantitative methods and focuses on the following aspects: 1. the distribution of the 1<sup>st</sup> person singular and the 1<sup>st</sup> person plural; 2. the distribution of inclusive and exclusive 1<sup>st</sup> person plural; 3. the pragmatic function of non-prototypical uses of the 1<sup>st</sup> person plural; and 4. the use of demonstratives for self-reference. All aspects are dealt with from both a synchronic and a diachronic point of view; when an evolution is identified, special attention is paid to its possible causes.

The results of the research, still in progress, suggest that members of Parliament increasingly prefer to include themselves in a group rather than to speak only on their own behalf; that some uses of the 1<sup>st</sup> person plural are due to ideological features of a particular political party; and that the use of demonstratives for self-reference in parliamentary debate conveys mainly an idea of distance, is less frequent today than in the past, and may also be related to idiolectal preferences.

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# 20th century diachrony of Catalan discourse markers: The case of some contrastive connectives.

Panel contribution

***Prof. Maria Josep Cuenca***<sup>1</sup>

**1. Universitat de València**

Contrastive discourse markers are a very rich group of markers which includes several forms, either conjunctions or parenthetical connectives, expressing different nuances of contrast. Departing from the general description of contrastive DMs in Catalan included in Cuenca (2006) and in Cuenca, Postolea & Visconti (2019) and following the general approach proposed in Pons (2014), this presentation aims at analyzing the 20<sup>th</sup> century diachrony of some of the contrastive parenthetical connectives that have experienced significant changes during this period, either because they have changed their meaning and expand their use, such as *tanmateix* ‘however’, or have decreased in use, such as *nogensmenys* ‘nonetheless’.

As grammaticalized units, DMs experience semantic change (see, e.g., Heine 2013). In the case of Catalan, a recently standardized language (the process starting during the first third of the 20<sup>th</sup> century and consolidating by the last third of the century), changes related to the standardization process and the influence of Spanish, the dominant language in the country and during decades almost exclusively used in writing, are key elements to be considered. Thus the description and prescription included in reference grammars and normative documents have special importance in order to analyze the data.

The analysis is based on the Catalan language reference corpus, *Corpus Textual Informatitzat de la Llengua Catalana* (CTILC), including literary and non-literary texts from the 19th century but mainly constituted by texts of the 20th century (ca. 57 million words in this period) and will follow the recent diachronic history of contrastive connectives that have experienced changes. For instance, *nogensmenys* has a significant amount of occurrences between 1964 and 1983 but shows a decrease ever since and especially since 1999. On the contrary, *tanmateix* increases its use, especially since 1989. Attention will be devoted to their use in translated texts, since translation is often important in the extension of a marker, especially in bilingual contexts.

The basic research question is to what extent linguistic (both paradigmatic and syntagmatic) and socio-cultural factors have an influence on linguistic change in the field of connectives.

The analysis shows different diachronic histories, that can be compared to those identified in formation of connectives in Old Catalan (e.g. Cuenca 1992-93, Martínez 2018, 2019), and highlights to the influence of standardization processes and bilingual context on the evolution of connectives.

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# A Case-Study of Covert Aggression in Film: Multimodal Construal and Reception of Pragmatic Meaning Across Cultures

Panel contribution

***Dr. Louisa Desilla***<sup>1</sup>

*1. Aristotle University of Thessaloniki, School of English*

Hollywood characters are often described in film studies as “symptomatic”, namely “they are symptoms of some broader type of human predicament or behaviour pattern which they represent” (Phillips, 2000: 62). Although such a view may reduce these characters to “stock types” allegedly lacking the intricacies and depth found in literature or art-house cinema (*ibid*), it can be particularly useful when embarking on the analysis of the way a character behaves and the emotions s/he experiences in a single, isolated scene. Based on this “symptomatic” premise, the present paper establishes Scene 12 of *Ocean’s 11* (Soderbergh, 2001) as a textbook example of covertly aggressive discourse, where Frank Catton assumes the role of the sly manipulator with Billy Tim Denham being the ignorant target who goes through both physical and emotional distress. In particular, the way in which covert aggression is construed through implicit verbal attacks and non-verbal cinematic signifiers (e.g., kinesics, gaze, timbre etc.) will be demonstrated drawing on insights from psychology, multimodality and pragmatics (Brown and Levinson, 1978/1987; Culpeper, 1996/2011). Indeed, Frank uses a carefully prepared concoction of both politeness and impoliteness strategies to confuse Billy Tim, thus ultimately breaking his resistance. Importantly, the exchange between the two perfectly illustrates the way language is interlinked with important aspects of characterisation, such as race, gender and power; as Strong (2013: 75) explains, “the [white] car dealer, Billy Tim, is coded by name and Southern accent as a type likely to be rendered ill-at-ease by closeness and conversational intimacy with a black man, especially when coupled with the suggestion of physical force”. Furthermore, the paper will report on the findings of a case-study designed to test the comprehension of (im)politeness, as well as its impact on characterisation, by a sample of Greek viewers, and gauge their preferences regarding the subtitling of this scene. Interestingly enough, the participants accessed implicatures which, albeit sometimes unintended by the filmmakers, pertain to certain racial and gender stereotypes and bring into sharp relief the prevalence of the latter as well as the subjectivity of audience response (cf. Desilla, 2014).

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## Filmography

*Ocean’s 11* (2001), Steven Soderbergh, Village Roadshow Pictures.

Scene 12 available here <https://www.youtube.com/watch?v=Lfxo4Ls9fbc>

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# A contrastive analysis of the speech act of political condemnation in Chinese and American political language use

Panel contribution

***Ms. Wenrui Shi<sup>1</sup>, Prof. Fengguang Liu<sup>2</sup>, Prof. Juliane House<sup>3</sup>***

***1. DaLian, 2. Dalian University of Foreign Languages, 3. Universität Hamburg***

Political condemnations involve a moral, critical gesture by one political actor towards another (Kampf & Katriel, 2017). It refers to a set of behavioral and attitudinal dispositions that have their source in certain right-obligation domain. These discursive rituals center on a particular pivotal speech act, which is essential to identifying what the discourse “opines” (House & Kadar, forthcoming). Normally, it has the aim to persuade the condemned party to make changes by explaining reasons of his/her wrongdoing, even by making a request or giving a suggestion. Previous studies of the speech act of condemnation have overwhelmingly focused on the linguistic realizations, categorizations, and strategies of condemnation in daily language use, while the linguistic practices in the realm of political discourses, as well as the different linguistic features in different lingua-clutures are relatively yet understudied. The present research deploys a quantitative contrast of ritual frame indicating expressions (RFIE) and pragmatic upgraders of Chinese and American speech acts of political condemnation based on the self-constructed corpora by collecting the authentic data. Moreover, the research expounds the pragmatic causes behind the phenomenon by applying a qualitative analysis.

# A convergence of language between child and mother: Semantic analysis based on Formal Concept Analysis

Panel contribution

***Mr. Takuto Nakayama<sup>1</sup>***

*1. Keio University*

This paper has two purposes: (i) to show a mother and her child have a common tendency in their semantic uses of a certain word, and (ii) to illustrate such a tendency is peculiar to themselves. This study examines the utterances of mothers and their children by the UCRE Semantic Analysis System through Formal Concept Analysis.

The UCREL Semantic Analysis System (USAS) is a system by Lancaster University that automatically labels semantic tags on each word of a text. It categorizes words into 21 major discourse fields and their subfields. Formal Concept Analysis (FCA) is a mathematical method originally based on Applied Mathematics that examines characteristics of the set of research targets by the encompassment of their attributes. The founder of this method, Rudolf Wille, describes that “the aim and meaning of Formal Concept Analysis as mathematical theory of concepts and concept hierarchies is to support the rational communication of humans by mathematically developing appropriate conceptual structures which can be logically activated” (Wille, 2005: 2).

The pilot study focuses on the word “play” because it is expected that both children and mothers use and it is used frequently. It is going to be updated into a more detailed study with an examination of other words and descriptions of a Hasse diagram by more utterances. From the CHILDES corpus, sentences that include “play” are extracted from the conversations by three pairs. Children are Adam, Sarah and Laura (Brown, 1973; Braunwald, 1997), whose age was from 2 to 4. Each word in the sentences is semantically tagged with the USAS. For this, it can be surveyed about what kind of meanings collocates with “play”. From the set of sentences, 30 examples (10 examples from each age) are randomly extracted from each child’s utterances and their mother’s. Using Concept Explorer, a tool that can implement FCA, the sentences are described in a Hasse diagram.

As a result of the pilot study, the Hasse diagrams of all three children have similar forms to those of their mothers. On the other hand, the distribution of attributes in each diagram is not identical. The result indicated that each speaker has unique ways of semantic use of the word, “play”. However, between speakers who frequently speak to each other, they have a similar distribution of the usage. As another result, each parent has a different form from each other. This implies the presumption that between speakers without frequent interactions, they tend to have a distinct distribution.

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# A corpus approach to examine the functions of pragmatic maker “you know” in spoken discourse

Panel contribution

***Dr. Amos Yung<sup>1</sup>***

***1. The Hong Kong Polytechnic University***

The pragmatic marker “you know” is widely used in English spoken discourse even though it is not taught in formal language classes. Both NES and NNES learned the usage of “you know” in daily social interaction. This paper examines the pragmatic marker “you know” in the *Hong Kong Corpus of Spoken English*(HKCSE) (Cheng, Greaves & Warren, 2005, 2008) to identify the functions and usage of “you know” in the four spoken discourses, which are academic discourse, business discourse, public speeches and daily conversations by the native and non-native English speakers.

This study compiled the functions identified by previous researchers (Müller, 2005; Huang, 2011) and examined the vagueness of information that co-occurs with “you know” in HKCSE. The researcher found 3,337 instances of the pragmatic marker “you know” in HKCSE (314 instances in academic sub-corpus, 1,484 instances in conversation sub-corpus, 1,215 instances in business sub-corpus and 324 instances in public sub-corpus.)

The vagueness of the information co-occurred indicates that the pragmatic marker “you know” is mostly used as a signal to request the hearer to interpret the intended meanings embedded with the information given by the speaker. The pragmatic marker “you know” is not needed when the information does not require interpretation by the hearer. The usage of the pragmatic marker “you know” was independent of the gender or the nativeness of the speakers, but its usage depends on the context in the spoken discourse.

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# A corpus-based analysis of exclusionary discourses in ‘masculine’ team sports as reported in the Australian media

Panel contribution

***Ms. Melissa Kemble<sup>1</sup>***

***1. The University of Sydney***

This research explores issues of exclusion/inclusion related to gender bias and sexism in the professional sporting domain as reflected in the Australian media. Existing research into media coverage of sports has revealed enduring discourses that promote hegemonic masculinity, thereby constructing the sporting spaces as ideally and preferably male. However, many of these studies fail to address how the discussion of gender and sport intersects with other issues relating to inclusivity, such as sexuality, race, and ethnicity which thereby construct the sporting domain as not only masculine, but also as heterosexual and White (Bruce 2016).

In Australia, media coverage has provided evidence that exclusionary discourses still prevail in the domain of team sports, with reporting on: derogatory and sexist comments towards female athletes and sports, such as those made in response to an in-game action photo of AFLW newcomer Tayla Harris; continued allegations of sexual abuse and violence by men’s rugby league players; and racism towards men’s ‘Aussie Rules’ (AFL) Indigenous athletes including targeted public abuse towards renowned player Adam Goodes. This research aims to investigate how far media coverage serves to counter instances of exclusion in sport and/or to perpetuate traditional forms of hegemonic power.

This study, therefore, takes a pragmatic approach to investigate salient linguistic patterns that provide insight into how different forms of exclusion/inclusion in team sports are constructed and negotiated within the Australian print media. It focuses on the language used to report on professional men’s and women’s Australian Rules Football (AFL) and National Rugby League (NRL). Data was collected from the five most widely read newspapers across Australia for the period December 2017–2019 and compiled into the ‘OzFooty’ corpus, with sub-corpora for each sporting league. Corpus-based discourse analysis is used to identify salient lexical patterns related to the construction of in-groups and out-groups with respect to gender, which are then further explored in the individual texts, bringing in ‘micro-level’ analysis of how such pragmatic processes work in these texts. Specifically, I will explore discourses around gender discrimination, heteronormativity, and binary constructs of femininity/masculinity, and how they contribute to an inclusive or exclusive sporting space in the media. I also consider, where evident in the data, how racism and cultural stereotyping may intersect with issues of gender and/or sexuality. These identified discourses are then discussed in relation to existing issues of exclusion/inclusion in Australian team sport.

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# A corpus-based contrastive study of topic-introducing discourse markers: English speaking of X and Chinese huashuo

## Panel contribution

*Ms. Yinchun Bai* <sup>1</sup>

## **1. University of Freiburg, University of Antwerp**

Discourse markers are known to be context-dependent and polyfunctional on a language-specific basis. Even between cognates, it is rare to find cross-linguistic correspondence that matches both on the semantic level and the functional level (e.g. Aijmer & Simon-Vandenbergen 2006; Simon-Vandenbergen & Willems 2011; Auer & Maschler 2016), let alone between expressions from linguistically more distant languages. In an attempt to explore the different facets of cross-linguistic comparison and generalization of discourse markers, this paper compares the English discourse marker *speaking of X* with the Chinese discourse marker *huashuo*. These expressions share the semantic root of “speak” and function typically as topic-introducing devices that attend to discourse coherence and interlocutor relations, as exemplified in (1) and (2).

(1) WILLIE GEIST: *What did you think you're doing?*

ELLIE KEMPER: *It was an acting exercise? I don't know.*

AL ROKER: Speaking of acting exercises, is this true that you took an improv class and your teacher was Jon Hamm?

(2015, SPOK, NBC)

(2) W: 这回我在市里, 〇〇〇〇〇〇〇

'I'm in town this time. If (you) have any problem, call me.'

话说你得买个德国手机卡口

‘Speaking of which, you need to buy a German SIM card.’

(Chat History between K and W 2013-08-11.txt, 2013, Chat)

By examining these semantically and functionally comparable discourse markers from linguistically heterogeneous languages, this study thus enriches the cross-linguistic investigations of discourse markers and helps to develop a better understanding of cross-linguistic generalizations at large. This contrastive study is corpus-based. The analysis of *speaking of X* is based on the spoken data extracted from COCA from 1990 to 2015, which contain 127 million words of transcripts of conversations from more than 150 different TV and radio programs. The analysis of *huashuo* is based on a self-compiled small-sized corpus of computer-mediated conversations – the Chat corpus, which consists of 3 million words of chats via instant messaging applications such as MSN, WeChat and WhatsApp from 2004 to 2019. The findings not only provide a detailed account of the discourse meaning and usage of each of the expressions, but also reveal their commonalities and differences in respect of the formal-semantic properties, pragmatic functions, usage patterns, and frequency distributions, which concern different planes of the discourse (e.g. textual, interpersonal, etc.) and different functional domains (e.g. coherence, politeness, etc.).

**Key words:** discourse marker, Chinese, topic introduction, corpus-based, contrastive

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# A corpus-based study of a selection of stance markers in spoken EFL learner language

Panel contribution

***Prof. Erik Castello<sup>1</sup>***

**1.** University of Padua

Stance markers express the speaker's stance or attitude towards a proposition or a particular speech function. Such markers are not closely tied to the grammar of mood and can optionally occur in initial, medial or final position in the clause (Halliday 2004; Carter/McCarthy 2006). Recent research on their acquisition by L2 learners has shown that not only does their use depend on L2 proficiency, but also on task type and individual speaker style (Gablasova et al. 2015), and that teaching and learning how to use them appropriately can be challenging (Jones 2016). Perez-Paredes/Bueno (2019) explored the use of the certainty markers *obviously*, *really* and *actually* in the Chinese, Spanish and German components of LINDSEI (Gilquin et al. 2010) and in comparable NS data. They found that the three groups of learners often use them in different positions in the clause to make different pragmatic meanings.

The present paper investigates the Italian and the Swedish components of LINDSEI, and compares them to each other and to the language produced by the learners' NS examiners/interviewers. These two components were chosen because of the differences in the two groups of learners' likely exposure to the media and their (in-)formal contact with the English language. Although the situation of informal English language learning in Europe and beyond is evolving rapidly mainly thanks to the new media and to Web 2.0 applications (Pavesi/Ghia 2020), in Italy foreign TV programmes and films are dubbed, while in Sweden subtitling is the norm. Furthermore, only a minority of the LINDSEI Italian students interviewed had spent a long time in an English speaking country, while all the Swedish interviewees had the opportunity to study abroad (Gilquin et al. 2010). This latter group was, therefore, likely to be closer to a native-like level of proficiency, although this might not be necessarily the case (Aijmer 2011). The dataset totals about 190,000 words and is analysed with the software AntConc (Anthony 2019). The paper first provides an overview of the use of a selection of markers suggested by the literature and attested in the data. It then focuses on a small set of them, including *in fact*, *indeed* and *maybe*. *In fact* can be problematic for Italian learners, as there is an area of functional non-equivalence between it and Italian *infatti* (Bruti 1999), and the uncertainty marker *maybe* is frequently used by Italians in examination settings, especially as a backchannel (Castello/Gesuato 2019). The analysis has revealed the NS tendency to place the adverbs in initial and final position, which also the Swedish learners do, albeit to a lesser extent. The Italians, on the other hand, favour the medial and only partly the initial position. Other differences regard the use of specific markers, with the Italians overusing *in fact* and *maybe*, mainly in initial position, and underusing *actually* and *indeed*. A more fine-grained pragmatic analysis has then brought to light that the Italians often use *in fact* inappropriately and employ *maybe* differently from the Swedes and their NS examiners.

# A critical examination of homo-negative language use and the pragmatics of inclusion and exclusion of gay rugby players

Panel contribution

***Prof. Richard Pringle<sup>1</sup>, Mr. Erik Denison<sup>1</sup>***

***1. Monash University***

Since the late 1980s, critical sport scholars have typically emphasised how a dominant form of masculinity is performed and reproduced within male sporting contexts that broadly privilege males over females, and, orthodox masculinities over males who are judged as effeminate, unmanly, epicene or as homosexual. Although recent evidence suggests that contemporary male rugby players are more accepting of diverse sexualities, one area of contention relates to the ongoing use of homophobic language. Evidence illustrates that the use of phrases such as “so gay”, “fag” or “no homo” are still relatively common within rugby union clubs. Yet this finding suggests a disconnect between use of homophobic language and the players’ proclaimed acceptance of sexual diversities. Regardless of language intent, the use of homonegative phrases has been associated with increased rates of sport withdrawal from players who identify as gay (Greenspan, Griffith, & Watson, 2019) and, more broadly, with higher rates of self-harm and suicide amongst LGB people (Chang et al., 2020; DeFoor, Stepleman, & Mann, 2018).

In this paper, we draw on results from eight focus group interviews with gay and straight rugby players from Australia and Britain in order to explore the intent and impact of the ongoing use of homophobic language. Our results illustrate that the majority of ‘straight’ rugby players stated they would welcome gay players into their teams yet they still used, or did not actively problematise, the use of phrases such as ‘so gay’ and ‘fag’. Moreover, although these players acknowledged that these phrases have clear lineages to homophobic insults, they argued that the meanings of these words have changed, as they are no longer used with derogatory intent. Gay rugby players, in contrast, detailed the struggles of identifying as gay and how homophobic language, regardless of intent, reaffirmed a sense of non-acceptance or abnormality. We discuss the complexities of these results and offer ways forward for sport teams to encourage greater inclusion of sexually diverse players.

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# A cross-cultural study on Thai-English (im)politeness produced and perceived by Thai EFL learners

Panel contribution

***Dr. Rungpat Roengpitya<sup>1</sup>***

***1. Faculty of Liberal Arts, Mahidol University***

Language and culture are interconnected. In many societies, the native enculturation occurs at a very young age, along with the first language acquisition. Prior to the puberty period, learners start their additional (L2/ FL) language and culture at home or at school. It is very interesting to see how native and foreign cultures are, cross-culturally, produced and perceived by learners through their L1 and L2. This paper is aimed at studying how Thai EFL learners would produce and perceive Thai (L1) – English (L2/ FL) politeness and impoliteness through the two languages. In the literature, politeness can be found in human languages and cultures (Leech, 2014: 3) such as in Japanese (Ide, 1982), French (Brown and Gilman, 1960), and Thai (Bilmes, 2001). Politeness is applied to maintain camaraderie (Lakoff, 1973, 1977) and can yield positive or negative results in conversations (Angkapanichkit, 2014; Terkourafi, 2012).

In this study, 34 Thai EFL learners at a tertiary level (31 females and 3 males) with the age ranging from 20-23 years and the mean age of 21.02 years participated. Multi methods were applied. The data collection was divided into two sections: the production and the perception. The production section had 20 items (10 Thai and 10 English) with different interlocutors and scenarios in short turn-taking conversations. Prior to the lecture on politeness, participants, as Speaker B, were asked to create and write down a sentence to respond to what Speaker A said and to rate each answer in a 5-point scale, ranging from very impolite-impolite-neutral-polite-very polite, based on Culpeper (2019). In the perception section with 40 items (20 items X 2 times) collected before and after the lecture, participants were asked to rate, in a 5-point scale, another 20 scenarios (10 Thai and 10 English) in a randomized order with the provided answers designed to have different ranges of politeness. This was to see how Thai EFL learners would perceive the (im) politeness from the Thai-English conversations. There were a total of 2,040 items (34 participants x 60 items).

From the preliminary results, Thai EFL learners produced and rated Thai (T) and English (E) answers, in average, at Level 3 (T = 70%; E = 63%); and at Level 4 (T = 77%; E = 65%). Perceptually, the participants rated the provided Thai-English answers, in average, at Level 1 (T = N/A; E = 63%); Level 2 (T = 57%; E = 54%); Level 3 (T = 57%; E = 69%); Level 4 (T = 65%; E = 57%); and Level 5 (T = 73%; E = 85%). The non-reciprocal and unequal power of interlocutors in Thai and English played a major role in the production and perception of Thai EFL learners on politeness with other cues e.g., pronouns, address terms, and verb forms. For Thai scenarios, particles were as another cue for Thai politeness. This research on politeness, which reflects the minds of youths, is hoped to be extended to the future national scale to help cultivate, maintain, and strengthen the glocal culture.

# A Cross-Linguistic Study on Evidentiality, Source Monitoring and Theory of Mind: Comparing Turkish and English-speaking children

Panel contribution

**Dr. Birsu Kandemirci<sup>1</sup>, Prof. Anna Theakston<sup>2</sup>, Dr. Ditte Boeg Thomsen<sup>3</sup>, Dr. Silke Brandt<sup>4</sup>**

**1.** Kingston University London, **2.** The University of Manchester, **3.** University of Copenhagen, **4.** Lancaster University

Some languages provide support for keeping track of one's knowledge or even force the speaker to mention the source of their knowledge. Turkish is one of these languages that distinctly marks the source of the speakers' knowledge by obliging them to specify their source when talking about past events by the help of evidential markers. English, on the other hand, does not enforce such an obligation on the speakers and the linguistic specification of the source of information is optional. Learning a language with obligatory evidential markers can also have an impact on children's social-cognitive development. For example, Turkish 3- to 4-year-olds have been found to be at an advantage in terms of their false-belief understanding compared to their English- and Chinese-speaking peers (Lucas et al., 2013). The aim of the current study was to investigate the contribution of evidential marker proficiency to children's false-belief understanding and source monitoring abilities while controlling for receptive vocabulary and short-term memory skills. We compared Turkish-speaking ( $N = 50$ ,  $M_{age} = 50.1$  months) and English-speaking ( $N = 50$ ,  $M_{age} = 50.6$  months) 42- to 59-month-olds' performance in three false-belief tasks. As factors that might impact children's performance, we measured their Source Monitoring ability, using the Mode of Knowledge Access Task (Gopnik & Graf, 1988), evidential-marker competency, using the Direct Experience and Changed State of Objects tasks (Ögel, 2007; Aksu-Koç et al., 2009), receptive vocabulary, short-term memory, and demographic factors, looking at their gender and age.

Age, receptive vocabulary, and short-term memory significantly correlated with false-belief performance in both language groups (all  $p$ 's  $<.05$ ). Additionally, source monitoring performance significantly correlated with false-belief performance for Turkish-speaking children,  $r_s(48) = .53$ ,  $p < .001$ . Turkish-speaking and English-speaking children's performances were analysed together, using a generalised linear mixed effects model and by following the principle of backwards selection. The final model suggests that the language children speak, their short-term memory, and source monitoring abilities significantly predicted their false-belief understanding. In line with Lucas et al. (2013), acquiring Turkish put children in an advantageous position in terms of their false-belief understanding. These combined results, together with the results from language-specific models will be discussed in detail and the implications of these findings will be outlined. We will discuss whether this advantage was due to the mastery of evidential markers in Turkish, and to what extent a comparison of two languages with different grammatical structures might be informative.

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# A French-German contrastive discourse analysis on disability in comments of digital newspapers

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Panel contribution

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***Mrs. Annamaria Fabian<sup>1</sup>, Prof. Sibylle Sauerwein<sup>2</sup>***

*1. University of Bamberg, 2. Université Paris Nanterre*

This presentation will examine French and German comments in online media discourses on disability in comparison (Cultural Linguistics). In order to explore the borders of language usage as well as border crossings in disability discourses by undertaking a Cognitive Discourse Analysis, we will use a corpus of online newspapers and related comments. The corpus consists of undeleted as well as those deleted by community moderators – in public unvisible – due to violence of community rules or legal infringements. For this comparison of deleted and accepted comments in both languages – French and German – we have contacted some newspapers who are ready to contribute to our project by forwarding all comments to us belonging to specific media contributions on disability chosen by us.

This comparison of deleted as well as available comments enables a corpus-based research on norms of social conventions related to disability, and furthermore, to inclusive and exclusive language usage towards minorities (so called ‘sayability/Sagbarkeit’ and ‘acceptability/Akzeptanz’) in French and in German digital discourses.

# A historical perspective on threatening speech acts

Panel contribution

***Dr. Theresa Neumaier***<sup>1</sup>

**1.** TU Dortmund University

While ‘positive’ promises have been investigated quite thoroughly, “evil promises” (Christensen 2019: 119), i.e. threats, have often been neglected. In fact, threats are notoriously hard to investigate: They cannot be elicited nor can they be collected easily, since there are “very few contexts in which threats are used frequently and predictably” (Harris 1984: 247). Furthermore, it is by no means clear which type of speech acts threats actually constitute – they could be classified as commissives, directives, or expressives. Hence, in-depth studies of threats are scarce and mostly concerned with modern data. This is certainly surprising, as other aggressive speech acts have already been examined diachronically.

The paper at hand aims to close this research gap. Using courtroom data from the *Proceedings of the Old Bailey* (1674-1913), I compiled a corpus of speech acts which were perceived as potentially threatening by contemporaries – otherwise they would not have made it past the magistrate and into the courtroom. I manually analysed 80 trial recordings of ‘threatening behaviour’ which either involved alleged written threats (typically in form of anonymous letters) or verbal threats (e.g. in order to extort money). In doing so, I focused on the following research questions:

- What are the defining attributes of the speech acts in question?
- Which of those attributes are prototypical, which peripheral? Does this change over time?
- What are the underlying felicity conditions for an utterance to be perceived as a threat? Do they correspond to what has been established by studies based on modern data or introspection?
- Are some manifestations of a threat more typical than others?

The results reveal a correlation between the mode in which the threat was uttered and the intention of the speaker: While in letters the threat typically fulfils the conditions for commissives, predicting a future action in consequence of something which already happened, spoken threats mostly correspond to directives and are used as a form of coercion. This also shows in the linguistic manifestations of the threats – conditional *if*-clauses, for instance, are more frequent in the spoken dataset. Moreover, while analyses of modern courtroom data found the vast majority of threats to be indirect (e.g. Christensen 2019), the utterances analysed in this study overwhelmingly contain direct threats. These findings not only show that the analysis of speech acts in general and historical speech acts in particular needs to be based on an ethnographic approach, they also provide a first glimpse into the historical development of a yet under-researched speech act type.

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# A longitudinal study of resistance: Action and practice in a physics lab

Panel contribution

***Mr. Adam Jones<sup>1</sup>***

***1. University of Neuchâtel***

This in progress paper presents results on *resisting actions* employed by one novice researcher and L2 speaker of English in an English as a *lingua franca* environment. While there is an extensive body of research on recruitment-related actions (Drew and Couper-Kuhlen 2014) such as directives, requests and the like, less attention has been paid to how participants systematically postpone or altogether reject the recruitment-related actions of another. When working within research laboratories where the manipulation of material objects is consequential, resistance is an important domain of interactional competence. Proposals for joint courses of action unfold sequentially, and the manipulation of objects and embodied actions figures importantly into how participants formulate resisting actions.

The data for this study comes from a longitudinal study on newcomers in research laboratories. In particular, this data set focuses on participants in a physics laboratory where high-harmonic generation, intracavity lasers are built. Data was collected over the course of a year looking at the everyday interactions among co-workers in the laboratory and are in English.

By analyzing what I call *resisting actions*I aim to show four dimensions to resisting actions:

- Resistance is embodied and material. Practices for resisting are situated within and made intersubjective in the inspection and manipulation of the array of sensitive scientific materials through which participants conduct their work.
- Resistance is conducted verbally through the use of formulaic expressions and grammatical connectors that project and make relevant the inspection and manipulation of scientific materials as a next move.
- Resistance is inherently bound up in participants' *deontic rights* (Stevanovich & Perkyäkyla, 2012) and produced as accountable next actions.
- Resistance is a longitudinal accomplishment that reflects the dynamic nature of changes in participation.

Results of this study show that the interactional dynamics of getting others to do things in laboratory work are balanced with the dynamics of preventing others from doing things. These results have implications for our understanding the development of L2 interactional competence and language use in ‘the wild’ (Hellermann et al. 2019) and the diverse material and interactional ecologies of bilingual professionals (Day & Wagner, 2007) with implications for how complex multimodal constructions are a resource for the development of interactional competence.

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# A matter of Sam and Greta: a text mining approach on discourse in IMDb reviews about *1917* and *Little Women*

Panel contribution

***Ms. Bianca Di Virgilio<sup>1</sup>***

**1.** Universidad de San Andrés

In Western society, despite the advancements and conquests of feminist movements in the national, regional and global levels, modernity's gender role assignments still govern the ways we perceive the world according to the male-female binary (Cuddy et al., 2015). This is also true for cultural matters, and specially so for the way we assign value to certain cultural products over others, depending on the gender with which they are associated. It has been observed that those products that associate with or are directed to a female audience are considered shameful, illegitimate, vapid, among other valorizations (Allen, Harvey, & Mendick, 2015; Barratt, 2016; McRobbie & Garber, 1977), and this is revealed when it comes to film .

Evidence shows that certain genres are associated with both gendered contents and audiences, that gender works as a predictor for genre preference and that both men and women are prejudiced regarding which genres the opposite gender will prefer (Kotsopoulos, 2003; Krämer, 1998; Velandia-Morales & Rodríguez-Bailón, 2011; Wühr, Lange, & Schwarz, 2017; Wühr & Schwarz, 2016). Of course, this is a consequence of ideological biases rooted in culture which can be accessed through discourse (van Dijk, 1998). In this regard, a type of discursive genre directly associated with cinema is that of film reviews (Hall, 2001; Verboord, 2014). Originally reserved for the elite who set the agenda on legitimate cultural consumption (Baumann, 2001), nowadays the Internet allows for any movie-goer to publish their opinions on any film within public websites, such as the Internet Movie Database (IMDb), where all reviews and ratings on cinema and TV products are user-generated content (UGC). Because of this, this site has allowed to access the deeper meanings that audiences generate, reproduce and perpetuate regarding cinema and television (Boyle, 2014; Lipsett, 2013). Nonetheless, these users-turned-reviewers can resort to lexicon and concepts typically associated with the art world to legitimize their opinions (Baumann, 2001, 2007; Schmutz & Faupel, 2010). In this legitimization they can favor films from certain genres, and even styles, that are more socially accepted and valued, which incidentally can coincide with those associated with the dominant gender, class, ethnicity, and so on.

Two of the films nominated for Best Picture in the 2020 Academy Awards serve as representatives of genres associated with the male and female genders respectively: *1917*, a war movie directed by Sam Mendes, and *Little Women*, a romantic period drama directed by Greta Gerwig. These movies are comparable, as they had close premiere releases in December 2019, they made similar box office figures considering their initial budget, and their IMDb ratings are within a close range (to date, 8.3/10 and 7.8/10, respectively).

Taking a corpus of 250 English-language IMDb user reviews for each film, a text analysis in R was performed to obtain the most frequent words employed, the sentiments expressed, and the topics that words shape up when speaking about both movies. The phenomena that we aimed to observe show the difference in discourse when talking about cultural products targeted for each gender.

# A Matter of Timing: Noticings in Copresent Social Interaction

Panel contribution

**Mrs. Sonja Salerno<sup>1</sup>, Prof. Anja Stukenbrock<sup>1</sup>**

***1. University of Lausanne***

Referring and jointly attending to objects is one of the most basic practices in social interaction, and a prerequisite for actions such as requesting, assessing, transferring and manipulating objects. One way in which participants establish reference and joint attention is by producing a noticing in response to a phenomenon that is thus established as an interactionally relevant item or event. Sequentially, noticings constitute “retro-sequences” (Schegloff, 2007), they treat the noticeable phenomenon as their source. Schegloff distinguishes between the use of *noticing* to denote “a perceptual/cognitive event” on the one hand and “an interactional event” on the other hand (Schegloff, 2007: 87). Whereas the latter constitute objects of conversation analytic studies (Goodwin, 1996; Goodwin & Goodwin, 2012; De Stefani, 2014; Hayashi, 2009; Keisanen, 2012; Stukenbrock & Dao, 2019), the former may not be articulated at all and are then not part of the conversation analytic endeavor to reconstruct the endogenous order of social interaction as collectively organized, reflexively built, and publicly displayed.

Based on a video corpus recorded with external cameras and mobile eye tracking glasses worn by participants (German, Swiss German) in naturally occurring activities (cooking, visiting a museum, shopping at a market), our paper investigates environmental noticings (Sacks, 1992) as interactional achievements, which are made publicly known by verbal and embodied practices. While these noticings establish reference and joint attention to visible phenomena in the participants' surroundings (Stukenbrock, 2020), they, moreover, fulfil particular interactional functions in the local activity context and the participants' spatial configuration. We examine how these noticings are multimodally constructed and made contingent on the co-participants' observable activities within those local contexts. More specifically, our analysis focuses on how noticers temporally fine-tune their noticing in such a way as to interrupt co-participants' projected line of action and re-engage them by inviting bodily reorientation and joint attention to the noticeable.

The aim of our paper is threefold: first, to offer a sequential analysis of how noticers invite co-orientation and joint attention in moments of diverging action trajectories; second, to shed light on the relationship between the two concepts of noticings (Schegloff, 2007); third, to invite a methodological reflection on what we can gain from applying mobile eye tracking to the study of conversation analytic objects that challenge the phenomenal boundary between the individual and the social, between action and perception.

# A methodological paradigm for addressing variability in pragmatic intuitions

Panel contribution

***Prof. Marina Terkourafi***<sup>1</sup>

**1.** Leiden University

A frequent problem for researchers in experimental pragmatics is that pragmatic intuitions among experimental participants can diverge. In (experimental) politeness research, to give but one example, what is face-boosting for one participant may not be so for another, or may even be face-threatening for a third. A mix of individual differences, differences in social background and real-world knowledge, and differences in their assessment of the context can lead to this outcome. Yet, despite having been noted as a reason for rejecting quantification some 20 years ago (Eelen 2001), variability in pragmatic intuitions has yet to be methodologically addressed, while quantification of participants' judgements in experimental pragmatics has proceeded apace.

This is problematic for expressions whose interpretation is context-sensitive: no matter how closely experimenters try to control experimental scenarios, there can be no guarantee that individual participants will interpret them as the experimenters intended. And while the experimenters' sharing a similar background as the participants can afford them with an emic perspective into possible interpretations, this difficulty (in experimental politeness research, at least) is compounded by the fact that contexts themselves may not be unmixed: once face is seen as a constellation of Quality face, Social Identity face, Relational face, Equity rights, and Association rights (Spencer Oatey 2007), a single context may be face-boosting of some aspects of a character's face and face-threatening of others. Moreover, such a move would unduly limit participants to those who are like the researcher, excluding participants from other walks of life.

One possible work-around to this difficulty is to combine judgement elicitation with introspection (Goldshtain et al., in prep). Such investigations have shown that the same inference can be made for different reasons. While such mixed (quan-qual) methodologies are promising, they rely on participants' willingness and ability to engage in introspection, which can itself be variable and modulated by self-presentational concerns.

I propose an alternative research paradigm that relates participant judgements directly to participant assessments of the context and illustrate its application through a case-study in experimental politeness research. While not granting insight into what features may have motivated a particular assessment of context (which can be done via extra qualitative questioning), this paradigm allows us to track correlations between context assessments and utterance interpretations, thereby discovering patterns in interpretation as a process, even if there is no majority consensus on one prevailing interpretation as a product. In this way, we can avoid conflating participants' individualities toward a statistical mean, while at the same time identifying possible patterns in their behaviour, patterns that can be traced back to their situated assessment of each context rather than other (more commonly tracked) aspects of their background alone.

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# A motivation for politeness from interpersonal to textual mode: the case of well as a discourse marker

Panel contribution

***Mr. Ryo Takamura<sup>1</sup>***

**1.** Aoyama Gakuin University

This paper proposes that politeness is a key to explaining the functional vagueness of well as a discourse marker.

In a functional-semantic model (Traugott 1982), discourse markers mainly have two functions: textual and expressive. I provide the examples of textual function and expressive function, and show how politeness is intertwined in these uses. This paper also discusses the possible developmental process of well as a discourse marker: propositional > interpersonal (expressive) > textual.

As for the case of well as a discourse marker, there are uses which cannot be attributed to one single mode, but to both modes. For example, as the case of textual function, a speaker can use well to close a conversation or change a topic. However, these acts express that the speaker is no more interested in the current conversation, involving an inherent face-threatening act. The speaker uses this marker to show acknowledgment of the current conversation (“expressive”), then the slot of conversation is terminated (“textual”). Therefore, the intersubjective use of well is related to the development of the textual function. On the other hand, as the case of expressive function, a speaker can use this marker to show an objection, which threatens the hearer’s face. This is also mitigated by well. Thus I propose that politeness (Brown and Levinson 1987) is involved in both the textual and expressive functions of the discourse marker well.

This functional vagueness can also be discussed from the diachronic perspective on discourse markers. Discourse markers derive historically from their original propositional meanings and thus, are related to them in some way (Brinton 2017). Many of the items come from sentence adverbs. The change from an adverb to a discourse marker is considered as an example of “grammaticalization” (Traugott 1995a). Grammaticalization of discourse markers is known to develop in the unidirectional order: propositional > textual > expressive (Traugott 1982). Afterwards, expressive is further divided into two functions: subjective and intersubjective.

Turning back to the cases of well, while Jucker (1997) supports the unidirectionality of well, Marcus (2009) and Defour and Simon-Vandenbergen (2010) claim that well has consistently retained an interpersonal meaning from the beginning. This is because well as an adverb ‘in a good way’ already reflects the speaker’s subjective stance on its use. This can support the close relation between propositional and interpersonal modes.

Marcus and Defour and Simon-Vandenbergen show that well as an interpersonal function has a stronger connection to propositional use rather than textual function. Then, as for the development of well, propositional > expressive (subjective > intersubjective) > textual seems to be a smooth progression. Moreover, well in the propositional mode is a clause-internal adverb, which syntactically, cannot be moved to the utterance-initial. However, for mitigating an upcoming face-threat, well is moved to clause-initial position by the motivation for politeness.

This paper explores this functional vagueness through the modern examples of well as a discourse marker in terms of politeness. A motivation for politeness leads well to a different pathway than other markers have gone through.

# A Multimodal Approach to Understanding Discourse Connectives Marked by “Na” in Chinese Dementia Discourse

Panel contribution

***Ms. Lu Song<sup>1</sup>, Ms. Yao Li<sup>1</sup>, Prof. Zhanhao Jiang<sup>1</sup>***

*<sup>1</sup>. Xi'an International Studies University*

In spoken discourse, “Na” (gloss: *that*; English discourse marker: *then, so, well*) has already been distinguished from other demonstratives by its various functional usages (Miracle, 1991). “Na” is gradually portrayed as a discourse marker (Liao, 1986; Biq, 1990; Miracle, 1991; Xu, 2005, 2008) which contributes to non-truth-conditional sentence meaning (Blakemore, 2006) and functions as a discourse connective to relate or connect “topic related segments of talk” (Schiffrin, 1987) by looking within and above at the sentence in which it appears (Biq, 1990; Tao, 1999). The connective usages of “Na” in marking different relationships between units of talk have also been clarified (Biq, 1990; Miracle, 1991; Huang, 1999). However, their data are limited to the healthy persons’ natural spoken discourse, and therefore the investigation of how discourse marker “Na” is used by individuals with cognitive impairment remains to be done. Based on Biq’s (1990) distinction of three types of relationship manifested between units of talk marked by “Na”, this study aims to explore the topic succession relationship marked by “Na” in dementia discourse from a multimodal pragmatics perspective. Our study aligns with Miracle’s (1989) proposal that the unifying function of “Na” is to establish the connection and the relevance of the following unit of talk to a prior unit of talk. Via analyzing about 40 minutes of video recorded semi-structured interview between the first author and a Chinese woman who suffers from a moderate to severe stage of dementia, we found the topic-maintenance usage of “Na” in ideational/textual dimension and the seeking-for-scaffolding usage of “Na” in interactional dimension. Both two usages are within the topic succession type of relationship manifested between units of talk marked by “Na”. However, being different from Biq (1990), it is found that in topic succession the continuation marked by “Na” is also anchored in the interactional dimension through our interviewee’s multimodal resources such as body movement, facial expression, laugh, and silence, etc. Recognizing these can, from a multimodal pragmatics perspective, lead to expectations about how multimodal resources of individuals with cognitive impairment contribute to interpreting the pragmatic significance of their discourse markers.

# A Multimodal Study on Chinese Alzheimer's Speakers' Speech Acts in Situated Discourse

Panel contribution

***Prof. Hongyan Liu<sup>1</sup>***

*<sup>1</sup>. Key Laboratory of Artificial Intelligence and Human Language, Beijing Foreign Studies University / Beijing Technology and Business University*

Unbalanced contribution between research carried out in the US and Europe and the Asian-Pacific region on Alzheimer's discourse abilities highlights the need of studying the discourse data of Chinese Alzheimer's speakers. Recent literature on communication for Alzheimer patients is the recognition that analyses of lexis, syntax and semantics do not give sufficient focus to some of the complexities of pragmatic abilities. In contrast to traditional analyses carried out by psychologists, neurolinguists and speech pathologists based on speech samples elicited in clinical settings, with language and cognitive impairments as research focus, the present study explores multimodal data of the actual use by Alzheimer's speakers in their daily life.

Speech acts, as naturally occurring linguistic activities for Alzheimer patients, should be studied in particular to help researchers find out how patients behave in everyday life. The perspective of pragmatic abilities such as situated discourse abilities is seen as extremely relevant to the nature of interaction in Alzheimer's speakers, in that pragmatic theory focuses on dynamic aspects of interaction, which are seen to be vulnerable to Alzheimer's speakers. Both discourse abilities preserved and discourse disabilities in Alzheimer's speakers' use of speech acts are examined in comparison with age/gender-matched comparable healthy aging speakers. Results show that simple formulaic speech acts are preserved in Alzheimer's utterances and should be categorized as automaticity discourse abilities. Both moderate and severe Alzheimer's speakers demonstrate preserved discourse abilities of the use of simple formulaic speech acts such as making inquiries, extending greetings, expressing thanks and expressing compliments, with different frequencies of occurrences for different types of formulaic speech acts. Compared with healthy aging speakers and moderate Alzheimer speakers, the severe Alzheimer speaker ignores making apologies and using polite formulaic expressions, which is caused by loss of self-image awareness due to severe cognitive decline.

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# A plea for hypocrisy: pragma-philosophical considerations

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Panel contribution

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***Prof. Sandrine Sorlin***<sup>1</sup>

**1.** Université Paul Valéry – Montpellier 3

The aim of this talk is two-fold: it intends to make a plea for hypocrisy, showing to what extent it is more ubiquitous and essential than one may think. There are however degrees of hypocrisy that I will highlight by elaborating a continuum of the phenomenon that moves from insincere politeness to conscious deception. Secondly, my aim is to give a pragmatic approach to what has hardly ever been studied in pragmatics. I will first start by establishing the “pragmatic space” (Jurgen and Taavitsainen 2000) of hypocrisy and try to establish its pragmatic frontiers. Politics being one of the fields where hypocrisy has been shown to be inevitable (Grant 1998, Runciman 2008), I will use the satirical political TV series *Veep* (HBO 2012-2019) as illustrations to what I present as a “Hypocrisy Principle” comprising several maxims consisting in flattering, dissimulating and simulating. The TV series enables the observer to perceive both encoded Hypocritical Discourse (HD) and the way it is interpreted and taken up. I have also chosen *Veep* because it is a comedy wherein traits are exaggerated, exposing what cannot be perceived in real life politics through what the media make visible since verbal hypocrisy, as opposed to what I call ‘situational hypocrisy’, can be said to be a covert pragmatic act that is not normally meant to be detected.

# A post on the international women's day: expectant / hopeful speech acts

Panel contribution

***Dr. Dina Ferreira<sup>1</sup>***

***1. State University of Ceará***

By centering on a social media post by Brazilian federal deputy Maria do Rosário, of March 8, 2020, we discuss the hope speech act of the female voice in search of emancipation in contrast to male voices, whose comments on the post seek to subvert the voice of her projection of an emancipatory hope. The male language, in the comments of the post, becomes a colonizer of the female, maintaining and sedimenting the patriarchal symbolic system, even if the female voice is in a position / function of power. In this post, the female existence in "utopian effervescence" (BLOCH, 2005, v1, p. 194) is verified, which encourages human beings, in their daytime dreams, not to allow themselves to be submitted to the insufficient and the scarce. Although the history of women's struggles provides a concrete sense of what is real, the celebration of International Women's Day is the possibility of another possible future with the strength of the new and the unexpected. In this post, an utopian realization is not denied, as "the dynamic possibilities of historical development" (JAMESON, 1985, p. 117) are already marked in their speech acts of struggles, but "perceptual potentialities" still remain in latency (Jameson , 1985, 117-118), in order to overcome the course of events. The female speech acts reveal daytime dreams, which are anticipators of the really possible, proactive in satisfying desires and changes in future needs, that is, the female figures in the post do not seek the interpretation of what is the International Women's Day, but rather, they perform speech towards thinking that elaborates planning (hope in becoming), inasmuch as "thinking means transposing" (BLOCH, 2005, V.1, p.14).

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# A pragmatic perspective on conditional constructions in political disagreement: how to save Grice with Searle (and loose Occam's razor)

Panel contribution

*Ms. Léa Farine<sup>1</sup>*

1. University of Neuchâtel

Historically, research on conditional constructions investigates an alleged asymmetry between the truth-functional definition of the logical material implication ( $A \rightarrow B$ ) and its linguistic correlate (If A, then B). “If Grice is an owl, then Searle is a rabbit”, e.g., despite its oddity, is a logically true conditional.

In *Studies in the Way of Words* (1989), Grice argues that material implication and ordinary indicative conditional are in fact symmetrical, i.e. equivalent in meaning and truth-conditions. According to him, the inferential relation (indirectness condition) holding between the two constituents A and B of a natural conditional is a conversational implicature and thus not part of the meaning of the conditional itself. However, Grice acknowledges that for some non-indicative conditionals (e.g. imperatives), “the suggestion that there is an implicature of the Indirectness Condition is nonplausible.” (Grice, 1989, p. 61).

In order to discuss this claim, I propose to study an “imperative-like” use of conditionals as a constituent of pragmatic argumentation, i.e., as supporting a prescriptive standpoint (Gerlof, 2009, p.150-157). To do so, I examine two real indicative conditionals in the context of a deliberative debate about a popular initiative in Switzerland:

- a) [“No Billag” initiative should not be accepted] because, if the initiative succeeds, we will witness an audio-visual slaughter.
- b) [“No Billag” initiative should not be accepted] because, if “No Billag” is accepted, it will inevitably lead to the end of democracy in Switzerland.

At first sight, it seems that the inferential relation holding between A and B in these conditionals is not explicitly cancellable. However, a simple shift from a conversational implicature to a “socially recognized conventional device” (Searle, 2010, p. 76), i.e., socially conventionalized implicature, permits to save the gricean account for indicative conditionals. Nevertheless, it is doubtful that the Occam’s razor principle is better respected by multiplying types of implicatures rather than meanings for the conditional connective (Lewinski, 2017).

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# A pragmatic study of doctors' professional identity management in psychiatric encounters

Panel contribution

***Ms. Zhenzhen Zhu<sup>1</sup>, Prof. Yongping Ran<sup>1</sup>***

***1. Center for Linguistics and Applied Linguistics, Guangdong University of Foreign Studies***

While studies on doctors' professional identity mainly focus on its role of constraining patients' participation and agency (Pomerantz and Rintel 2004), less attention has been directed to how such identity is blatantly challenged by patients and how doctors preserve their expert roles. Such challenge to professional identity becomes particularly salient when patients insist on voicing their own understandings of the health problem that contrast with those of the doctor's. This study aims to analyze doctors' professional identity management through their responses to patients' self-diagnostic sequences in psychiatric encounters. The datasets contain 42 hours of audio recordings of doctor-patient interactions collected from a psychiatric out-patient clinic in China and the focus is on the treatment delivery phase of doctors' first encounters with middle-aged patients of anxiety disorders. Informed by the socio-constructivist approach to identity construction (Bucholtz and Hall 2005) and Conversation Analysis (CA), we examine doctors' discursive acts of professional identity management with particular focuses on (1) what aspects of doctors' expert identity are threatened by patients' self-diagnostic sequences, (2) how doctors preserve their professional identity as they respond to and incorporate patients' self-diagnostic sequences, and (3) why doctors prefer to highlight the hierarchical identities between themselves and the patients.

Initial analysis suggests that professional competence, roles and ethics of the doctor are frequently challenged by patients' self-diagnostic sequences that varies in directness and force of imposition. In response, doctors mostly adopt disaffiliating discursive strategies like ignoring, disagreement and plain rejection etc. to re-enact their professional identity and reaffirm the unequal doctor-patient relationship (Pilnick and Dingwall 2011). Under this context, such a disaffiliating relationship seems to be appropriate or even desirable as it facilitates shared understanding and treatment process. This study adds to our understanding of the dynamic management of professional identity and subtle doctor-patient relationship in Chinese psychiatric encounters.

**Keywords:** doctor's professional identity; self-diagnostic sequences; psychiatric encounters

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# A Procedural Model of Medium - Communication Form - Genre: The Case of a Seminar Session Taught via Zoom

Panel contribution

***Prof. Alexander Brock<sup>1</sup>, Dr. Peter Schildhauer<sup>2</sup>***

***1. Martin Luther University Halle-Wittenberg, 2. Universität Bielefeld***

This talk seeks to validate theoretical claims made in a model that relates the concepts medium, communication form and genre to each other by drawing on two key principles: (semiotic) potentiality and convention (Brock & Schildhauer 2017). In this context, we conceptualise communication forms as clusters of technical and communicative constellations with certain potentials, which arise out of communicative needs and which are commonly restricted by conventions. The medium, understood in a technical sense as a tool for semiotic production, storage and transmission, is an integral part of these clusters. Conventions can be defined as the essence of usage on the one hand and as the crystallisation of meta-communicative negotiation processes on the other. Thus, our model is procedural, viewing communication forms (and, consequently, media) as both influenced by and influencing actual communication processes.

So far, our claims have rested on our earlier work on TV comedies (Brock 2019) and personal weblogs (Schildhauer 2016), also taking into account related work, e.g. on TV news broadcasting (Luginbühl 2014), public signage (Domke 2014) and election posters (Michel et al. 2017). However, in all these, actual negotiation processes of complex digital communication forms are often all but impossible to trace.

We assume that these negotiation processes are a key component of the first session(s) of digital seminars, in which newly-formed groups need to negotiate conventions, e.g. with regard to which channels of a complex video tool to use for which communicative acts (chat vs. VoIP) or whether/when to activate one's own video feed. In this talk, we will trace instances of these negotiations in a webinar in order to a) show how participants orient to and actively negotiate aspects of communication form and media, and b) use the results to enrich and/or modify our initial model.

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# A prosodic comparison between Chinese and English response tokens

Panel contribution

***Dr. Jeroen van de Weijer<sup>1</sup>, Dr. Hua Gao<sup>1</sup>***

*<sup>1</sup>. Shenzhen University*

In conversation, some “response tokens” (such as *yeah*, *yes*, *yep*, *hm*, etc. in English and *en*, *o,dui*, *ah*, etc. in Chinese; henceforth RTs) can either be used to initiate changes of speakership or as backchannel devices. We refer to the former as “reply response tokens” (RRTs) and to the latter as “backchannel response tokens” (BRTs). RRTs are used to initiate a responsive turn in the sequence. BRTs are used in the background to signal the speaker’s continued attention to the other speaker’s message, but does not claim the floor.

In this study, we examined how prosodic features relate to the functional distribution of RRT and BRT by the same token, namely, ‘dui’ in Mandarin Chinese and ‘yeah’ in English (including some phonetic variants). The data come from casual telephone conversations from the CallFriend-Mainland Mandarin corpus and the CallHome-English corpus (Canavan and Zipperlen (1996) and Canavan et al. (1997), respectively). We collected sixty tokens of *dui* and sixty tokens of *yeah* which could be clearly identified as BRTs (equally divided between male and female speakers), and sixty tokens of *dui* and *yeah* as RRTs, including cases when the token occurs as a stand-alone object in the turn or as the first prosodically-independent unit of the turn (120 tokens total). We excluded such cases as repeated RTs (i.e. *dui-dui-dui*, or *yeah-yeah*) and *dui'a* where the phonetic shape of *dui* is greatly impacted by the ensuing utterance final particle *a*.

For each token, we measured total duration, average pitch (F0), pitch rise and average loudness and compared these between males and females, between RRTs and BRTs and between Chinese and English. We tried to find answers to the following questions:

- 1) Are there differences between males and females, e.g. in average pitch, across English and Chinese and across RRTs and BRTs?
- 2) Are RRTs more prosodically prominent than BRTs in pitch level, loudness and/or duration?
- 3) Is there a difference in use of prosodic factors between English (a stress language) and Chinese (a tone language) with respect to RRTs and BRTs?

Our provisional findings are that such prosodic differences indeed arise, especially concerning pitch and duration, which are likely to play a role in signaling the functional distribution of a same RT. We propose a distinction in terms of accent (i.e. not a lexical distinction), in line with the status of English as a stress language and Chinese as a tone language.

Based on these initial findings, we also discussed the complexities involved in cases where an RT is not sufficiently clear in prosody (i.e., in between values that are associated with typical RRTs or BRTs) yet no misinterpretation or misalignment is incurred.

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# A provisional suggestion on linguistic and cultural inclusion in the co-occurrence of verbal and non-verbal cues: The case of overlaps

Panel contribution

***Prof. Lala Takeda<sup>1</sup>***

**1.** Showa Women's University

This study investigates how listeners are involved and “included” into speakers’ topics or ideas in the interactions. It stems from the research outcomes exploring the mutual understanding pursuant to the common ground (Clark, 1996; Brennan & Clark, 1996) between the interlocutors (Tanimura & Yoshida 2017; Yoshida 2018; Takeda in press). The author focuses on the co-occurrence of overlaps and nonverbal aspects between American English and Japanese interactions among the same participants across two genres (conversation and problem-solving tasks). The Common ground between individuals is reinforced with communication (Clark, 1996), by demonstrating the understanding of a particular utterance and sharing it with one’s interlocutors. Moreover, nonverbal cues, such as gazing and gestures, are analyzed to clarify the way of “inclusion” in the co-occurrence of verbal and nonverbal cues (Enomoto & Okamoto 2010). This study utilizes data consisting 11 sets of recordings from each of the two genres between female university student dyads. Overall, 11 American and 11 Japanese pairs (aged 19–23 and 20–22, respectively) were extracted from the “Mr. O Corpus,” which consists of L1–L1 dyadic conversations, recorded under experimental conditions, between 22 female students (11 pairs) in American English and 26 female students (13 pairs) in Japanese. The analysis examines the management of overlaps in student-student L1 interactions by comparing conversation and problem-solving tasks in the two languages by paying attention to nonverbal features accompanying the verbal ones to appropriately and collaboratively manage overlaps. Data analysis shows that speakers in the American English conversation see a hand gesture as showing similarity. However, speakers in the Japanese conversation either see it as an affirmative reaction or an attempt to avoid silence by gazing and laughing to share the awkwardness of talking at an experimental setting. In interactions in the problem-solving tasks, American English speakers follow the interlocutor’s directions, in terms of pointing gestures and gazing, whereas Japanese synchronize the interlocutors’ hand gestures or confirm the commonality of contents by gazing. Based on these results, this study will conclude the provisional suggestions on a feature of pragmatic attunement in the process of linguistic or cultural inclusion: how to facilitate smoother L2 interactions with overlaps for Japanese EFL learners using multimodal analysis that focuses on their gazing behavior and hand gestures, accompanying verbal communication.

# A public sphere of meaning negotiation: The interpreter-mediated Chinese Premier's Press Conferences

Panel contribution

***Dr. Rui Zhang<sup>1</sup>***

*1. Dalian University of Technology*

This study is to conduct a contrastive discourse analysis of a consecutive interpreter's meaning negotiation process at the annual Chinese Premier's Press Conference (the CPPC). Chinese researchers and practitioners have long realized that the translated Chinese official political discourses have difficulty in getting its intended meaning properly conveyed to the outside world and seem to arouse misunderstanding among their international readers. The same comments come from the outside that translations of Chinese governmental discourses are often difficult for international foreign readers to digest. However, little attention has been paid to interpreting in this regard. Meanwhile, in the international front, interpreting as interaction among participants of the communicative event and the (communicative, social, ethical) role of the interpreter has become a very prominent paradigm in interpreting studies today. This paper is to address this overlooked topic.

The present research chooses the CPPC as the data. As one of the most important contemporary Chinese official political discourse and the most spontaneous one, the CPPC features mediated and public discourse (Fetzer and Weizman 2006). I am going to conduct a case study of the 2017 CPPC and look into the interpreter's utterances in contrast to the speakers' ones. The notions of *meaning potential* and *affordances* (Verschueren 2018) within the more general framework of *a theory of pragmatics* (Verschueren 1999) are adopted as the theoretical underpinning, the tool of *shifts* in descriptive translation studies serves as the locus of departure. Shifts in meaning that are induced from the interpreter's shifts in forms, whether consciously or unconsciously, are under scrutiny with an aim to identify an overall tendency of the lingua-pragmatic features of the interpreter's utterances. This research therefore aims to investigate how meaning gets generated, constructed and recontextualized on the part of the interpreter as both the hearer and speaker in the triadic exchange, and eventually to look into the interpreter's active involvement in the process of meaning generation.

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# A relevance-theoretic approach to interpreting ELF input

Panel contribution

**Mrs. Katrin Andermatt**<sup>1</sup>

1. ZHAW School of Applied Linguistics

Although the use of English as a lingua franca (ELF) has become a new professional reality for translators and interpreters, its implications for translating and interpreting have only recently started to be investigated scientifically (Albl-Mikasa, 2018). This study focuses on the impact of (the often hybrid nature of) ELF on simultaneous interpreters' processing of source text from a pragmatics perspective. Findings from Reithofer's (2013) comprehension-testing study, namely that an ELF speech was understood less well by the audience than its simultaneous interpretation into the audience's first language, suggest that interpreters manage to produce coherent target texts from less coherent source text input, presumably levelling out ELF-induced problems. To date, no research has been done on how exactly this is achieved. Drawing on the pragmatic framework of Relevance Theory (Sperber & Wilson, 2001), transcriptions of professional interpreters' renditions of an ELF source text are subjected to a qualitative product analysis and compared with renditions of an edited English version of the same source text. More specifically, the explicatures identified in the interpretations are compared with those in the source texts with regard to the enrichment processes interpreters may have engaged in. According to Relevance Theory, these include "disambiguation, reference assignment, the resolution of vagueness, and the recovery of ellipsed or unexpressed material" (Blakemore, 1987: 72). This contribution will present preliminary results of a pilot study conducted as part of a larger study, on two interpretations of the ELF source text and two interpretations of the edited English source text and report on possible differences in the interpretations of ELF as opposed to edited English input. One of the objectives is to understand whether and to what extent interpreters enter into compensation and optimisation processes.

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# A repertoire of teacher conduct facilitating whole-class discussions

Panel contribution

***Dr. Annerose Willemse<sup>1</sup>***

**1.** Linköping university

This presentation synthesizes the outcomes of four conversation analytic studies on teacher conduct facilitating whole-class discussions about text in upper-primary school. The analyses reveal a large repertoire of teacher practices facilitating discussion and give cause for nuancing the rather general recommendations that have been given to teachers until now.

Previous research has indicated that discussions, and specifically discussions about texts, are an important means for learning. They can enhance students' text comprehension (e.g. Murphy, et al. 2009) and offer them the opportunity to build knowledge together by reasoning collaboratively. A meta-analysis by Soter et al. (2008) indicated that this dialogical type of classroom interaction asks for a facilitating teacher who poses open-ended questions, gives students the floor for extended periods of time and offers ample opportunities for uptake. Although these suggestions clearly entail a participation framework that deviates from the canonical teacher-fronted classroom interaction (Cazden, 1988, Myhill 2006), it remains unclear how exactly the suggestions should be practised in order to increase student participation.

The studies reported in this presentation used conversation analysis to uncover specific teacher practices and types of conduct that facilitate discussion and student participation. The studies investigated 1) open invitations: opening the floor to the students; 2) invitations for elaboration: asking students to expand on their previous contribution; 3) pass-on turns: inviting responses to another student's prior turn; and 4) teacher conduct around episodes of subsequent student turns. The first three studies uncover important differences and nuances in the practices used and the interactional implications these practices have. For instance, one open invitation can be much opener than the other and therefore functions differently in eliciting student contributions. Secondly, in passing on a student's turn teachers can either preserve or alter the sequential implications, leading to strikingly different types of student responses. Starting out from subsequent student contributions instead of focussing on a specific teacher practice, the fourth and last study reveals a large and at times unexpected repertoire of facilitating conduct. It shows that teachers, while refraining from verbal contributions, nonetheless actively realise and retain a discussion with an array of bodily means such as gestures, gaze and even laughter.

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# A Statistical Analysis of Chinese Requests

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Panel contribution

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**Ms. Xuetong Yan**<sup>1</sup>

*1. University of Leeds*

Through the investigation of requesting acts in expert Chinese speakers, this study presents the politeness phenomenon in Chinese culture. There are two aims of this study: one is to display the distribution of alerter, supportive move, internal modification requesting strategy in all elicited requests and most importantly to have an overview that which one is the popular linguistic strategy (direct or indirect) to perform a request in Chinese; the second aim of this study is to study whether social variables including social power between the speaker and the hearer, social distance between S and H, and ranking of imposition have combined or separate impact on the choice of requesting strategies in ten situations.

There are two frameworks that I follow in this study. For analysis of coding elicited requests, CCSARP (Blum-Kulka et al. 1989) and Lee-Wong's modification of CCSARP are used; for the investigation of social variables' influence on the choice of linguistic strategies, Brown and Levinson's (1987) face-saving model is used.

For data collection, the WDCT (written discourse complete task) is employed and there are ten scenarios in this study. The questionnaire is divided into two parts: one is elicited responses and the other is participants' assessment of social variables. For data analysis, Spearman rank-order correlation is used to study the relationship between social variables and choices of requesting strategies. In the end, a total number of 640 requests are collected.

The results show that no use of alerters, supportive move and internal modification take the majority in all requests, and for requesting strategy the direct one is most preferred in the realization of requesting act. Data analysis indicates that all three social variables including social power, social distance and ranking of imposition determine the choice of requesting strategies in total requests. However, from the aspect of the separate situation, there is no correlation between familiarity and level of directness in each situation while two situations display the correlation between power and level of directness and three situations show the correlation between imposition and level of directness. These findings indicate that conventionally indirect strategy is not preferred in making a request, which is against the results in CCSARP; and these findings also indicate that Brown and Levinson's claim that social variables will influence the choice of linguistic strategies is approved.

# A trajectory through texts and over time: the evolution of necesitar ‘need to’

Panel contribution

***Dr. Miriam Thegel<sup>1</sup>***

*1. Uppsala University and KU Leuven*

Over the last decades, scholars interested in language change have broadened their perspective to include new questions such as the role of discourse traditions in language change and the relationship between language of distance and language of immediacy (Kabatek 2005, Koch & Oesterreicher 2007).

One of the topics frequently studied in the 21<sup>th</sup> century is the diachronic development of Spanish modals (e.g. Garachana 2017). For instance, auxiliaries like *haber de*, *deber(de)* and *tener que* have been examined in detail, especially in texts of communicative immediacy, considered as closer to the spoken vernacular (Blas Arroyo 2019). Although recent research has contributed to solve the puzzle of Spanish modal auxiliaries, there are still important pieces missing. For instance, the modal *necesitar* ‘need to’, borrowed from Latin into Spanish in the Middle Ages, still lacks a proper diachronic description (cf. Thegel 2020). How does the evolution of this relatively recent modal look like in comparison with the more established modal auxiliaries? In which discourse genres did *necesitar* appear and how can its trajectory over time be described?

This study gives a diachronic account of *necesitar*, using a corpus-based approach. Random samples as well as individual examples have been studied to track the usage and meaning of *necesitar* over time. *Corpus del Español* (Davies 2002) has been used mainly for a quantitative analysis, whereas *CODEA 2015+* (GITHE 2015) and *CORDIAM* (AML n.d.) have contributed to in-depth insights about the discourse contexts of the verb. The results show that the earliest cases of *necesitar* are found in Latin-based text traditions, such as theological and jurisprudence documents, with a meaning of external necessity. However, in the 20<sup>th</sup> century, *necesitar* has moved from the pole of communicative distance towards the pole of communicative immediacy and its meaning has shifted towards an internal necessity, expressing the inner desire of the modal subject. The study exemplifies both a *change from above*, due to the influence of Latin discourse traditions, and a *change from below* (Labov 2007), when *necesitar* shifts meaning and environment from the external and formal to the personal and informal.

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# A typology of healthcare interpreter positionings: When neutral means proactive

Panel contribution

**Prof. Yvan Leanza<sup>1</sup>, Dr. François René de Cotret<sup>1</sup>, Prof. Camille Brisset<sup>2</sup>**

***1. Université Laval, Ecole de psychologie (Québec City), 2. Université de Bordeaux, Faculté de Psychologie***

Public service interpreters are required to position themselves within the interaction and to do so in such a way as to influence it as little as possible. This is what Metzger (1999) calls the “paradox of neutrality.” This paradox is a challenge for the interpreter, who may fear not meeting the expectations of the practitioner with whom he or she is collaborating. René de Cotret, Ošlejšková, Tamouro and Leanza (2017) name this discomfort “*le malaise de la neutralité*” (an ambiguous or uneasy neutrality), referring to the ambiguity of the notion of neutrality of the public service interpreter and what it can represent for the interpreter, but also for the practitioner.

The general objective of the study was to minimize this discomfort (and increase interprofessional collaboration) by clarifying the practitioner’s expectations. In particular, the objective was to foster effective communication (Leonard, Grahem & Bonacum, 2004) through a vocabulary that, rather than questioning the ability and motivation of professionals to collaborate, targets some of the challenges inherent in their interactions.

Twenty-three health care practitioners were questioned on their perception of interpreters in order to create a typology based on Weberian ideal types (Niemants, 2013), and inspired by Mason’s work on interpreter positioning. The discussions focused on what distinguishes the interpreter who behaves professionally from the one who behaves unprofessionally. In other words, it was a question of grasping the attributes that could foster the practitioner-interpreter collaboration and those who could weaken it.

Notwithstanding the diversity of practitioners’ working experience with interpreters, all participants’ discourses shared similarities. The typology obtained is composed of four portraits referring to as many interpreter’s positioning: the Active Interpreter, the Proactive Interpreter, the Hyperactive Interpreter and the Reactive Interpreter. The portraits Active Interpreter and Proactive Interpreter each have four attributes that reinforce the interprofessional collaboration and the portraits Hyperactive Interpreter and Reactive Interpreter, five and four attributes respectively that compromise it. In addition, the typology depicts interpret neutrality as a powerful driver in the practitioner-interpreter relationship. The participants all agreed that interpreters must be able to take their place, even if this means to imposing himself or herself and modifying the speakers’ discourse. Navigating such situations while maintaining the practitioner’s trust requires a special combination of hard and soft skills (Pöchhacker & Liu, 2014).

The Typology and its four positionings provide a frame of reference to minimize the unease of neutrality. In particular, the 17 attributes that compose these positionings provide a vocabulary that comes from the practitioner’s speech and can be used by both the practitioner and the interpreter to clarify their respective expectations for collaboration. Furthermore, the proposed conceptualization reiterates the importance of neutrality, as an active interpreters’ attribute, in the work of public service interpreters and their complex social positioning as professionals.

# Accepted boundaries in barrier-free communication between people living with and without autism

Panel contribution

***Ms. Regina Mezőlaki<sup>1</sup>, Dr. Lívia Ivaskó<sup>2</sup>***

*<sup>1</sup> Developmental and Neuropragmatic Research Group, Department of General Linguistics, University of Szeged, 2.*

*Developmental and Neuropragmatic Research Group, Department of General Linguistics, University of Szeged*

Our aim is to draw attention to the following problem: complexity of the interpretation of successful communication could depend on sociopragmatic, neuro- and sociocognitive characteristics of the participants (Reboul et al. 2012), as well as on their perspectives developed on the basis of these properties.

“People like me – who have Asperger’s syndrome and autism, who don’t follow social codes – we are not stuck in this social game of avoiding important issues.” – claims Greta Thunberg (The Guardian 2020).

However, as she argues there could be some valuable outcomes of their special perspectives, the dissimilarity of neurotypical and autistic people’s perspective on human interactions can cause serious difficulties on both sides. According to the comprehensive research in Hungary (MASZK 2020), quality of life of adults with autism and their parents can be seen significantly worse than the results of neurotypical subjects and their families.

What do we know about the facework of people with autism? Do we have a reason to say that these differing intentions following differently Goffman’s (1959) face-protective strategies are motivated by diverse neuro/sociopragmatic skills of the two populations? How can it be possible to manage a social interaction where the two perspectives meet in various everyday life or workplace situations (Mezőlaki –Ivaskó 2019) ?

In this problem-based presentation, we would like to illustrate with concrete examples how the interpretation of the success of each interaction depends on the participants’ assumptions of social interactions (Baron-Cohen 1988).

Method: To comprehend these various perspectives, we interviewed online participants with Asperger syndrome and professionals, employers who work with people with autism, and asked 25 semi-structured questions from them. We applied qualitative data analysis.

Results: subjects of the two populations interpret successful communication and the features of social interaction differently in some cases. We assumed that our semi-structured questions might reveal some significant and unexpected coping strategies in multi-challenging situations, thus we might have a better understanding of barrier-free communication.

Referring to Howlin – Magiati (2017), we should say that people with autism might have different assumptions on a successful outcome of an interaction.

The guarantee of barrier-free communication with accepted boundaries in social inclusion could be explained as a social interaction where various perspectives are considered.

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# Accessing languages for specific purposes through professional narratives

Panel contribution

***Ms. Severine Wozniak<sup>1</sup>***

**1.** Université Grenoble Alpes

According to Matthew Crawford, professional languages are at the core of the process of building professional expertise and practitioners are the ones we should actually turn to in order to access language in context: The writers of modern manuals are neither mechanics nor engineers but rather technical writers. This is a profession that is institutionalized on the assumption that it has its own principles that can be mastered without the writer being immersed in any particular problem; it is universal rather than situated. (Crawford 2009: 176–177)

This paper is firmly rooted both in the framework of the applied linguistics' approach to literary practices in the workplace and in the interdisciplinary approach to the study of specialized varieties of English (Resche 2013: 14), based on the “language-culture-discourse” triptych that has emerged in the French ESP community in the last 20 years. The methodology we refer to considers ethnography as a “research-support” discipline in ESP (Isani 2014, Wozniak 2019).

We will first focus on professional narratives as a genre of workplace discourse developed within organizations, which, even though they sometimes seem disconnected from the organization's core activities, are nonetheless necessary to the community they contribute to building and strengthening. Following this first instance, our paper will study professional narratives as they appear in fiction. We will finally explore the possible ways in which professional narratives can be used to fulfill the specific functions of specialized domains as they have been defined by Michel Petit (2010). Our objective is the show how mastering not only professional “indexicality” (Dressen-Hammouda 2014) but also discourse and terminology helps novices to build their own professional expertise and, in turn, contributes to characterizing the discursive component of professional expertise.

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# Accountability and enactment of leadership in US presidential discourse

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Panel contribution

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***Prof. Piotr Cap<sup>1</sup>***

**1.** University of Lódź

This paper explores discursive performance of accountable leadership in US presidential inaugurations, from F.D. Roosevelt to D. Trump. The enactment of leadership and accountable political action count among the most distinctive features of presidential inaugural, taking place at two interrelated levels: text-functional and pragmatic. The text-functional level involves structuring the inaugural speech with regard to its ideological and policy-setting content. In this structure, ideological segments are placed first, in order to earn credibility for later policy-setting segments (Cap 2002). Such an arrangement responds to the psychological condition of consistency and homeostasis: political audiences are more likely to accept a new message if it falls within the latitude of acceptance established by pre-existing indisputable beliefs (Festinger 1957). The pragmatic level involves structuring the address in terms of speech act patterns of interplay between assertion and directive acts (Jary 2010). In these patterns, assertion acts tend to precede and thus sanction directive acts, which the latter communicate more sensitive and potentially controversial content. Altogether, assertions are typically vehicles for ideological content, and directives (mostly indirect ones and many combined with commissive acts) for policy-setting content. The development of US presidential inaugural rhetoric since 1933 shows virtually no exception to this pattern.

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# Accountability and manifestation of identity and values in digital Maker discourse

Panel contribution

***Prof. Michel Marcoccia<sup>1</sup>, Prof. Hassan Atifi<sup>1</sup>***

*<sup>1</sup>. University of Technology, Troyes*

One of the key aspects of Garfinkel (1967) is that the resources for understanding a given activity are part of the organization of that activity. In other words, this first level of accountability corresponds to the methods used by individuals to make their activity intelligible in a given social context and to the role of interaction in this process of making action visible for the others.

Heritage (1990) has defined “a second level of accountability” which corresponds to the possibility for an individual to provide an explicit description of his activity.

The goal of this presentation is to analyze these two levels of accountability in a particular situation: exchanges between users of digital platforms presented as belonging to the “Maker culture”.

Our research fits in the field of pragmatics of digital discourse (Herring, Stein, Virtanen, 2013). The study is based on a corpus of textual and video tutorials, comments and message exchanges about these tutorials, posted in two digital platforms claiming to be Maker culture: *OuiAreMakers* (<https://ouiaremakers.com/>), a French-speaking social network and *Futuremag- les Tutos des Makers* (<http://www.futuremag.fr>), the Youtube channel of a television program broadcast on the Arte channel.

The “Maker culture” is a contemporary subculture constituting a branch of the do-it-yourself culture, focused on technology and the production of small-scale objects. The typical areas of these projects are computer science, electronics, robotics, 3-D printing but also more traditional activities such as art and crafts. The Maker culture emphasizes learning-by-doing in a community context. This culture focuses on collaborative and community-based learning, shared during meetings places such as fablabs or on digital platforms.

The main questions are: How do users of these platforms manifest this belonging to the Maker community? Our analysis shows that the production of the Maker culture is, on these platforms, a continuous practical achievement based on various discursive and interactional mechanisms, which allow the accountability of the values of this culture. The description of the Maker culture is in fact revealed in the practical actions of the members, when they display identity features, explain how to make an object or when they describe the qualities or properties of this object.

The way in which the users of these platforms explain the procedure to follow to make an object makes their belonging to the Maker culture visible. Thus, the establishment of cooperation mechanisms (advice on how to do something, information seeking question, etc.) and the importance of the exchange of thanking and compliments, for example, make manifest some values of this culture. Likewise, the way of describing the objects and their qualities allows accountability of the maker culture’s values and make them intelligible: humor, simplicity, sharing of knowledge, spirit of cooperation, etc.

Finally, the way in which these two activities are carried out allows the users of these platforms to show that they are members of this community and that they master the common language.

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# Accounting for one's political misdemeanor: the consequences of the Ibizavideo for Austrian right-wing politician H.C. Strache

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Panel contribution

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***Prof. Helmut Gruber<sup>1</sup>***

*1. Vienna, Austria*

A 7-minute video published at the websites of two German media (“Der Spiegel”, “Süddeutsche Zeitung”) in the evening of May 17, 2019, changed Austrian domestic politics within several days. The video (a montage of approx. 7 hours of video footage) shows then vice-chancellor Heinz Christian Strache from the right-wing populist FPÖ and one of his closest political collaborators Johann Gudenus during a secretly filmed dinner with an alleged Russian oligarch and her companion in a finca at Ibiza in July 2017 (only several weeks before parliamentary elections in Austria). During this evening, Strache (then leader of the right-wing FPÖ) and Gudenus discuss various ways of illegal financial transactions through which the Russian oligarch could support the FPÖ and in return could be favored in public contracting procedures as soon as the FPÖ would be part of a government coalition (which at this time in 2017 was highly probable but not yet sure).

One day after the video’s publication (May 18, 2019) Strache resigned from all offices and delivered a resignation speech which was live broadcast on TV. In my presentation, I will analyze this speech and show how Strache tried to account for his obvious political misdemeanor by framing it on the one hand as a plot staged by political opponents and/or secret services and on the other hand as male boasting behavior during a “drunken night” at a private dinner party with an attractive young female host. Whereas the first account is in line with right-wing populist self-victimization strategies, the second one counteracts the first by attempting to diminish the political relevance of the video’s content. I will trace these two contrary aspects throughout the speech on several levels of analysis (wording, rhetorical moves, speech genre) in an overall socio-pragmatic framework. I will show that the two contradictory tendencies result in a “scrambled” narrative of self-victimization. If possible, I will also shortly analyze how two other leading Austrian politicians (chancellor Sebastian Kurz and federal president Alexander van der Bellen) accounted for the activities shown in the video.

# Achieving joint attention in a fractured perceptual field: technology-mediated interactions between sighted and visually impaired people

Panel contribution

***Dr. Brian Due<sup>1</sup>, Ms. Louise Lüchow<sup>1</sup>***

***1. University of Copenhagen***

This paper shows how visually impaired people (VIP) exploits the affordances of present technological objects in the pursuit of achieving a joint multisensorial attention with a sighted colleague in a workplace setting. While studies concerned with technology-mediated interaction in workplaces have shown a variety of different resources for achieving joint attention, they have overwhelmingly focused on vision and gaze as a presupposed shared resource (e.g. Luff et al., 2000). Using video-recorded data from VIP's everyday lives in Denmark enables us to respecify "joint attention" (Kidwell & Zimmerman, 2007) as a multisensorial achievement. Although a VIP and a sighted cannot have a joint visual attention towards objects in the world - what we suggest calling a *fractured perceptual field* - our research nevertheless shows, that VIP utilize the visual affordances of technological objects as scaffolds in the interaction to support the sighted persons perception, thus enabling distributed perception (Due, 2021). We depart from the research question: how do VIP exploit sighted people's visual resources in technology-mediated workplace settings for achieving joint multisensorial attention? As a perspicuous case we explore an open office environment where employees are working at their desks using stationary computers. In this context, co-workers may approach a VIP at his desk in the pursuit of solving a work-related issue, that is displayable on the computer screen. The specific practice, that we are reporting on in this presentation, is the combination of the VIP's multimodal actions of describing an issue in combination with using his keyboard to open and close windows and type in text which observably steers the sighted persons gaze and enables the construction of an accountable common ground. Thus, this paper provides new knowledge on how multimodal and multisensorial resources are employed to achieve joint attention towards issue represented on a computer screen. The paper focus on how the VIP's audible sensation and verbal descriptions and the sighted persons visual sensation and verbal descriptions are resources used for co-operation. This research is based on ethnomethodological conversation analysis and it contributes specifically to research on how to achieve common ground in object-centered sequences focusing on technology mediated interaction. As a perspective, we use these insights to discuss the dominance of an ocular-centric sociality (Jay, 1994).

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# Achieving participation: The work to engage young children to participate in video calls

Panel contribution

***Dr. Yumei Gan<sup>1</sup>, Prof. Christian Greiffenhagen<sup>2</sup>***

*1. Shanghai Jiao Tong University, 2. The Chinese University of Hong Kong*

The use of video-mediated communication (VMC) technologies has become significant in today's world, for example, distributed family members use this technology to keep in touch and to sustain their intimate relationships. Many studies have argued that the advantages of VMC technologies are that they enable people to "see" each other and to "participate" in shared activities (e.g., Share et al., 2018: 3019) across distances. However, participation in a video call, especially in those involving a very young child, does not simply happen. It requires the participants who use the technology to conduct important interactional work to make the so-called "participation" to happen. In this paper, we investigate how both co-present and remote participants manage to engage children to participate in video calls with their remote parents.

Following Goodwin and Goodwin (2004), we treat participation as *action*, i.e., as something that participants have to achieve through what they do. Using Mondada's (2013) notion of an 'interaction space', we are paying particular attention to the spatial and material context that allows participants to do this. We also draw on recent studies that have explored how the use of technologies (e.g., smartphones) reshapes the participation in social interactions, such as the creation of multiple participation frameworks (DiDomenico, Raclaw, & Robles, 2018) and the emergency of new ways to participate in social encounters (Oloff, 2019).

Our data are drawn from video recordings of video calls between Chinese migrant workers (who have moved to the cities) and their 'left-behind' children (who are left behind to live with their grandparents in rural areas). The children in our study are very young, aged 9 months to 3 years. We have collected 30 hours of data from 31 different families and in each case recorded two streams: firstly, a screen capture of their mobile phone; secondly, a traditional camera recording the interaction in front of the mobile phone (see Gan, Greiffenhagen, & Reeves, 2020).

In this paper, we adopt the methodology of conversation analysis to examine the moments where family members (including co-present grandparents and remote parents) trying to engage the children to demonstrate (degrees of) involvement to their parents on-screen. We show, firstly, that co-present and remote adults have different resources to engage the children. For example, while the co-present grandparents often employ haptic practices (e.g., touch) (Cekaite, 2016) to get the children's attention, the remote parents mobilize practices such as threats (Hepburn & Potter, 2011) and promises to offer a potential "activity contract" (Aronsson & Cekaite, 2011). Secondly, we show that participants distinguish between different kinds or levels of participation. That is, even though a child may have responded to remote parents' questions, the child may be asked to do more in order to demonstrate a deeper participation with his/her parents (e.g., by providing a longer response or a 'bigger' physical response).

# Activity transitions in robot-mediated remote participation in classroom interaction

Panel contribution

***Dr. Teppo Jakonen<sup>1</sup>, Dr. Heidi Jauni<sup>2</sup>***

*<sup>1</sup> University of Jyväskylä, <sup>2</sup> Tampere University*

Interactional activities that either involve technological tools or are mediated by technology have become more pervasive in modern societies. In educational contexts, developments in videoconferencing have provided new tools for designing hybrid forms of education that combine face-to-face and online instruction (e.g. Dooly & O'Dowd, 2018; Gleason & Greenhow, 2017). One technology that is finding its way into educational contexts is the telepresence robot, a videoconferencing tool supplemented with the capability of remote-controlled movement. Previous user experience studies suggest that remote-controlled movement can enhance the agency of remote students and increase inclusion and equality of access to education among vulnerable groups such as homebound or hospitalized students (Cha, Greczek, Song, & Mataric, 2017; Newhart, Warschauer, & Sender, 2016). However, as of yet, we know very little about what enhanced agency and inclusion mean in terms of interactional practices of robot-mediated communication (Herring, 2015), and the role that robot movement has in the multimodal ecology of classroom interaction (but see Jakonen & Jauni, forthcoming).

In this presentation, we investigate inclusive interactional practices in synchronous hybrid classrooms in which, alongside copresent classroom members, one student participates remotely by way of a telepresence robot. Our data consist of video recordings from university-level foreign language classes (Finnish, German, Swedish and English) from an engineering program, recorded with classroom cameras and as screen recordings from the remote student's computer.

Drawing on multimodal CA, our analytical focus is on moments of transition from one activity to another, such as moving from whole-class interaction to group work. Previous classroom studies suggest that such interactional 'seams' (Mehan, 1979) involve complex work as teachers negotiate 'smooth' transitions (Park, 2014) and students seek for turn-taking opportunities (Jacknick, 2011). We explore the multimodal nature of robot-mediated remote participation during transitory moments, including how the classroom teacher and students orient to, and facilitate, the remote participant and the robot in verbal and embodied ways.

Initial results suggest that classroom participants orient to activity transitions as potentially troublesome for intersubjectivity, and treat the remote students' participation as requiring assistance by giving instructions for navigating the classroom space. At the same time, the ability to move the robot is used by remote students to project activity transitions and display autonomy over their own participation. We briefly discuss the implications of these findings for conceptualizing asymmetries in synchronous hybrid education.

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## Adaptation and ‘dirty’ promises

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Panel contribution

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**Prof. Jacob Mey**<sup>1</sup>

1. Odense University

Traditionally, political campaign promises are considered to not necessarily hold in a normal context. When they are not fulfilled, they are not strictly ‘broken’, since they were never meant to hold outside of the campaign trail – and that’s why such promises could be called ‘dirty’. On the other hand, one could argue that in principle, *all* promises have this built-in, dirty factor.

The classical view of promising as a speech act is predicated on a momentary view of the act. Traditional speech acts are a bit like Saussure’s famous ‘synchronic snapshots’: strictly valid in the moment the pictures are taken, the acts pronounced.

As the case of ‘Pete’ and ‘Barb’(pseudonyms for the actual protagonists referred to in the paper) shows, such reflections may create a moral obstacle in the minds of those who are about to enter a contractual situation such as that of matrimony. When interpreted as cases of Searle-Gricean promises, the concomitant, constitutive speech act (“I do”) is essentially an ‘armchair’ entity: it cannot strictly be extended or ‘lengthened’, even though mechanisms for trying to make this happen are available (compare the cases of religious vows, written commercial contracts, the use of audio-visually recorded utterances and activities in the courts of law, and so on). But even the most solemn promises uttered, and supposed, to be valid “until death do us part” are made in time and space, in a particular socio-historical context; and consequently, they are always contaminated by that context, hence ‘dirty’. That is, they are affected by the parameters of our existence and cannot be ‘cleansed’ to parade as exemplars of what Searle, Grice and their followers classified them as: acts solely defined and circumscribed based on the received felicity conditions and conversational maxims.

In contrast to this, promises are real, spatio-temporal constructs, necessarily ‘com-promised’ by the enduring influence in time and space of society and history, and not even “all great Neptune’s ocean”[1] can make them theory-clean. Just like speech acts, when considered as pragmatic acts, are ‘born’ indirect, so too, pragmatic acts of promising will have to be adapted to the environmental factors surrounding those who undertake the acting, respectively stand for its (current or later) interpretation.

Using an analogy from mathematics, one could say that just as unidimensional ‘points’, no matter how many, can never constitute a ‘line’, let alone a ‘space’ or a ‘cube’, so, too, the Searle-Gricean speech acts are one-dimensional entities in the linguistic universe. Like Saussure’s synchronic snapshots, such speech acts, considered on their own, are abstract utterances: they cannot constitute or change their dimensions of time and space, or the societal contexts and their ever-changing shapes. In this way, ‘com-promising’ becomes an existential, defining need for all speech – and this is, too, why from its very start, our verbal behavior is ‘compromised’ and ‘dirty’.

# Addressee-Based Considerate Expressions in English

Panel contribution

**Dr. Koichi Nishida**<sup>1</sup>

1. Yamaguchi Prefectural University

This study focuses on considerate expressions in English, especially those based on the addressee's support of the speaker. The following is an excerpt from Lanigan 2014: 111:

"I'm on my way to work right now, but I could drop by this evening. What's the address?"

"Fifteen ten Maple Avenue."

"I'll see you then. Sorry, I forgot to ask your name."

"It's Beabots. Mrs. Beabots."

Like the underlined part above, the "*I forgot to* infinitive" sequence, often appearing at the near end of a dialogue, is a conventionalized formula with which the speaker asks the addressee to pay attention to him. It takes the form of what Goffman 1978 calls "response cries"; (i) it is the speaker's description of himself, (ii) it is a comment on the task failure he has made with the addressee and (iii) it is situational because his intension in it is understandable only its relation to the relevant situation as a whole. Thus, his apparent self-talk is not directed to the addressee, and the question is why and how he may use it, and the addressee may react to it in dialogue.

The answer lies in the fact that it is an addressee-based considerate expression for asking without asking. In the above excerpt, the first speaker uses *I forgot to ask your name* to mean 'Tell me your name,' which is not derivable from its literal meaning, but only from the addressee's considerateness about the speaker.

This is an example of what Keyser 2008 calls "egocentric speech": the speaker intentionally speaks uncooperatively when he shares little information with his addressee. By contrast, she tries to avoid him being uninformed about her because cooperation with an uninformed partner is unlikely to be beneficial to her.

The addressee-based considerateness comes in three steps. First, the speaker acknowledges his task failure with his utterance. Second, by expressing himself as being ignorant, he is sure that his utterance causes a perlocutionary effect on the addressee who is ready to compensate for his failure (Kissine 2013). Third, she is expected to support the speaker who has less information than her.

Generally speaking, speakers use considerate expressions to keep good relations with their addressees. In this sense, considerateness is expressed as being unidirectional from speakers to addressees, which may be unmarked and prevail in number. However, there are marked cases that build on addressees, as shown by the *I forgot to* infinitive formula. The marked considerateness lies in the speaker's non-action toward the addressee. Considerate expressions based on the addressee's benefit are effectively used when she is superior to the speaker in having the information that he wants. They show that considerateness may be bidirectional and they are expressed as uncooperative utterances, which means that speakers opt not to observe Grice's 1975 Conversational Maxims so as to let addressees support them.

The addressee-based considerate expression is not considerate in its static form; rather, it dynamically functions as a considerate expression in the dialogue between an egocentric speaker and an equally egocentric addressee.

# Addressing participation of students with non-visible, speech and hearing impairments in German student journey mapping: A discourse analysis

Panel contribution

***Prof. Magdalene Lévy-Tödter<sup>1</sup>***

**1.** FOM University of Applied Sciences

In recent decades, the inclusion of students with visible or non-visible impairments in everyday university life has been the object of numerous studies from various disciplines (Barkas et al. 2020; Grimes et al. 2018; Stemmer 2017; O’Shea et al. 2016; Cameron 2016). In many cases, interviews were used in these analyses to determine the self-/foreign perception of students, counsellors, and lecturers of challenges in implementing inclusion in higher education at institutional level or on individual barriers. The few text analyses of external higher education communication also indicate that the discourse on student involvement revolves primarily around (digital) barriers (Aust 2016; Gabel et al. 2016; Collinson et al. 2011). Studies with resource-oriented approaches, on the other hand, show which cognitive, social, and other competences students or lecturers with disabilities possess. Against the background of an increasing diversity at Universities, the question arises as to whether the questioning of “normality” (also called “cultural turn” (Waldschmidt 2017)) is reflected in the “discursive construction” (Keller et al. 2005, 2018) of empowerment (Conger and Kanungo 1988) and participation (Arnstein 1969/2019) of students in the university environment.

While the “discursive construction” of disability, participation or exclusion has a firm place in the sociology of knowledge approach to institutional communication, there is still a lack of discourse-linguistic or (functional-)pragmatic analyses of how to address students with disabilities in communication in higher education and in the university environment. Linguistic pragmatics has long been concerned with the question of the illocutive dimension of language in institutions (Lévy-Tödter and Meer 2009). The discourse-analytical multi-level analysis by Spitzmüller and Warnke 2011 can provide a bridge between the two approaches.

This empirical study analyses how the participation of students with non-visible, speech and hearing impairments are addressed in websites and social networks of German universities and actors in university environment. Since these settings are multimodal, several approaches were required for the interpretation of the corpus. The discourse-linguistic Multi-Level Analysis (Abbrev. DIMEAN) by Warnke and Spitzmüller 2011 offers the opportunity to analyse elements from the transtextual and intratextual level systematically. In higher education marketing, there is increasing use of “student journey maps” or of designing the external university communication along virtual contact points (touch points). Studies using the Social Semiotics (Kress and van Leeuwen 2006) framework are used in the analysis of modalities in discourse (Lévy-Tödter 2017). At the intratextual level, functional-pragmatic analysis offers a theoretical framework for analyzing the units of linguistic action in the thematization (or staging) of empowerment, skills, attitudes, participation or “self-advocacy” of students. Some of the results like the discontinuities in visual design and conceptual uncertainty in addressing students along the touch points will be addressed in the presentation.

# Addressing the child as an interactional resource: The management of (non)seriousness in talks between nursery school teachers and parents

Panel contribution

***Dr. Kaoru Hayano<sup>1</sup>***

**1.** Japan Women's University

This paper examines the interaction between nursery school teachers and parents, where the teacher gives a day's report of a child to the parent in the presence of the child. In his analysis of stories told in multi-party conversations, Goodwin (1979, 1981) observed that while the teller mainly addresses "unknowing recipients" (recipients who have no prior knowledge about the event being described), they may also address "knowing recipients" (those who do have such knowledge), which serves as a means to handle interactional contingencies at hand. Using the methodology of conversation analysis to analyze a corpus of teacher-parent conversations at a nursery school, I show how the teachers address children as to manage one particular aspect of their exchange: the (non)seriousness of the matter being reported.

It is first observed that teachers often address the child when reporting on non-serious matters—innocuous but often amusing things that the child has done or said (e.g., a child's telling a story about her imaginary bird friend), but not when reporting on a serious matter (e.g., the child's health condition, injury, or an upsetting incident that the child experienced or caused). This distribution of the practice of addressing a child therefore reveals the teachers' orientations to the (non)seriousness of the matter they are reporting about and how serious and nonserious matters should be discussed. However, there are exceptions to this general distribution. For instance, the teachers may withhold addressing a child to playfully present a trivial, fun report as a serious matter. By contrast, the teacher may address the child toward the end of a report about a serious matter, in which case addressing the child serves as a means to negotiate the seriousness of the matter and/or achieve an exit from the topic. The findings will be discussed in terms of how children's participation is encouraged or discouraged by adult participants in the situation where they need to both accomplish necessary transactions and attend to the child.

# Advice-giving as a practice for producing hope in mental health rehabilitation

Panel contribution

***Ms. Taina Valkeapää<sup>1</sup>, Dr. Melisa Stevanovic<sup>2</sup>, Dr. Elina Weiste<sup>3</sup>***

***1. University of Hel, 2. Tampere University, 3. Finnish Institute of Occupational Health***

For people with mental health problems, the position in the labor market is difficult. Getting seriously ill has permanent consequences for a person's work ability and it narrows down the range of jobs that are possible to perform. Also, prejudices can prevent the return to work as employers are reluctant to hire people with mental illness. Despite these challenges, the desire for employment has been reported to be a significant motivating factor for a person to attend mental health rehabilitation. On the other hand, such difficult life circumstance can limit the sight for the future.

In contemporary mental health ideologies, such as recovery approach, producing hope for clients is a core task for mental health professionals. Hope has an important function in helping the client to see their possibilities and in directing their agency towards desired outcomes. However, little is known about what producing hope means at the level of interactional practices.

Drawing from a set of 26 video-recorded rehabilitation group meetings as data and Conversation Analysis as a method, we explore *how hope is talked into being in the encounters between clients and their support workers*. The overall goal of the rehabilitation group is to further the employment of the mental health clients. In the analysis, we focus on the segments where clients and support workers make plans for contacting potential employers in the open labor market.

Our findings suggest that hope is connected to the support workers' *advice-giving turns* following the clients' complaints about the difficulties of finding a job. The support workers' advice-giving turns describe how clients should orient to the obstacles in the job-seeking process both at the levels of thought and action: when an employer rejects the request for a job, the client should not be provoked but uphold the connection to the employer. Advice-giving is constructed in a way that emphasizes the support workers' expertise in the job-seeking process. Support workers substantiate their advice by highlighting the positive elements in the current situation that, based on their previous experiences, predict desired outcomes in the future. Another, somewhat contradictory element in the support worker's advice-giving turns is the attempt to keep the clients' expectations on a realistic level by orienting to considerably modest outcomes of the job-seeking process as highly rewarding and satisfactory. In our presentation, we analyze the support workers' subtle act of balancing between invoking the clients' hope, while keeping their goals realistic.

Contemporary ideologies behind mental health rehabilitation emphasize future-oriented working methods where the discursive production of hope is central. This study demonstrates how hope is connected to the agency and control over the job-seeking process. The support workers, from their position of expertise, advise the mental health clients to follow the implicit norms and rules of the process that – despite being momentarily obscure for the clients – can eventually lead to successful employment outcomes.

# Affect and speaker meaning: Behavioral and neurophysiological evidence

Panel contribution

***Dr. Nikos Vergis***<sup>1</sup>

1. (None)

Emotion, affect and mood (EAM) have been found to play an important role in word and sentence processing (Majid, 2012). What is less understood is the effect they have on processes that help interlocutors to arrive at what speakers mean. My goal in this paper is two-fold: a) To review available experimental evidence from a host of behavioral and neurocognitive studies that strongly suggest that EAM is involved when producing conversational inferences, and particularly when comprehending interpersonal meanings, and b) to suggest possible ways in which EAM can become part of the theoretical apparatus in pragmatics, by highlighting the need to go beyond propositional meanings.

Participants' mood has been found to contribute to the use of polite strategies (Forgas, 1999a, b) and to the identification of interlocutor's referential intention (Converse *et al.*, 2008). Information about the speaker's emotional state (Vergis & Terkourafi, 2015), the interlocutors' relationship affect (Slugoski & Turnbull, 1988) and the listener's face sensitivities (Vergis, 2017) also affects the way address terms and mixed messages are interpreted. Crucially, speakers categorize speech acts on the basis of their interpersonal affective significance (e.g. grouping threats with complaints; Holtgraves, 2005; Liu 2011). Furthermore, neurocognitive evidence suggests that affective Theory of Mind influences the way social functions of irony (e.g. criticizing) are comprehended (Shamay-Tsoory, *et al.* 2005; Shamay-Tsoory *et al.*, 2007; Shamay-Tsoory & Aharon-Perez 2007), while understanding face-saving indirect language has been shown to draw upon affective systems of the brain (Basnakova *et al.*, 2015). Listeners rapidly infer various sociopragmatic meanings (politeness or motivation) on the basis of prosody (Vergis *et al.*, 2020; Zougkou *et al.*, 2017). Further evidence from neuroimaging and eye-tracking demonstrates that contextual parameters (e.g., speaker identity, situational context, presence of bystanders) modulate the processing and interpretation of lexically encoded emotion words (taboo words) (Christianson *et al.*, 2017; Otten *et al.*, 2017).

As part and parcel of the processes involved in computing speaker meaning, EAM could be conceived as a non-propositional component to the inferential process that yields various sociopragmatic meanings. This component *may* be intentional (or emotive à la Arndt & Janney 1991), but its intentionality is not necessary for the inference to be successful. It is also proposed that, apart from the classical social cognitive mechanisms that mediate conversational inference, another mechanism that feeds sociopragmatic interpretations is *moral cognition* with its multifold role in interpersonal evaluations.

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## Affect in mind

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Panel contribution

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***Dr. Tim Wharton<sup>1</sup>***

*1. University of Brighton*

Given that among humans the communication of information about emotional states is ubiquitous, one could be forgiven for assuming that theories of utterance interpretation include quite well-developed views of how such information is communicated. However, for a range of reasons, scholars working on meaning have tended to persist with the view that the mental processes behind rationality and affect exist in separate domains. As a consequence, the emotional dimension to linguistic communication has tended to play a secondary role to the rational or cognitive one. Indeed, in many accounts it plays no role at all. This paper argues that the successful integration of expressive acts of communication into an inferential theory of pragmatics faces a major challenge: while the majority of post-Gricean pragmatic theories have worked to develop accounts of the interpretive processes at work in the communication of propositions, the content of expressive acts appears to be non-propositional. Following previous research (Wharton, 2009, 2015; Wharton and Strey, 2019; Wharton and de Saussure, (forthcoming)) this paper proposes that the relevance-theoretic notion of ‘cognitive effect’ needs to be supplemented with the new notion of ‘affective effect’. I link the affective effects produced as a result of expressive acts to the broader notions of descriptive ineffability and procedurality and argue that they find relevance through the activation of experiential heuristics (de Saussure and Wharton, 2020). Affective effects, it is argued, can cause further cognitive effects insofar as they act as attention attractors and boosters for optimally relevant cognitive effects, but sometimes the affective side of cognition can win out over the non-affective side: at least some (for example) poetic artefacts may activate ‘pure affective effects’, which can be relevant in their own right (and without cognitive effects). This approach stands at least partially within the development of recent approaches to emotion as cognitive appraisals and demonstrates the importance of keeping affect in mind.

# Affective atmosphere and intercorporeality in open learning environments

Panel contribution

***Dr. Julia Katila<sup>1</sup>, Dr. Kreeta Niemi<sup>2</sup>***

***1. Tampere University, 2. Jy***

Our study investigates how different types of emotionally salient affective atmospheres (Brennan, 2004) emerge among 10-11 years old schoolchildren in an open learning environment. Open learning environments, which result from the ongoing reform of physical school spaces, challenge the conventional organization of traditional classrooms as they lack the traditional role of the teacher, organization of space into pupils' desks and the teacher's podiums, and predefined structures of classroom activities.

We adopt microanalysis of video-recorded interactions to show the interactional dynamics of how the children manage and create either "calm" and "orderly" or "chaotic" and "stressful" affective atmospheres in learning interactions through displays of emotion, touch and other corporeal ways of the bodies (Streeck et al., 2011). We reflect how these affective atmospheres and the embodied behavior of the school-children in the situations are mutually constitutive; they both influence and are influenced by each other. Moreover, we discuss how the open learning environment as a context (dis)affords the fluctuation of affective atmospheres through intercorporeal exchanges (Meyer et al., 2017).

We investigate if the lack of institutional structures in open learning environments makes "emotional contagion" (Barsade, 2002) more fluent than in traditional classrooms. Therefore, open learning environment makes the students' embodied and affective selves more "open" and vulnerable to being influenced by other participants' emotions. Our paper discusses the tendency of human beings to attune to each other's emotions, as well as the complex interrelationship between affective atmospheres and embodied interaction between the individuals.

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# Affiliative responses to complaining in talk-in-interaction in pre-mediation interview at family court: a professional dilemma for mediators

Panel contribution

***Dr. Paulo Gago<sup>1</sup>, Dr. Maria Oliveira<sup>2</sup>***

*1. Federal University of Rio de Janeiro, 2. Pontifical Catholic University of Rio de Janeiro (PUC-Rio)*

This paper focuses on mediation in family justice and professional practice. Brazil is on its way to becoming a country with a multiple doors system of justice, where citizens can choose among different methods for dealing with conflict. Mediation represents the a more inclusive form of justice, where every citizen can defend him/herself without a lawyer or a judge telling him/her what to do. Many mediations programs (e.g. transformative mediation, researched here) make use of pre-mediation interviews (PMI). Moore (2014) considers the PMI mainly a method of data collection on several issues: parties' interests, positions, motivations, conflict dynamics. Centrally, in the PMI mediators establish rapport with parties and host their feelings, helping create a trust environment for the mediation sessions and deal frequently with complaining about a non-present party (Heinemann, 2009). Complaining means to express feelings of discontent about a state of affairs, for which responsibility can be attributed to some person, organization etc. (Heinemann & Traverso, 2009). It transform a personal and private experience into openly acknowledged interpersonal difficulties (Emerson & Messinger, 1977). As a social action in interaction, complaining is a paired type of action (a first pair part), projecting a response as a second pair part, accepting or rejecting it. Although the mediator is not a complained party, she must deal with it somehow. We argue here that this situation of sustaining a rapport environment and hosting the complainant's feelings without taking party and maintaining neutrality reflects the operation of simultaneous conflicting value systems, posing a professional dilemma (Komter, 1998). How do mediators manage this in real situations? Based on a larger corpus of PMIs at family court, we will examine this issue in one mediation case, in which mediator interviews separately two parties in conflict regarding children's visiting schedule, using conversation analysis. We analyze responses to complaining in terms of their affiliation, an action "with which a recipient displays that s/he supports the affective stance expressed by the speaker" (Lindström & Sorjonen, 2013: 351). Our research benefits from collaborative work with practitioners in joint data sessions, where we co-constructed a better understanding of professional practice. As a first major result, mediator's response was sensitive to the type of complaining underway. In the interview with the ex-husband, he complains indirectly about third parties, expressing overwhelmingly feelings of suffering. The mediator produces most of the times affiliative empathic responses, through the use of common sense knowledge assessments or impersonalization about complained party, institution, or the complainant himself, maintaining mostly balance in neutrality, but we found out instances where neutrality can also be questioned. As a main contribution, our study can help to build an analytic mentality (Schenkein, 1978, Sarangi 2004) in the mediation field in Brazil, and can contribute to illuminate the interactional competence of mediators (Greatbatch & Dingwall, 1997; Garcia, 2010), based upon scrutiny of transcripts of what mediators do in their turns at talk, in natural language environments. As a whole, the study can be used for Applied Conversation Analysis purposes (Antaki, 2011) and professional training.

# Affinity spaces created by public service media on social media: The role of the moderator

Panel contribution

***Dr. Tina Hougaard<sup>1</sup>, Ms. Elisabeth Andersen<sup>2</sup>, Dr. Marianne Rathje<sup>3</sup>***

***1. Aarhus University, 2. University of Southern Denmark, 3. The Danish Language Council***

As an effort to expand user participation, public service media companies use social media to distribute news stories, promote content, involve users in current debates etc. In order to support this effort, these companies have started to hire social media managers (SMMs) who monitor and moderate discussions.

This paper investigates the practices of SMMs on three social media sites hosted by Danish public service media companies. Data for this study consists a corpus of 300 posts on three media companies' Facebook and Instagram sites relating to entertainment programs that they produce.

Viewing moderators as 'moral gatekeepers', the paper investigates characteristics of user contributions that SMMs respond to and how SMMs display understandings of norms and breach of norms through their involvement.

Contrary to our initial hypothesis that SMMs mainly delete or moderate content assessed to be uncivilized (Boberg et al., 2018), we show that the majority of SMM involvement works to acknowledge and invite user contribution.

We therefore present analyses of the linguistic and interactional strategies SMMs use to attempt to achieve alignment and continued participation from users, both in cases where SMMs treat user contributions as breaching norms of conduct and in cases where SMMs display a positive stance towards users.

In particular we will outline how so-called response mobilizing strategies (Stivers & Rossano, 2010), such as formulating actions as requests for information, accomplish different purposes in different interactional settings (e.g. how requests for information may communicate a negative or positive stance towards a user contribution) and how the specific designs of the requests imply different assumptions about the nature of the interactional relationships between users and SMMs and thereby different assumptions of the affinity space that SMMs function as gatekeepers of.

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# Ageing, disease and death: a narrative medicine approach

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Panel contribution

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**Prof. Yingxi Wen**<sup>1</sup>, **Prof. Yueguo Gu**<sup>2</sup>

*1. Guangxi Medical University, 2. Beijing Foreign Studies University*

Aging, disease and death are three major events in one's life course. They are so vital in human life that they have given rise to a range of disciplines dedicated to their studies. This paper focuses on the last phase of life course of late adulthood, starting from the diagnosis of incurable cancer to the brain death. In this phase, aging, disease and death, separated indefinitely before, are compressed and experienced intensely, death preoccupying the minds of the patient, the doctor and the relatives. Adopting narrative medicine as its theoretical framework, the paper first reviews the medical doctors' narration of death, including those who are "the wounded storytellers". Aged dying cancer sufferers and their relatives are recruited to narrate their experiences. A sample of their narrative discourse is analyzed in terms of biomedical reasoning and narrative reasoning. The differences between the two contribute to the misunderstandings and communication failures between doctors and patients/relatives.

# Agency and identity of Chilean university students with invisible disabilities as communicated in medical consultations

Panel contribution

***Dr. Agnieszka Sowinska<sup>1</sup>***

***1. Universidad Católica del Norte***

Invisible disabilities, which are common in modern societies, refer to “both mental and physical conditions that are not immediately noticeable by an observer” and the choice to hide or to disclose the disability lies with the individual (Matthews & Harrington, 2000). They can embrace mental disorders (e.g. anxiety, depression), cognitive conditions (e.g. dyslexia) or long term conditions (e.g. juvenile diabetes). Although internationally laws and statutes mandate inclusion for the disabled in all areas of life, students with invisible disabilities experience difficulty navigating through college more than their physical disabled peers just because of the invisible nature of the disorder (e.g. Mullins & Preyde, 2013).

The objective of this paper is to explore agency related to the students’ experience of living with an invisible illness as disclosed during a medical consultation. It is assumed that agency, understood as the capacity to have some degree of control over one’s behaviour while producing actions that affect others and self (Duranti, 2004), can be exercised verbally through narrative structure and content, as well as nonverbally through patients’ behaviours, in particular their gestures during symptom presentation (Sowinska, 2019). This, in turn, points to the ways patients conceptualize their identities and selves.

The data are 9 videotaped medical consultations with students with invisible disabilities conducted at the health centre of Universidad Católica del Norte in Antofagasta, Chile. The preliminary analysis has shown that the student patients tend to present themselves as lay experts and take actions when it comes to looking for the right treatment. However, their actions often have a detrimental impact on their health and negative impact on their academic performance.

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# Agency in collaborative storytelling - reflecting competence in aphasia

Panel contribution

***Mrs. Helene Killmer<sup>1</sup>, Prof. Jan Svennevig<sup>1</sup>, Dr. Suzanne Beeke<sup>2</sup>***

***1. University of Oslo, 2. University College London***

To be a competent member in society, agency is required. Agency - understood as a person's influence on interaction - is distributed among participants (Enfield, 2013) and its distribution can become visible in participants' conversational practices. Aphasia challenges the conversational practices of persons with aphasia (PWAs), affecting their inclusion in interaction (Simmons-Mackie & Damico, 2007), and thus potentially diminishing their agency. Storytelling is a common activity in social interaction (Norrick, 2007), and being a competent storyteller might be said to further social inclusion through a demonstration of agency. We explore storytelling that is collaboratively constructed between a PWA and his wife as a way of investigating agency, competence and inclusion.

We analyse a storytelling sequence in a German multiparty interaction involving a 39-year-old man with anomic aphasia of 10 months' duration with his wife, their daughter and another couple. The data originate from the corpus *AphaDB* (University of Freiburg, Germany). The method is *Conversation Analysis*. Specific research questions are: How is agency accomplished in collaborative storytelling by a speaker with aphasia? Which conversational practices do participants employ to organize collaborative storytelling and achieve agency? The analysis demonstrates that the PWA and his spouse accomplish PWA's agency collaboratively with different conversational practices. The PWA contributes to the activity by initiating the story sequence. Furthermore, he facilitates agency by producing short but significant utterances in which essential information is provided. For example, laughter characterizes the story as an amusing one and displays PWA's epistemic access to it. The PWA intensifies his display of access through the deployment of gaze by looking to the story recipients during turns. Thus, he takes an active role (Goodwin, 2004) instead of merely aligning himself as a recipient (Barnes and Ferguson, 2012). The spouse aligns with PWA's initiated action and supports his agency by giving him room to speak, e.g. by gaze retraction and by sharing epistemic authority instead of ignoring actions or claiming primary authority (*ibid.*).

The study offers insight into conversational practices that allow PWAs to use their limited communicative resources to contribute competently to storytelling. Through achieving agency in co-telling a story, this PWA appears interactionally competent and is treated as such by his interlocutors. We show resources to (co-)construct competence in aphasia by illuminating how agency is achieved. Our study highlights ways in which a PWA can be a competent conversation partner in an everyday activity.

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# Agency, participation, and inclusion of deaf and hearing-impaired students in Switzerland and Germany

Panel contribution

***Prof. Christiane Hohenstein<sup>1</sup>, Ms. Petra Stemmer<sup>2</sup>***

***1. ZHAW, 2. KDA in cooperation with University of Cologne***

The inclusion of students with non-visible impairments still proves difficult to implement in higher education. Once the hurdle of access to university is overcome, support and encouragement become relevant. Hearing impairments represent non-visible impairments par excellence. They often go hand in hand with the fact that affected students avoid to “come out” in their study contexts and try to remain as “inconspicuous” as possible in learning environments shared with other students. Students who are deaf, hard of hearing, or hearing impaired (DHH students) are generally considered to be particularly burdened in a university environment.

This paper explores how DHH students experience inclusion and participate in German-speaking universities’ academic life. Inclusion not only requires equal access to study programs, but also inclusive everyday life interactions at university. Communication and situations of interacting, in particular, are decisive, as will be substantiated with empirical examples from German and Swiss higher education. In Switzerland, disproportionately small numbers of DHH students are succeeding in tertiary education up to now, if compared with blind and visually impaired students. As a part of a 4-year project on barrier-free communication in Swiss Universities, we explored DHH students’ experiences, opportunities, and challenges regarding access to and success in Swiss Higher Education (Hohenstein et al. 2018, Hohenstein & Zavgorodnia 2019, 2020). Based on 15 narrative interviews with deaf and hearing-impaired/hard of hearing persons who experienced or are currently enrolled in tertiary education in Switzerland, we ask how inclusion and inclusive communication are reflected in statements about participation and agency during tertiary education. The statements are analysed regarding linguistic agency using a functional pragmatics framework. In Germany little is known to date about students with hearing impairments at German higher education institutions. Few empirical studies have been documented (cf. Stemmer 2016, 2017). To participate in university life, communication, and situations of interaction with teachers and fellow students are decisive, in addition to structural support. Linguistic discourse is an important means of making patterns of perception and interpretations visible that lie beneath the surface, making them accessible to redefinitions with a view to actually creating a culture of inclusion. Problem-centered qualitative interviews with hearing-impaired students and supporting staff (n=8) at a German university are analysed through qualitative content analysis (cf. Mayring 2015). Discourse- and action-analytical deductions regarding effective support systems will be evaluated in a larger context of previous perceptions about this group of students. Questions we will deal with are (i) How do DHH students perceive participation? (ii) Which concepts of inclusion are revealed in their narratives? (iii) How can measures of inclusive communication on the structural administrative level and in teaching and studying change the current outcome? (iv) How can technical devices improve agency and inclusion? (v) How does that tie in with a concept of inclusive communication that encompasses all students? Inferences are drawn on possible discourse-related and action-analytical consequences with regard to support measures that make use of both technical devices and linguistic resources.

# Airlines' responses to customer complaints on Twitter during COVID-19: a corpus-based move analysis

Panel contribution

***Dr. Matteo Fuoli<sup>1</sup>, Dr. Monika Bednarek<sup>2</sup>***

***1. University of Birmingham, 2. University of Sydney***

The COVID-19 pandemic has caused severe disruption to people's lives and has brought huge swaths of the economy to a screeching halt. One of the industries hit hardest by the pandemic is aviation. In this study, we investigate how airlines addressed the dual challenge of handling customer dissatisfaction and protecting their brands in their communications on Twitter. Specifically, we use corpus analysis methods to identify and describe the *rhetorical moves* used by airlines in response to complaints, drawing on the approach to move analysis developed by Biber et al. (2007).

The corpus is made up of 1300 complaint-response interactions collected from the Twitter profile of 13 major airlines between March and July 2020. We used the UAM corpus tool (O'Donnell 2008) to annotate the rhetorical moves in the complaint responses. We developed our coding scheme inductively through multiple readings of interactions sampled from the corpus and collaborative pilot coding (Biber et al. 2007: 33). We identified 16 major moves used by companies in response to customer complaints, including 'apology', 'show concern' and 'pledge further action'. Results from an inter-coder agreement test confirmed the reliability of the coding scheme.

We will report the frequency of each individual move, show which moves are obligatory and which are optional, describe recurring move sequences (Groom and Grieve 2019), and provide a systematic description of the typical linguistic characteristics of each move. The move analysis will be complemented by a qualitative analysis of *dialogic resonances* (Du Bois et al. 2014) between the wording of the customer's complaint and the company's response.

The study provides valuable insights into the role of language in managing the unfolding economic crisis triggered by COVID-19. Moreover, it offers an original contribution to the emerging literature on business communication via social media (e.g. Page 2014, Fuoli et al., 2020) by introducing a typology of rhetorical moves commonly used in response to customer complaints.

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# Aligning Performance with Awareness in L2 Pragmatics: Responses to Invitations and Offers in Chinese

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Panel contribution

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***Dr. Yunwen Su<sup>1</sup>***

***1. University of Utah***

This paper investigates the pragmatic resources that L2 learners draw on by exploring their L2 pragmatic performances and cognitive processes (Felix-Brasdefer, 2008). Eighteen advanced American English learners of Chinese and 22 native speakers (NSs) completed a six-scenario roleplay task with five native interlocutors. The four experimental scenarios were balanced in initiating speech acts (invitations/offers), power relations (hierarchical/solidary; Scollon & Scollon, 2001), and motivations (outright/return-for-favor). Participants made their own choices of accepting or rejecting the invitation/offer. Thirteen learners and 15 NSs also completed a retrospective interview of 10-15 minutes right after. All learners completed the roleplay task in English two weeks later. Participants' responses were audio-recorded.

A total of 160 roleplays in Chinese, 52 in English, and 28 verbal reports were transcribed. Roleplay data were coded within each turn (choice of speech act, semantic formula, content, and form) and across turns (discourse patterns). Verbal reports were coded into emerging categories to explore participants' sociopragmatic awareness. Results suggest that though advanced learners have access to the same pragmalinguistic resources at interactional and strategic levels as NSs, their actual use of the resources differ. Specifically, learner responses in the hierarchical scenarios feature an overuse of acceptance postponed across turns and do not reflect situational variations, whereas NSs responses represent a high use of the same pattern only in the invitation-as-return-for-favor scenario. Analysis of the verbal reports shows that the weightiness of the invitation/offer plays an important role in shaping participants' responses, but learners and NSs perceived the same cost differently, and learners' decision-making process often drew on sociopragmatic conventions in English.

# Ambiguity as an artefact of essentialism – or how the context solves all the problems

Panel contribution

***Prof. Ferdinand von Mengden***<sup>1</sup>

*1. Freie Universität Berlin*

I argue that most problems orbiting around ambiguity are artefacts of an essentialist view on human language which sees language in isolation from a specific usage event. Logically, ambiguity entails clarity as a default, i.e. expressions are taken as by default unambiguous form-meaning pairings (e.g. Goldberg 1995: 67). But if non-ambiguity is the norm how, then, does ambiguity emerge given that it is not part of the plan?

The key to escaping the dilemma is, I argue, the fact that cases of ambiguity only arise when linguistic examples are seen in isolation. In order to assess what interlocutors access when communicating such data cannot be seen as independent of an act of communication. While this has in principle been pointed out even in code-based approaches to language (Wasow 2015, Piantadosi et al. 2012), I would like to propose a theoretically more fundamental alternative. I argue that no type of linguistic expression has an ontology outside the communicative situation in which it is employed. Ambiguity only arises in meta-linguistic problem settings, i.e., it is a problem of linguists (and of linguistic theories), but it poses no difficulty for speakers.

While the meaning of an expression is generally underspecified, it is the context – any knowledge shared among the interlocutors irrespective of its source – that provides the required clues for an utterance to be brought across successfully. The more common ground among interlocutors, the more unspecific can the utterance be. When communication (rarely) fails, it's not because the linguistic expression is underspecified, but because of a wrong assumption of the speaker about the addressee's expectations.

Change and variation, I argue, result from the flexible transfer speakers make when using the same utterance in a (slightly) novel configuration of context and communicative task.

(1)

a *drive* 'make something move'

b *drive* 'make animals move'

c *drive* 'make animals move in order to pull something'

d *drive* 'make animals move in order to pull a vehicle'

e *drive* 'make a vehicle move which is pulled by animals'

f *drive* 'make a vehicle (of whatever propulsion) move'

g *drive* 'make a vehicle move in order to travel somewhere'

h *drive* 'travel somewhere (in a vehicle)'

In (1), any one line can be seen as a mere instantiation of the immediately preceding line without that we need to assume two different meanings. Only if we compare two distant lines would we be able to identify vagueness or ambiguity. Speakers do not require the kind of clarity that linguists need for describing form-meaning pairings. Instead, by merely transferring the same underspecified form-meaning pairing from one communicative task to the next, speakers contribute to altering the potential of the expression without actively changing or manipulating it.

My theoretical proposal is meant to contribute to promoting the idea of language as an emergent system with units and relations that defy clear delimitations. Whether expressions are vague or ambiguous therefore depends on our (the linguists') descriptive requirements, but not on any inherent features that might be relevant for speakers.

# Ambiguity in Discourse: The Tübingen Interdisciplinary Corpus of Ambiguity Phenomena

Panel contribution

**Dr. Asya Achimova<sup>1</sup>, Mrs. Maren Ebert-Rohleeder<sup>2</sup>, Ms. Natascha Elxnath<sup>1</sup>, Mr. Lorenz Geiger<sup>1</sup>, Ms. Lea Hofmaier<sup>1</sup>, Mr. Joel Klenk<sup>1</sup>, Ms. Thalia Vollstedt<sup>1</sup>, Prof. Angelika Zirker<sup>1</sup>**

*1. University of Tuebingen, 2. University of Tübingen*

According to Tuggy (1993), whether a predicate is ambiguous or vague is at times difficult to decide even if we apply formal logical and linguistic tests. We argue that this difficulty is in part driven by the assumption that these terms are mutually exclusive, on the one hand, and the lack of terms that allow distinguishing heterogeneous phenomena on the other. We propose a three-way distinction between ambiguity, vagueness, and underspecification. Following Quine (1960), we treat vagueness as a property of lexical items that denote predicates that can be both true and not true at the same time creating a logical paradox. Underspecification is the lack of information about a particular property or relation; in that sense, the word ‘aunt’ (Tuggy 1993), is ambiguous between a paternal or maternal sister. Finally, we define ambiguity as a phenomenon that arises from having several distinct interpretations for a given linguistic unit. Crucially, underspecification can lead to ambiguity in discourse.

We apply this classification procedure to annotate examples in TInCAP, The Tübingen Interdisciplinary Corpus of Ambiguity Phenomena (Hartmann et al., to appear). It is a multimodal collection of ambiguity phenomena in a single resource, comprising examples from linguistics, literary studies, rhetoric, media studies, theology, psychology, philosophy, and law. TInCAP’s annotation schema includes the classification of the relevance of ambiguity in production vs. perception, its strategic vs. non-strategic use and its classification on different levels of communication (e.g. the perspective of characters in a narrated world and the interpretation of readers). This approach allows us not only to study ambiguity of words and sentences in isolation but rather investigate the functional use of ambiguity, such as the rhetorical consequences of ambiguity in political speeches and legal texts, as well as stylistic and literary effects in prose, poetry, and drama.

Furthermore, our annotation schema lets us identify how ambiguity *emerges* in discourse. In the following example, a particular context may trigger two different speech acts: either (1) is interpreted as a mere statement (1a) or as a directive speech act (1b):

- (1) It is cold.
- a). The temperature in this room is low.
- b). Please shut the window.

(Winter-Froemel & Zirker 2015)

In sum, the corpus offers new possibilities for researchers working across disciplines to trace the functioning of ambiguity in a variety of text genres, and identify elements essential for ambiguity creation and resolution on multiple levels of analysis.

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# Amor proprio/amour propre: self-love and face in nineteenth-century Italian and French conduct books

Panel contribution

**Dr. Annick Paternoster<sup>1</sup>**

1. Università della Svizzera italiana, Lugano

In the *Corpus of Galatei italiani ottocenteschi* (ca. 50 Italian conduct and etiquette books published between 1800-1920), cortesia ‘politeness’ is rather consistently defined as brotherly, neighbourly love, love of other because of the love of God, *amore per il prossimo*. However, there are also frequent references to *amor proprio* ‘self-love’. A search string *amor\** produces 883 results, which is to be expected given the central importance of brotherly love, however, *amor proprio* still produces 176 occurrences. The paper aims to tease out the relationship between self-love and politeness and proposes a semantic analysis of the term *amor proprio* in CGIO.

Firstly, I examine the bimillenary history of the term *amor proprio* (Latin *amor sui*, French *amour propre*, English ‘self-love’ or ‘self-loving’) in authors working at the interface between religion, moral philosophy, political science and conduct. The literature is abundant; hence, I provide the most concise of summaries. Since Antiquity, there have been two conflicting views. On the one hand, self-love is considered as selfishness and vanity, a distraction from the pure love of God. On the other, there is a positive view of self-love, as the search for public recognition and esteem. The latter view makes it clear that self-love comes close to present-day academic definitions of face as public self-image. Spencer-Oatey (2007) underlines the cognitive underpinnings of face, such as self-esteem, self-concept, ego and pride, which, although they relate to identity, influence how face unfolds in interaction. Whilst, in CGIO, *faccia* ‘face’ is only used in an anatomical meaning, the reflexive, metapragmatic meaning of ‘face’ might have been circulation via a different term: *amor proprio*.

Secondly, I interrogate the corpus with two questions: 1) what is the socio-cognitive meaning of *amor proprio*? and 2) is it evaluated in a positive or negative way? There are three main findings: a) the sources distinguish between two types of self-love, i.e., self-love in other, and self-love in self; b) this distinction determines whether the moral evaluation is positive or negative; c) self-love in other is more relevant to interpersonal interaction, whilst self-love in self is relevant to identity and self-improvement. Adopting a contrastive angle, I include preliminary findings from a collection of French sources.

In sum, *amor proprio* appears to cover both identity and face, and this is a fascinating find, as it historically grounds the theoretical discussion on the demarcation between identity and face (see Garcés-Conejos Blitvich & Sifianou 2017), which is increasingly seen as fuzzy.

*Corpus dei galatei italiani ottocenteschi* (CGIO, Corpus of Italian Nineteenth-Century Conduct Books). Compilers Annick Paternoster and Francesca Saltamacchia, under construction at the University of Lugano.

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# An action-based model of projective content recognition

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Panel contribution

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***Prof. Maciej Witek<sup>1</sup>***

**1.** University of Szczecin

Presuppositions and other projective contents seem to pose a challenge to the ostensive-inferential model of communication (Grice 1989; Wilson and Sperber 2012; Mazzarella and Domaneschi 2018). One can argue that even though what the speaker presupposes contributes to the overall meaning of her speech act, it can hardly be regarded as what she speaker-means; more specifically, quite often the projective content of an utterance is not at issue relative to the current question under discussion (Beaver et al. 2017) and as such is best understood as what the speaker is committed to (Geurts 2017, 2019) rather than what she intends to communicate. One can also argue that rather than being determined by pragmatic inferences guided by general principles governing communication (Simons 2013), projective contents are decoded as conventional properties of certain lexical items (van der Sandt 1992; Domaneschi and Di Paola 2017).

My aim in this paper is to address the second of the above-mentioned controversies and develop an action-based model of projective content recognition. The model rests on two hypotheses: first, for every or almost every presupposing utterance, there is an action to which it corresponds; second, the presupposed or projective content of an utterance is determined by the structure of its corresponding action. More specifically, what the utterance presupposes coincides in content with one of the preconditions — ‘precondition’ in the sense of the ‘enlightened update’ model proposed by Thomason, Stone, and de Vault (2006) — that have to be met in order for its corresponding action to be appropriately performed; in particular, if an utterance constitutes a certain speech act — which is the action to which it corresponds — its presupposition coincides in content with one of the conditions under which the act can be felicitously performed (Austin 1975; cf. Simons 2013; Witek 2015, 2019).

The paper is organised into three parts. In the first one, I present the action-based model of projective content recognition; in particular, I distinguish between three types of cases to which it applies — that is to say, between actions (a) constituted, (b) expressed, and (c) described by presupposing utterances — and argue that their explanation requires three different though closely related explanatory patterns. In the second part, I use the patterns in question to account for a number of presupposing utterances that involve the use of illocutionary verbs and other force-indicating devices, factive verbs, anaphoric pronouns, possessive noun phrases, and other presupposition triggers. In the third part, I focus on the cognitive aspect of the action-based model and argue that projective contents are neither decoded nor inferred along the Gricean lines.

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# An empirical study of Chinese vocatives in terms of Ba theory

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Panel contribution

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***Prof. Yansheng Mao<sup>1</sup>***

***1. Harbin Engineering University***

While extensive research has been done on Chinese vocatives in numerous fields, little is known about how and why Chinese vocatives emerge and dissolve in social interaction – a kind of interactional practice that might influence the effect of interpersonal communication. Based on the analysis of first-hand data in light of Ba theory, the present study will investigate diverse linguistic situations that examine Chinese vocative practices situated in context with a focus on descriptions of how the cluster of vocatives used in Chinese can fulfil a variety of contradictory functions – such as empathy and de-empathy. It is hypothesized that these paradoxically contradictory functions drive Chinese vocatives to emerge and dissolve in accordance of a dynamic Ba of relationship where the language users remain in a merged and interdependent relationship. Moreover, I will argue that the idea of non-separation of Ba helps explain why the usages of certain vocatives in Chinese function to reinforce a state of non-separation between speaker and recipient at the level of social interaction. In this sense, the research findings can partially explain how empathetic and de-empathetic articulation of vocatives contribute to stabilization of relationship, which is immediate in Ba theory but ignored for some unknown reasons in Western literature.

# An empirical study of the act of congratulations in Chinese social media

Panel contribution

**Mr. Zepeng Wang<sup>1</sup>**

***1. Harbin Engineering University***

Despite Austin's (1962) and Searle's (1969, 1975) claims on the universality of the pragmatic principles underlying speech acts, Green (1975), Wierzbicka (1985), and Blum-Kulka et al (1989) believe that conceptualization and verbalization of speech acts may vary across cultures and languages. This controversy serves as the departure point for the current study that takes the speech act realization of congratulation as a case, which has been widely used but understudied for its nature and importance in creating a harmonious environment. Although Austin's (1962: 150) original classification of the speech acts of congratulating into the 'behabitatives' group is challenged by Habermas (1998), Searle (1969), Bach and Harnish (1979), Leech (1983), and Holmes (1990), the fact that congratulations involve the speaker's demonstration of emotion or attitude stays unanimously agreed (Edmondson 1981). Based on the speech act typology by Edmondson 1981 (see a revised form in House and Kadar 2021), our research intends to pinpoint how congratulation is constructed linguistically in Chinese on the basis of naturally occurring data from social media while testing whether conventional speech act categories can be systematically applied to approach congratulation in Chinese data. Moreover, the present study aims to revisit previous coding schemes of speech acts in light of linguistic pragmatics and explore in what ways they are fully applicable to Chinese data. Against this background, congratulation as a speech act in Chinese is first defined, then strategies which can be used in its execution are detailed and discussed. We argue that the speech act of congratulation in Chinese, a salient behavior of politeness that signifies the effort of the language users' orientation to constructing a harmonious relationship characterized by empathy, benevolence, and identification, must be identified, described, and explained with unique coding schemes of Chinese.

# An exercise in interactional semantics: definitions

Panel contribution

***Prof. Arnulf Deppermann<sup>1</sup>***

***1. Institut für Deutsche Sprache***

In linguistic semantics (e.g., Saeed 2015), social interaction does not play a role for the description, analysis and explanation of meaning. Interactional linguistics, in turn, has yielded a wealth of knowledge about prosody, grammar and action in interaction, but studies of the interactional constitution of the meaning of words and expressions are largely absent (but see Bilmes 2009, 2015; Deppermann 2007, 2020). This paper will make a case for the need and the usefulness of taking an interactional approach to meaning to be termed “interactional semantics”. Interactional semantics is interested in how participants display and negotiate the meaning of expressions they are using in the interaction itself. In contrast to cognitive approaches, meaning is not accounted for by assumptions about mental representations and lexico-encyclopedic knowledge. Instead, interactional semantics zooms in on participants’ practices, by which they clarify, define, contrast, repair, exemplify, etc. the situated meaning of the expressions that they are using (see, e.g., Deppermann 2005, Deppermann/De Stefani 2019, Helmer/Zinken 2019, Helmer 2020, Traverso (ed.) 2016).

Meaning in interaction becomes an issue for participants in particular contexts, namely, non-/misunderstandings, pedagogical instruction/testing, and conflict. In these contexts, participants can be seen to be doing local semantic work by which misunderstandings are tried to be solved, new meanings are explained, understandings are checked, and disputed meanings are tried to be asserted. The talk will focus on the use of definitions and neighboring practices, as in the following extract from a driving school lesson, in which the instructor checks whether the student knows what a green traffic light with an arrow means:

*FOLK\_00168\_SE01\_T\_01\_DF\_01\_c695*

01 INS °h WICHTig is,(0.7) dass du den UNterschied kennst;

*(it) is important that you know the difference*

02 (.) GRüne ampel(.) mit(0.2) pfeil drin(.) HEISST?

*green traffic-light with arrow within means*

03 STU der gegenverkehr bleibt STEHN; (0.3)

*the contraflow stops*

04 INS UND auch die KREUzenden.

*and also the crossers*

05 STU (0.4) ja–

*yes*

By producing a designedly incomplete utterance (Koshik 2002), the driving instructor checks the student’s knowledge about the meaning of the green traffic light with an arrow. The extract shows how for participants issues of definition are inextricably intertwined with the practical use of the referents they denote, here: what to expect and what to observe when encountering a member of the class of objects that the expression denotes while driving a car. In terms of interactional organization, the extract shows how intersubjective meaning is brought about by sequential organization. In the unproblematic case, three consecutive turns by which participants mutually display their understandings of a certain turn are minimally required (Arundale 1999, 2020, Deppermann 2015, Sidnell 2014). As in the extract, four turns are needed in the case of third-position repair (Schegloff 1991, 1992; see the instructor’s turn in line 04) – more complex negotiations will require more extended sequences, until intersubjectivity for all practical concerns is accomplished.

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# An Experimental Exploration of Quotidian Framing

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Panel contribution

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***Prof. Kerstin Fischer<sup>1</sup>, Prof. Yoshiko Matsumoto<sup>2</sup>***

*1. University of Southern Denmark, 2. Stanford University*

Quotidian framing is a pragmatic strategy originally observed in studies of conversations among older women in Japan (Matsumoto 2011). In the observed conversations, when recounting a painful event such as the death of a husband, the narrator included trivial details from the perspective of ordinary life, thereby reframing the extraordinary event into the “quotidian” with the apparent effect of lightening the atmosphere and regaining a normal life.

In the current paper, we investigate to what extent this strategy is acceptable also in other languages and in situations with other participants, and we aim to gather empirical evidence on the functions of this strategy. The languages investigated are Japanese, English, Danish and German.

Our procedure was to first identify two representative examples from the original data set and to condense the original story told in conversational interaction into more coherent stories that can be told in one multi-turn unit. Then, we had native speakers of the respective target languages perform the narrations, using a technique that has been shown to produce prosodic realizations with very similar characteristics as authentic conversational speech. The way in which these performances are elicited are a) to have a real partner to whom the utterances are presented; b) to allow the speakers to rehearse the speech; c) to allow the speakers to change the one or other word in order to feel comfortable with the utterance (Niebuhr & Michaud 2015). The thus elicited audio files were used to manipulate the synthesized speech files using the speech manipulation software Praat (Boersma 2001) to represent conversational speech melody better. The audio files thus created were then combined with videos of a small, humanoid robot speaking to a female listener, who was portrayed from the back. We chose a female listener since in Japanese, reference to the addressee in terms of gender and status is encoded in the grammatical structure of an utterance.

Next, for each language under consideration, two different videos were created: On the one hand, the video was paired with each audio file comprising the whole story told, including the quotidian framing, on the other, the same video was paired with audio files from which the quotidian framing had been removed. The two conditions are thus identical, except for the presence of the quotidian framing.

To identify the functions of the quotidian framing in the story told, a questionnaire was created, in which participants were first asked demographic information and questions about their attitudes towards robots and about their attitudes towards talking about death, because strong opinions in these two areas may influence participants' ratings of the robot in the videos presented. After having viewed the video, participants were asked questions about the robot. These questions were designed to tease out the suspected functions of the quotidian framing and to elicit culturally relevant distinctions.

The questionnaires were sent to the crowdsourcing platform Prolific, where we aim for 60 responses per language, 30 per condition. Results will be presented at the conference.

# An experimental investigation of perceived disagreement in straw man fallacies

Panel contribution

***Ms. Jennifer Schumann<sup>1</sup>, Prof. Sandrine Zufferey<sup>1</sup>, Dr. Steve Oswald<sup>2</sup>***

***1. University of Bern, 2. University of Fribourg***

In this paper, we investigate whether participants perceive the disagreement between interlocutors when one of them performs a straw man fallacy on the other. In the literature (see e.g. Aikin & Casey, 2016; de Saussure, 2018; Oswald & Lewiński, 2014), the straw man is generally defined based on two core characteristics: the form (i.e. its misrepresenting nature) and the function (i.e. its refutational aim). In previous experiments (Schumann, Zufferey & Oswald, 2019, 2020) we focused on the misrepresentational aspect of the straw man fallacy, demonstrating that its acceptability can vary depending on the linguistic elements that are used to formulate it. The effects we found already contribute to a more fine-grained picture of the fallacy but one question was only partially answered: do participants perceive that the person uttering a straw man attack disagrees with the victim of the fallacy?

To answer this question, we used the same experimental design but this time with measures specifically targeting the refutational aspect of the straw man. We tested 75 people separated in two groups: one group evaluated the perceived agreement between the speakers, the other group evaluated their perceived disagreement. The participants read 40 dialogues on various topics. For each dialogue, the participants had to evaluate Alexander's response to Barbara by answering one question targeting Alexander's agreement/disagreement with Barbara's standpoint and another question targeting Alexander's agreement/disagreement with Barbara's argument. Our results indicate that statements with a straw man fallacy systematically yielded lower acceptability rates, showing that participants intuitively perceive the disagreement between the interlocutors. Furthermore, our results show that participants discriminate between agreements/disagreements with standpoints and arguments. The results also confirm that the formulation of the question (agreement vs. disagreement) makes a difference. Overall our experiments demonstrate that participants are not only sensitive to manipulations that target the form of the fallacy, but also to the factors that target the function of the fallacy.

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# An exploratory analysis of discourse relations in TED talks in English and translations into Lithuanian, Portuguese and Turkish: Results from the analysis of an annotated multilingual corpus

Panel contribution

**Prof. Deniz Zeyrek<sup>1</sup>, Dr. Amália Mendes<sup>2</sup>, Dr. Giedrė Valūnaitė Oleškevičienė<sup>3</sup>, Ms. Sibel Özer<sup>4</sup>**

**1.** Middle East Technical University, **2.** University of Lisbon, **3.** Mykolas Romeris University, **4.** Middle East Technical University, Department of Cognitive Science

Discourse relations (DRs) denote the semantic and pragmatic relatedness of discourse units and are crucial for understanding discourse structure. DRs may be explicitly signaled through discourse connectives/DCs ('because, however'), alternate connectors ('that's because') or realized implicitly via adjacency. Corpus-based studies show that the implicit-explicit encoding of DRs varies systematically, affected by factors like relation semantics (Das & Taboada 2018), genre (Hofmockel et al. 2017), or continuity (Asr & Demberg 2012). The investigation of how DRs are encoded in translation also contributes to this line of research (e.g. see Zufferey 2016).

With an empirical goal, we propose to analyze the realization of DRs in English and translations into three less-studied languages (Lithuanian/Portuguese/Turkish) using a state-of-the-art method that exploits information available from a manually annotated multilingual corpus. We seek answers to the following questions to understand whether the implicit/explicit encoding of DRs differs systematically in the data:

- are DRs more frequently explicit or implicit?
- which senses tend to be expressed explicitly?
- how frequent are implicitations (omission of a DC present in English)?

The data ( $n \sim 2500$  DRs) comes from the English/Lithuanian/Portuguese/Turkish parts of TED-Multilingual Discourse Bank reliably annotated for DRs and their constitutive discourse units in six TED talks in seven languages within the Textlink project (<http://textlink.ii.metu.edu.tr/>) following the Penn Discourse Treebank principles (Zeyrek et al. 2019). We use descriptive statistics, and the chi-squared test to analyze the data.

Results from 484 parallel DRs indicate certain trends across languages (e.g. DRs are overall more frequently explicit than implicit), and reveal some patterns where languages differ from English or each other (e.g. causal relations are more frequently explicit than implicit in English, a pattern followed by Turkish but not Portuguese and Lithuanian). We will assess whether our first findings extend to the whole corpus and discuss the results in comparison to the findings in the literature.

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# An Impersonal Axis of Combination: Poetic Function and Life Trajectories in Iran

Panel contribution

***Prof. Setrag Manoukian<sup>1</sup>***

**1.** McGill University

Drawing on ethnographic research in contemporary Iran, this paper examines how, by constituting an impersonal plane of existence, poetry provides an alternative to life's challenges and a respite from medicalized relationships to oneself and the world. Though in Iran, as Behroozan (2016) argued, biomedicine might nowadays have replaced poetry as a means to address psychic instability, the Persian poetic tradition remains relevant to think or cope with affective states. However, rather than probing the therapeutic value of poetry, not unlike Bateson studying schizophrenia to reflect on the "pattern that connects," this paper reflects on the power of poetry to destitute biography. Developing the existential potential of Jakobson's idea of poetic function, I describe how the projection of the axis of selection onto the axis of combination enables an affective modality with alternative connective patterns to one's existence. In 2015, an elderly shopkeeper famous for his quatrains sat in a courtyard in Shiraz, reciting his verses to an ethnographer. Sudden shifts in voice and body jolts accompanied fragments of life stories, national events and psychiatric treatments, interspersed with verses channeling the poems of the fourteenth century poet Hafez. These shifts signalled movements between times and places but also passages between different relational modalities to oneself and the world. The shopkeeper's verses sharply diverged from the account of his life. In contrast to his descriptions of political disruptions and mental suffering, his verses performed a mystical quest in ordered and conventional meter, rhymes and metaphors. The poet's gestures and commentary framed the verses as coming to him from a separate domain of experience: the semiotic and semantic dimensions of the poem appeared tautologically focused on the message itself. If, with Jakobson, poetic experience rests on the play between warranted and frustrated expectations, the shopkeeper's verses engaged in such play by expressing an impersonal territory that transcended his own biography – a plane of sensations alternative to his schizophrenic associative chains, which, the poet explained, collapsed reality and imagination into one. The poetic function operates as an axis of combination that in structuring one's selection processes within the conventions of genre makes possible the experience of what would otherwise be inaccessible. The exclusion of the poet's affective states and their political entailments warranted poetic experience. In a critical dialogue with Jakobson's essay on Hölderlin, I argue that, in the Shiraz courtyard, poetry made sense of life by displacing it. Unlike Paul Celan or Ann Sexton's verses that capture something of their affective states, and complementary to studies of the association between poetic discourse, mental disorder and personality (for example Biehl 2013), this case illuminates how poetic ordering reconfigures a life by producing an impersonal axis of experience. The social meaning of the poetic function lies in its potential to reconfigure one's psychic and social destiny, destituting one's biography by reframing it in the apparently self-contained, but in reality existentially unfolding process of poetic diction.

# An “attractive alternative way of wielding power”? Hidden ideologies of gender in the portrayal of women heads of state during the Covid-19 pandemic

Panel contribution

**Dr. Stephanie Schnurr<sup>1</sup>, Dr. Sophie Reissner-Roubicek<sup>1</sup>, Dr. Carolin Debray<sup>2</sup>, Ms. Joelle Loew<sup>3</sup>**

***1. University of Warwick, 2. Universität Hildesheim, 3. University of Basel***

In line with the panel’s focus on gender, power and ideology in political discourse during the Covid-19 pandemic, this paper explores the gendered discourses of the – seemingly favourable – media coverage women heads of state worldwide are receiving for their handling of this crisis.

Looking at opinion pieces published in different media outlets and using Critical Discourse Analysis, we identify and describe some of the discursive and pragmatic strategies through which female leaders around the world are constructed as doing better in handling the Covid-19 pandemic than their male counterparts. While these texts on the surface appear to challenge hegemonic – and largely masculine – discourses of leadership, we argue that these pieces in fact reinforce these discourses of leadership and their underlying discriminatory gender ideologies (for a similar argument see Cameron, 2020). We discuss how this is discursively achieved in the opinion pieces and show how complimenting women leaders on their performance continues to compare them against the masculine norm of what Grint (2010, p. 69) calls the “tall, handsome, white alpha males (of) privilege” in constructing their leadership as “alternative” and exceptional.

This gendered portrayal of political leadership in times of crisis thus illustrates how the discursive construction of identities, responsibilities and relationships during Covid-19 is largely hinging on power relations and political ideologies that systematically disadvantage and undermine women. The purportedly positive form in which this occurs makes it particularly difficult to challenge and subvert these discourses of leadership and their underlying gendered ideologies.

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# Analysing Cross-Cultural Socio-Pragmatic Failure (CCSPF) in the classroom

Panel contribution

***Mr. Johannes Schulz***<sup>1</sup>

**1.** Postgraduate Student Oxford University Applied Linguistics

In order to communicate successfully, pragmatic competence in L2 education is at least as important as achieving sound grammatical competence. In fact, research on *Cross-Cultural Socio-Pragmatic Failure* (CCSPF) has shown that pragmatic failure becomes even more severe with increasing grammatical competence of a non-native speaker: in such cross-cultural settings, “pragmatic failure reflects badly on [the speaker] as a *person*” (Thomas 1983: 96f) and reinforces negative stereotypes such as “‘the abrasive Russian/German’ [...], ‘the stand-offish Briton’” (Thomas 1983:97).

A frequent source for CCSPF is the identification and comprehension of implicatures. In my talk I will present a linguistic tool I have designed that aims at identifying such implicatures induced by underlying culturally informed perspectives – the *Unintended Implicature Deduction Process* (UIDP). The model is predicated on a Gricean Implicature analysis expanded by a fifth maxim of politeness (cf. Kallia 2007) and on a system of communicative value dimensions (i.a. (in)directness; cf. House 2006). The deduction process involves the six steps shown in (1):

(1)

[X is a research-data-based system of communicative value dimensions, e.g. House (2006)]

1. *S (speaker) utters A and intentionally implicates B according to his/her habitus. B can also be a standard conversational implicature.*
2. *S is aware that H (hearer) is located elsewhere in X than S him/herself.*
3. *Filter: Depending on the classification of H in X, S estimates the importance and communicative-value-dependent interpretation that H is likely to ascribe to the five maxims during the deduction process of A.*
4. *S, now being aware of these ascriptions, reassesses his/her own utterance, re-operates the deduction process that H is most likely to apply and arrives at C, the cross-cultural, unintended implicature that H is most likely to arrive at from A.*
5. *S, being aware of B and C, can now adapt his/her attitude towards H's potentially inadequate/impolite reaction in order to avoid misunderstandings or the reinforcement of stereotypes.*
6. *The same applies for H the other way around.*

In my presentation, I will apply the UIDP to authentic data of politeness-misunderstanding in a German-English setting (medical staff). The application will show how the UIDP makes indiscernible cross-culturally informed implicatures visible, tangible and also comprehensible to learners.

As it is impossible to fully predict human communication, rather than being a purely theoretical linguistic tool, the UIDP is meant to be a technique of didactical reduction, that can be applied in classroom settings and, thus, adjust L2 learning strategies to improve the outcomes of pragmatic competence. Students themselves might have come across situations of CCSPF before – without understanding the background settings. With little to no linguistic knowledge required on the students' part, the UIDP allows educators in the classroom to explain and make comprehensible the difficult linguistic mechanisms that underly CCSPF.

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# Anger: A Contrastive Pragmatic Analysis

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Panel contribution

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**Prof. Daniel Kadar**<sup>1</sup>, **Prof. Juliane House**<sup>2</sup>

1. Dalian University of Foreign Languages, 2. University of Hamburg

In this talk, we contrastively examine Chinese, German and British English expressions of anger in the realisation of various speech acts, including Complaint, Request, Congratulate, Excuse/Justify and Thanks. We will argue that manifestations of anger can be captured in an empirical corpus-based way if we focus on breaches of the conventionalised ritual frame holding for these speech acts. This theory is based on our previous work (see Kadar and House, 2020; House and Kadar, 2021), in which we provided a model systematically interconnecting pragmatically important expressions, speech acts and discourse. However, in this framework we have not discussed emotions, although emotions seem to us a very important aspect to contrastively examine language use. In the research presented in this talk, we extend our model to capture emotional facets of the various discursively embedded speech act categories under investigation.

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# Antiracism, liquid racism, or internalized racism? Scrutinizing a newspaper article written by a young migrant in Greece

Panel contribution

***Prof. Argiris Archakis<sup>1</sup>, Dr. Villy Tsakona<sup>2</sup>***

***1. University of Patras, 2. National and Kapodistrian University of Athens***

One of the main concerns of Applied Linguistics during the last thirty years in Greece has been to examine how migrant students who crossed the geographical borders and entered Greece will also cross the Greek symbolic borders. That is to say, how they will learn the Greek language and adopt the dominant Greek cultural characteristics in order to become accepted by the majority (cf. May 2017: 149, Bennett 2018: 1). In this paper, we rely on the premise that Greek national discourse promotes linguocultural homogenization within the Greek borders often through racism against migrants. Racist homogenizing practices are not always explicit, but are quite often *liquid*, namely covert, indirect, and hard to trace (Weaver 2016). The effective promotion of national homogenization not only naturalizes linguocultural assimilation, but may also infiltrate antiracist discourse, and eventually lead to migrants' internalization of racism (Pyke 2010).

Within the framework of Critical Discourse Analysis, we analyze an article written by a young migrant in Greece and published in a newspaper of leftwing and antiracist orientation, investigating whether and how the migrant's text aligns with the Greek national discourse promoting migrants' assimilation. The article proposes that the communication problems migrants face in host countries such as Greece can be overcome 'only' through learning the host language and culture, in the present case, Greek.

Our analysis relies on the interaction between national discourse (at the macro-level) and the migrant author's discoursal choices and their implications for the Greek readership (at the micro-level). Exploiting Hoey's (1983) *Problem-Solution pattern* and the concept of *face* (Brown & Levinson 1987), we argue that the structural and interactional choices made by the migrant author (at the micro-level) comply with the homogenizing impositions and goals of the national discourse (at the macro-level), especially as far as linguistic assimilation is concerned. More specifically, the analysis in terms of the *Problem-Solution pattern* demonstrates that the author perceives learning Greek as the main and most effective solution to the communication problems migrants face in their encounters with Greek majority members. As a result, the migrant author's proposal for assimilating to the language of the Greek majority enhances the collective positive face of her Greek majority readers (cf. Brown & Levinson 1987, Sifianou & Bayraktaroğlu 2012), while she simultaneously represents Greek speaking migrants as "suitable others" (Barsky 1994: 5, 164), namely as willing and ready to comply with majority norms and expectations. Concurrently, racism emerges as liquid (see above), since the text expressing the author's internalized racism is published in an antiracist newspaper. The article reproduces racist standpoints typical of the dominant national discourse in a way (and in a context) that disguises such standpoints and deflects any antiracist criticism potentially raised against them. Thus, the hegemony of Greek national discourse is further reinforced.

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# Apologies and facework in the history of Italian: from negative to positive politeness

Panel contribution

**Ms. Tanja Trebuichi<sup>1</sup>, Ms. Chiara Fedriani<sup>2</sup>, Dr. Chiara Ghezzi<sup>3</sup>**

**1. University of Bergamo, 2. University of Genoa, 3. Università di Bergamo**

Cooperation in conversation is often motivated by the need to maintain face, which is mutually vulnerable because it has emotional imports, and a vast number of speech acts have the potential to threaten it. The behaviour motivated by these concerns for face is ‘politeness’.

Apologies represent prototypical face-threats to the positive face of the speaker, as they are acknowledgements that the speaker has done something that might demean his/her standing in the eyes of the addressee. Therefore, apologies can be considered positive politeness strategies which protect the speaker’s face and minimize potential conflicts (Held 2005, Leech 2014: 121). These acts contribute to modulating interpersonal relations and are highly ritualized as linguistic indicators of ‘politic’ and socially institutionalized behavior (Jucker/Taavitsainen 2010: 160).

Recent studies on Italian apologies underlined how many polite functions of these speech acts are recent developments that do not characterize previous stages of Italian (Ghezzi/Molinelli 2019). Over the centuries not only Italian speakers tend to apologize more frequently, but they also overextend the use of the apology marker *par excellence*, *scusa* ‘excuse me’, to other polite functions in addition to repair work, e.g. addressing someone by cueing a request or calling for attention.

Moving from these findings, this paper analyses the empirical realization of face and facework from the perspective of historical pragmatics. Our study is philological in essence, as it is based on a selected corpus of plays throughout the history of Italian, and aims at deepening the diachronic development of apologetic acts in relation to different ways of perceiving and enacting face.

Our data show a change with time in the use of apologetic acts which are more oriented to negative face in earlier centuries and to positive face in later ones. Until the 18th century most apologies were truly apologetic acts, expressing social indexing and aiming at preserving the established etiquette, with a clear orientation toward negative politeness concerns. From the 20th century onward, apologies are more routinized and used mostly in mixed messages connected to potentially FTA – thus being more involved in socio-pragmatic contexts implying facework and positive politeness practices. This corresponds to a greater use of the apology marker *scusa* and to a higher degree of its intersubjectivity and polyfunctionality.

In this diachronic analysis, we take into consideration the comparison of polite behaviour in different social groups at different times and different social contexts, its relationship with the notion of face, and their developments through time – this ultimately shedding light on the diachronic instability of the notion of face itself and on its dynamic relation with politeness.

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# Apology as hypocrisy: Examples from Bill Clinton and Donald Trump

Panel contribution

***Prof. Helena Halmari***<sup>1</sup>

**1.** Sam Houston State University

In this presentation, I approach the pragma-linguistic aspects of hypocrisy by focusing on one kind of speech event: apologies. Intuitively, apologies fall into sincere and insincere ones. The latter are typically also considered as hypocritical. Yet, to study the linguistic manifestations of hypocrisy, one must go beyond the average language user's intuitions in order to unveil how hypocritical apologies differ from sincere ones.

I analyze two notorious apologies—Bill Clinton's 1998 apology about the Monica Lewinsky affair and for his previous lie about it under oath, and Donald Trump's 2016 apology after a recording of his vulgar comments about women surfaced during the final weeks of the presidential campaign. I address the following questions: What is the connection between the speech event of apology and verbal hypocrisy? What components and what changes in felicity conditions define an apology as, distinctively, a hypocritical one? My starting point is earlier research on components of apologies (Blum-Kulka et al. 1989) and their felicity conditions (Searle 1969; Leech 2014).

I argue that hypocritical apologies can be separated from sincere ones via a detailed analysis of move structures and felicity conditions. *Oxford English Dictionary* defines *hypocrisy* as “assuming of a false appearance of virtue or goodness, with dissimulation of real character or inclinations [...]”; hence in general sense, dissimulation, pretense, sham.” For *apology*, *OED* gives three meanings, of which two reflect the classical definition of *apologia*, a statement in defense of one's previous actions. Only the third *OED* definition reflects today's popular understanding of an apology as involving a Hearer who has been wronged and a Speaker's expression of contrition.

Clearly, the felicity conditions for hypocritical and non-hypocritical apologies are different, and public apologies must be studied as realizations of the classical definition: justifications, explanations, and defenses for one's wrongdoings. This, *per se*, does not make these apologies hypocritical. It is the added moves toward the end of the apologies (absent from “genuine” apologies) that make my examples hypocritical. Clinton shifts the topic to remind his audience that it is time to move on; Trump points out that his vulgarities are merely language, and, by contrast, the Clintons have committed worse crimes than he. Both mention that what necessitated their apologies was a politically motivated attack (i.e., they are “victims”). These apologies are not hypocritical because of the potential mismatch between speakers' words and intentions; it is the motivation that makes them hypocritical. Both men hoped to continue their political careers: Clinton did not resign, and Trump did not abandon the presidential race. By contrast, a non-hypocritical apology does not attempt to justify one's transgressions by reducing their consequences to a distraction or by pointing at others' wrongdoings. These contextual factors must be built into the definitions of the hypocritical apology.

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# Apparently in an English-Swedish contrastive perspective

Panel contribution

***Prof. Karin Aijmer<sup>1</sup>***

**1.** University of Gothenburg

## *Apparently* in an English-Swedish contrastive perspective

Recent years have witnessed a growing interest in evidentiality also in languages where epistemic modality is most prominent such as English. Evidentiality in narrow sense refers to the information on the basis of which a statement is made and can be encoded grammatically or lexically in language. A question frequently debated in research on evidentiality concerns the relationship between evidentiality and epistemic modality (see Squartini 2016 and the references there). Evidentiality has here been regarded as a mixed category where evidential and epistemic adverbs are intertwined (Dendale and Tasmowski 2001). The epistemic meaning is not explicit but the speaker indicates the degree of reliability of the information by referring to the source of evidence. Evidential adverbs have mostly been discussed when they imply certainty (*clearly, obviously*). On the other hand, *apparently* conveys that the speaker is uncertain that a state of affairs will take place (has taken place). The aim of this paper is to disentangle the modal and evidential meanings that *apparently* can have on the basis of its cross-linguistic correspondences. This also involves investigating the types of evidence associated with *apparently* (perceptual, inferential, reportative) and their association with modal meanings.

Methodologically the study is based on parallel corpora. The hypothesis is that *apparently* is multifunctional and that its meanings can be specified in the translations to another language. The occurrences of *apparently* have been retrieved from the fiction part of the English-Swedish Parallel Corpus (ESPC) (about 1.5 million words) (<https://spraakbanken.gu.se/en/resources/espc>). The corpus is used to search for examples of *apparently* and their correspondences in Swedish both in translations (English originals->Swedish translations) and in Swedish sources (English translations ->Swedish sources). The translation paradigms show what the Swedish equivalents are and their frequencies. Confirming evidence for the different meanings of *apparently* will be provided by its correspondences in French and in German.

The preliminary results indicate that several linguistic factors are relevant for how *apparently* is translated, for example whether the evidence is unspecified (Swe *tydlig* ‘obviously’) or whether it refers specifically to perception (Swe *till synes* ‘as can be seen’). The translations distinguish between the inferential meaning of *apparently* which is evidence-based (‘it is apparent that’) and implies probability and meanings based on the speaker’s perception of reality or unreality (‘seems as if’). When *apparently* is pragmatically ambiguous between the two meanings one of the meanings may be foregrounded by the translator. The cross-linguistic correspondences show that *apparently* has also developed the function of hearsay from the inferential meaning.

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# Are “we” European? Self- and other-reference in British national newspapers in 1975-2015

Panel contribution

***Ms. Jenni Räikkönen<sup>1</sup>***

**1.** Tampere University

Before Brexit, the first-person plural pronouns increasingly referred to the UK alone and less to the whole European Union in British parliamentary debates related to the EU (Räikkönen 2019), emphasizing the national point of view to EU-related issues instead of the European point of view. In this study, I diachronically examine the use of the pronouns *we*, *us*, *they* and *them* in British newspaper articles about the EU to see whether the trend observed in the parliament can also be found in newspapers. Has the main point of view in the articles been national, European, or something else? Also, who are “they” in newspaper articles about the EU? I compiled a corpus for this study, consisting of 940 full newspaper articles about Europe and the EU from four British national newspapers – two broadsheets (*The Daily Telegraph* and *the Guardian*) and two tabloids (*Daily Mirror* and *Daily Mail*) – from the years 1975, 1985, 1995, 2005 and 2015. The size of the corpus is approximately 475,000 words. Using methods of corpus-assisted discourse studies (CADS) (Baker 2006; Partington et al. 2013), I analysed the referents of all instances of the first- and third-person plural pronouns *we*, *us*, *they* and *them* in the articles. Which entities do these pronouns refer to in the newspapers? Do *we* and *us* refer to the UK itself, to Europe/the EU or something else? I also investigated the ways in which the newspapers differ from one another in this regard.

The results suggest that, of the volumes studied, the 1985 and 2005 volumes were the most European-centred, i.e., the first-person plural pronouns referred more to the EU than in the other volumes, while the volumes of 1975 and 2015 – the years when there were national referenda on EU membership – were the most UK-centred. In the right-affiliated papers (*The Daily Telegraph* and *Daily Mail*) *we* and *us* referred more to the UK and less to the EU than in the left-affiliated papers (*The Guardian* and *Daily Mirror*), and on average, *Daily Mail* was the most UK-centred of the titles studied. In EU-related articles, “they” have often been national politicians, EU’s leading politicians or “the core” of the EU, i.e., France and Germany.

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# Ascribing and demonstrating ‘knowing how’ to a co-expert – neurological examinations in triadic telemedical stroke consultations

Panel contribution

***Prof. Karin Birkner<sup>1</sup>, Dr. Alexandra Groß<sup>1</sup>***

***1. University of Bayreuth***

Telemedicine has increased considerably in patient care, especially in the case of acute conditions. In our paper we investigate telemedical consultations in a triadic setting between patients with suspicion of a stroke and an attendant physician (face-to-face), consulting with a neurological telemedic in a remote clinic (face-to-screen). These interactions are focused on the examination which aim at diagnosing what kind of neurological damage has been experienced by the patient. Conducting them in *fractured ecologies* (Luff et al. 2003) requires the inter-professional collaboration of the attendant physician and the remote neurologist. Recruited by the telemedic (Floyd et al. 2020), the attendant physician assists (Zinken & Rossi 2016, see also Kendrick & Drew 2016) the telemedic as an “extended arm” in different neurological tests. This has to be achieved in such a way that the telemedic can make a diagnosis by observing the bodily reactions of the patient (e.g. assessing the reaction of the pupils to light, following movements of a finger, etc.).

Using the methods of multimodal conversation analysis for examining the interplay of talking, examining and perceiving professionally, this paper focuses on the multimodal and multimedia practices of instructing (e. g. Stukenbrock 2014) in order to accomplish neurological testing (Birkner & Groß in print). We will show that the orientations to co-expertise and possible lack of declarative or procedural knowledge is evident in the recipient design of the requests for action. Our findings show that the telemedics initially tend to ascribe K+ knowledge (Heritage 2012) to the attendant physicians, before they proceed to perform the tests (*knowing how* as professional procedural knowledge). The attendant physician has to anticipate and secure visibility for the remote neurologist (*knowing how* as ad hoc adjustment to the mediatisation and the fractured referential dimensions). Further, by instructing the patient on how to collaboratively execute the tests appropriately, the attendant physicians demonstrate professional ‘*knowing how*’ both verbally and in an embodied way (see Sacks 1992 on *demonstrating vs. claiming knowledge*). Failed test performances and repair disclose that ascribing knowledge about professional procedures makes primary use of medical terminology, while transferring ‘*knowing how*’ tends to make use of embodied demonstrations.

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# Asking the obvious: Other-repeats as requests for (re)confirmation

Panel contribution

***Mrs. Marit Aldrup<sup>1</sup>***

1. University of Potsdam

Other-repeats – that is, full or partial reproductions of a co-participant's prior turn – are a popular object of conversation-analytic and interactional-linguistic research. Depending on their sequential environment, position, and prosodic design, they may be used for various interactional ends (see Betz et al. 2013: 135-136 for an overview). On a basic level, we can distinguish between repeats which initiate (retro-)sequences, responsive repeats in second position, and repeats which serve as sequence-closing response receipts in third position (Schegloff 1996: 177-178; 2007). While repeats in second and third position need not be taken up by the co-participants, second sayings in sequence-initial position typically entail a response in that they reissue (part of) a prior speaker's turn for reconfirmation.

The present study focuses on such sequence-initiating other-repeats, which have variably been treated as repair initiations (e.g. Benjamin & Walker 2013; Dingemanse, Blythe & Dirksmeyer 2014; Robinson 2012; Selting 1996) and newsmarks (e.g. Heritage 1984; Jefferson 1981; Schegloff 2007: 155; Wilkinson & Kitzinger 2006) in previous research. Drawing on video recordings of informal German and English face-to-face conversations as data, it investigates the interactional deployment and multimodal design of these other-repeats from an interactional-linguistic perspective (Couper-Kuhlen & Selting 2018). The aim is to tease apart repair-implicated and news-marking uses more clearly and to locate requests for reconfirmation (like other-repeats) in relation to other types of confirmable turns-at-talk (like 'simple' requests for confirmation and candidate understandings).

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## Asking where someone is: An in-passing corridor activity

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Panel contribution

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***Prof. Esther González Martínez<sup>1</sup>***

*1. University of Fribourg*

We are conducting a research project that deploys multimodal conversation analysis (Stivers, Sidnell, 2005) to study unscheduled on-the-move interactions among hospital personnel. These interactions are prevalent at the hospital, and accomplish relevant organizational work there (Burm et al., 2018; Crawford, Brown, 2010), but detailed analysis of them is nevertheless still rare (González-Martínez et al. 2016, 2017a, b). The project is based on a corpus of video recordings captured in the corridors of an outpatient clinic at a hospital in the French-speaking part of Switzerland. The clinic's staff included several physicians, nurses, nurses' aides, nursing assistants and students as well as the clinic secretary. The recordings document staff activities taking place in the clinic's corridors and adjacent liminal spaces such as the entrance areas of treatment rooms.

The paper focuses on a specific in-passing interactional activity. Staff member A asks colleague B where colleague X is and B responds. The question is conveyed by an interrogative like: "Is X there?", "Is X in the (name of the room)?" or "Have you seen X?". Recurrent responses are "Yes", "No" and epistemic disclaimers like "I don't know", sometimes followed by informings on X's whereabouts. In some cases, the talk ends there. In other excerpts, the talk continues with A acknowledging the response, accounting for his or her search for X and other activity-related actions. These interactions do not have formal opening and closing sequences. They are monofocal talk events concentrated on one unique main activity. In terms of bodily conduct, the examined excerpts have several common features. One or both staff members are on the move as they talk. They come close to each other and then shift away without stopping their walking. The specific spatial configuration varies: participants may engage in talk as they pass by each other following parallel trajectories in opposite directions, while crossing past each other, or when converging in a transient common spot. Sustained close face-to-face interaction is not required to produce the studied activity.

The paper examines how talk and bodily conduct are articulated to produce conformations recognizable as instances of a particular action (Schegloff, 2007, p. xiv). We show that talk is carefully organized to be recognizable as accomplishing an action projecting and requiring only a minimal response. Participants shape and deal with the "Is X there?" type question as just a brief inquiry, versus for instance a request for help requiring a more elaborate response. Our analysis thus provides insight into the specificities of contingent, mobile interactional work practices that incorporate strong time constraints and calls for efficiency. The paper contributes to the panel by examining an ordinary workplace activity that exhibits and constructs participants' belonging to a team that conducts interrelated activities and whose members' whereabouts are accountable and accounted for each other.

# Assessing pragmatic competences of children with autism spectrum disorder

Panel contribution

***Ms. Lisa Vössing<sup>1</sup>, Prof. Friederike Kern<sup>1</sup>***

***1. Bielefeld University***

As the term autism spectrum disorder (ASD) suggests, autistic children show heterogeneous language competences. The communicative skills range from autistic children without functional speech to those with predominantly pragmatic impairment (Eberhardt & Snippe, 2016; Wilkinson, 2019). The latter are often said to experience problems in conversation and social interaction because of perceived difficulties in e.g. maintaining conversation, sharing topics or considering the interlocutor's perspective and needs (Paul, Landa & Simmons, 2014).

There are a variety of methodical approaches to assess those pragmatic characteristics. On the one hand, clinical language pragmatics assessments (partly validated) e.g. standardized tests, checklists and profiles are used, while on the other hand, qualitative approaches, e.g. ethnomethodological conversation analysis, are also employed, the latter focusing on interaction between all participants, not only on the child's performance, to describe communicative patterns (Adams, 2002; Fasulo & Fiore, 2007). Test settings have been criticized to insufficiently capture autistic children's interactive competences, as clinicians are constrained by the standardized interaction protocols of diagnostic instruments, thereby contributing to the reduced competences measured according to the diagnostic test procedures (Maynard & Turowetz, 2017).

In our paper, we will compare the notion of pragmatic competence as operationalized in clinical assessments with autistic children's interactive competences shown in authentic conversational interaction at home, thereby aiming to get a better understanding of the role of participants and contexts for autistic children's competence displays. The matter of interest is whether the pragmatic items from checklists employed in clinical assessment (e.g. little reciprocal exchange, irrelevant/ inappropriate detail) match the pragmatic competences revealed in authentic interactions (e.g. management of turn-taking-system, recipient design of turns). The comparison should shed light on the appropriateness of clinical assessments procedures for detecting pragmatic competence. The paper will discuss the limits and potentials of an empirically based evaluation procedure for autistic children's pragmatic competences by taking empirically based, CA-informed studies into account.

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# Athlete, Vienna, 14teen: #EinTagohneFußballisteinverlorenerTag – Identity Construction and Impression Management of Young Female Footballers on Instagram

Panel contribution

**Ms. Melanie Fleischhacker<sup>1</sup>, Prof. Eva-Maria Graf<sup>1</sup>**

***1. University of Klagenfurt***

Social networking sites such as Instagram play an increasingly important role in the construction and negotiation of people's personal, professional and social identities online (Benwell and Stokoe 2006; Page 2012; Georgalou 2018). Especially for athletes, social media in general and Instagram in particular, thereby provide unique technological and semiotic opportunities for identity crafting, strategic self-presentation and impression management (Thurlow and Mrocze 2011; Herring, Stein and Virtanen 2013; Reichart Smith and Sanderson 2015; Sheffer and Schultz 2015). This includes a careful selection of identity facets or position features to be displayed with the help of various modes and practices; as such, online self-presentation entails acts of foregrounding and/or backgrounding certain identities (File 2015; Tagg 2015; Baker and Walsh 2018).

This is of particular relevance for professional female athletes such as footballers, whose athletic identity still seems to go against the grain of "ideal" femininity (Scranton et al. 1999; Cox and Thompson 2000; Harris 2007; Jeanes and Kay 2007; Jeanes 2011). In response to hegemonic discourses, female footballers often foreground feminine identity traits such as physical attractiveness (e.g. long hair and nails, make-up, sexy dresses) and heterosexuality (e.g. topicalizing male partners).

Against the backdrop of these tensions, this contribution more generally examines multimodal identity construction and impression management in the posts of young female footballers on Instagram: 1) What identities (e.g. athletic, gender, adolescent, cultural etc.) are foregrounded or backgrounded across all posts? 2) Looking into the posts of individual footballers, what kinds of identities do these players foreground? How do they strategically enact e.g. an athletic identity and thereby practice impression management?

The data comprises all Instagram posts and stories posted by 11 young female footballers aged 14 to 16 from Austria in June 2018. We will focus on both image and text and, in particular, on how images, captions, hashtags and emojis are (strategically) used to construct and foreground various identities on Instagram; special attention will be paid to the strategic enactment of the players' athletic identity and how this (possibly) bears on their feminine identity construction. The data will be analyzed applying (visual) content / thematic analysis (Braun, Clarke and Weate 2019) to carve out *what* players display as part of their various identities. Moreover, Multimodal Social Semiotics (Kress and van Leeuwen 2001; 2006; van Leeuwen 2008) allows for the analysis of *how*, i.e. via what modes, they engage in virtual identity construction and impression management. Here, both a separate and a comprehensive analysis of the modes players use for such displays will be carried out.

# Attention in Action – The Companions’ Conversational Practices with Intellectually Disabled Stage Artists

Panel contribution

***Dr. Maud Verdier<sup>1</sup>***

*1. Laboratoire Ligérien de Linguistique - UMR 7270*

Recently, there has been a substantial transformation in performing arts due to the professionalization of individuals with intellectual disabilities in the artistic field. This paper examines the nature of the accompaniment implemented by those who care for and support professional actors. In France, public organizations such as the ESAT, play a central role in organizing the professionalization of adults with intellectual disabilities (Couder 2020). The ESAT related to the artistic sector provide a safe and caring environment for the adults with disabilities who find constant support to perform at a professional level. Whereas numerous studies span the link between art and care, very few have examined the nature of the accompaniment needed for professional artists with disabilities (Creux 2014), which is understandable given the poorly organized professional trainings for artists with intellectual disabilities. This paper analyses the nature of the attention companions need to acquire and develop in the specific context of the performing arts.

The paper is based on the ethnographic study of the French theatre company of an artistic ESAT of twelve actors and actresses with a range of intellectual disabilities. It includes the observation and the video recordings of the entire creative process, from the first read-through and the rehearsals, to the public performances. The video data document the complex semiotic and interactional resources that contribute to the creation of a play, including the nature of the support that contributes to the artistic work. They are transcribed and analysed according to Conversation Analysis.

Care and attention in the theatrical context require a complex mode of participation from the individuals who support the actors during the rehearsals. The presentation will focus on times where care workers mediate between the artists with disabilities and the stage directors. These forms of attention and care involve a specific relation to all the participants involved in the creative process. Three dimensions must be considered: (1) *The allocation of responsibility*: When a problem arises, who can act on it and when; who is in charge of what?; (2) *The attention*; (3) *The modes of action and participation*. The creative work being based on the relationship between the director and the actors and the actresses, care and support require a subtle positioning, which is likely to change according to the requirements of the creative process. This paper studies the interactional formats and practices for displaying modes of attention during rehearsals, in relation to the nature of the activity and the participant framework. The demands of the theatrical production explain why the companions are required to leave the mode of echoing the stage director’s requests, and take a more active role in the setting. Addressing the rehearsal sequences will demonstrate the transformation of the stage director’s instructions when they are communicated by the “third party” in the interaction. It emphasizes the specific nature of the “attention in action” deployed by the caretakers as a form of transposition of their attention into activity.

# Authorizing authenticity: The Influencers' lives as formatted small stories

Panel contribution

***Prof. Alexandra Georgakopoulou<sup>1</sup>***

***1. King's College***

Small stories research has been extended in my work as a critical paradigm for interrogating the current 'story-telling boom' on social media, which includes designing stories as specific features (i.e. on Snapchat, Instagram, Facebook, Weibo, LinkedIn). The popularity of stories with influencers, ordinary users & businesses alike is such that sharing through stories has now overtaken sharing through feeds. In other work (Georgakopoulou 2019; Georgakopoulou, Iversen & Stage 2020), through a technographic tracking of such story-facilities & a corpus-assisted discourse analysis of the platforms' own ideologies about stories, I have documented three *directives* (cf. prompts, preferential conditions) to users in the design of stories that result in the recognisability and normativity (cf. formatting, Blommaert et al 2020) of specific modes of storytelling online: i) sharing life-in-the-moment, ii) audience engagement as quantified viewing, and iii) authenticity in tellers' self-presentation. In this presentation, using a corpus of Instagram Stories, I zoom in on the role of (female) Influencers in authorizing (cf. naturalizing, legitimating, Jaffe 2011) the directive of authenticity through stories. I bring to the fore certain linguistic, visual, and plot-based choices that are mobilized for presenting an 'authentic' self and life. In the process, I demonstrate the role of the pragmatics of affect in constructing authenticity in online storytelling.

# Automated assessment of writing and pragmatic competence: a critical review.

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Panel contribution

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*Mr. Curtis Gautschi<sup>1</sup>*

*1. ZHAW*

The automated scoring of essays and other written texts (AES), by means of natural language processing tools, is playing an ever-increasing role in the evaluation of writing ability. While able to provide quick, cost-effective and consistent feedback to learners of foreign languages (Shermis & Burstein, 2013), the use of computers to assess writing skills has been met with considerable scepticism (Condon, 2013). Of particular concern is the issue of construct relevance and representation in the automated assessment of writing (Weigle, 2013), which has relied heavily on a narrow range of linguistic features (e.g., McNamara, Crossley & McCarthy, 2010), cohesion markers or complexity indices (e.g., Coh-index; see Allen, Jacovina, & McNamara, 2016). Thus, while aspects of organizational competence (e.g., grammatical, lexical, syntax and text-level organization) are to some degree measurable, the valid measurement of pragmatic competence remains a challenge for AES (e.g., communicative facets including message conveyance, communicative intent, sensitivity to genre, and the socially constructed transfer of meaning - see, Allen et al., 2016; Bridgeman, Powers, Stone & Mollaun, 2011; Deane, 2013). This has been acknowledged by leaders in the high-stakes AES industry in their efforts to improve the measurement of pragmatic aspects in the communicative paradigm for both automated assessment of writing and speaking (e.g., Chen et al., 2018; Evanini, Hauck & Hakuta, 2017).

This presentation seeks to problematize the issues raised above. First, an AES tool and CEFR-level prediction algorithm created and experimentally implemented at a major University of Applied Sciences in Switzerland as part of an online English placement test for first-year engineering students (Gautschi, 2020) is critically examined with respect to its design, results and coverage of pragmatic competence aspects. Second the AES tool is placed within the context of current AES research and approaches to modelling pragmatic competence, with a view to critically reviewing:

- current scoring model approaches
- claims of communicative and pragmatic competence assessment
- advancements in scoring accuracy through deep learning / neural network techniques
- the reliance on human-machine agreement for validation support.

Finally, it is argued that the value of future AES in testing crucially requires the active involvement of linguists and applied linguists to safeguard construct coverage of pragmatic competence in high-stakes assessment of communicative language ability by means of automated writing assessment.

# Avoiding unwanted inferences

Panel contribution

**Dr. Chi-He Elder<sup>1</sup>, Prof. Michael Haugh<sup>2</sup>**

**1.** University of East Anglia, **2.** University of Queensland

Communication does not solely rest on hearers successfully inferring speakers' intended meanings. Divergences in understandings of utterance meanings between speakers are inevitable, as are negotiations on what has been said or what has been meant. These empirical facts are acknowledged in accounts of meaning in interaction that focus on on-record meanings that are interactionally achieved between participants (e.g. Arundale 1999; Clark 1996; Sanders 1987). Such accounts move away from focussing on meanings as they are derived from speakers' intentions or hearers' recovered inferences, as they instead give co-constructed meanings centre stage in meaning theorisation.

We subscribe to the view that attending to the local processes of interactionally achieving meanings provides important insights into how utterance meanings become understood as public commitments (Elder & Haugh 2018). It also provides insights into how speakers draw on inferable aspects of others' utterances, even when those aspects were not necessarily intended to be communicated, thereby demonstrating how implicatures, despite being implicitly communicated, are no less public in their sequential context than the meanings of explicit markers. But given that interactional achievement accounts also highlight that the meaning that is operationalised between participants isn't always the speaker's main intended meaning, we are reminded that speakers may have alternative meanings in mind that are both left unaccounted for in interaction and are hence left inaccessible to an observer. What is still lacking, then, is an account of how processes of meaning negotiation provide insights into the inner mental states of participants, which in turn can inform meaning theorisation in a way that better reflects cognitive reality.

We propose that one way of addressing this gap is to examine how speakers engage in interactional work to avoid unwanted implications of what they say as evidence for the kinds of alternative meanings that are in their minds. To do this, we present instances of both (explicit) 'repair' (Schegloff, Jefferson & Sacks 1977), as well as instances of 'embedded corrections' (Jefferson 1987), and argue these provide insights into the multiplicity of meanings that speakers are aware of in both clarifying their intended meaning(s), while inviting the hearer to neglect potentially undesirable, unintended meanings. We then present some observations on how those meanings are drawn upon and negotiated by all parties, providing new evidence for the degree of success that explicitly avoiding unwanted interpretations can have on interactional outcomes.

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## Back-channels of First Face-to-face Conversations in Chinese

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Panel contribution

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***Mr. Yusuke Mochizuki<sup>1</sup>***

***1. Nagoya University***

Back-channels in conversations have two functions; one is that it can indicate whether or not the listener is listening to what the speaker says, yet another is that it can further promote the conversation. Since these roles are played in the interaction between the speaker and the listener, back-channels is a function of speech necessary for the smooth development of conversation. In my presentation, which references the Japanese back-channels research of professors such as Mizutani (1983), Maynard (1993), and Horiguchi (1997), I will show the mechanism of back-channels use by native Chinese speakers.

In my presentation, I will use a face-to-face conversation between two subjects whom are meeting for the first time collected by the presenter. Based on this data, I will begin by focusing on back-channels and show the essence of the forms and frequency in back-channels for first timers' face-to-face conversation in Chinese. Next, I will focus on the utterances in which back-channels is struck, and analyze in what situation back-channels is struck from the perspective of a discourse style.

When I analyzed the back-channels that are observed in the first timers' face-to-face conversation in Chinese from the viewpoint of discourse style, there was a difference of the back-channels in the styles such as a narrative style and an interactive style. From this fact, the results found that the environment in which back-channels originated in Chinese is closely related to the style in which the utterances are communicated.

Finally, from the perspective of Emancipatory Pragmatics, I analyze the linguistic behavior of the listener by a native Chinese speaker based on the analysis of Chinese back-channels. The listener considers the interaction of native Chinese speakers, showing how they are following the rules required by the context, rather than blindly slamming.

# Balancing between instruction and problem-solving: The role of demonstrations in the teaching of digital skills for the elderly

Panel contribution

***Dr. Joonas Råman<sup>1</sup>***

*1. University of Oulu*

Found at the intersection of two megatrends, digitalization of goods and services and the ageing population, are elderly users of digital devices, an often overlooked or inherently problematized group. While not necessarily the earliest adopters of novel technologies, the elderly are none the less a growing user group of ICTs. This fact is recognized in Finland, where several state-funded initiatives have been launched with the goal of ensuring that the citizenry has the knowledge and skills required to participate in the discourses of a digitalizing society. This paper examines how such skills are taught and learned in a course organized by an adult education center in Northern Finland, specifically targeted to elderly users of ICTs.

This paper utilizes multimodal conversation analysis (e.g. Mondada 2013) to provide a micro-level examination of the two responsibilities teachers face when a student asks for help with their device (smart phone, tablet or laptop). In this educational setting, the teachers are responsible both for ensuring that the individual student learns how use their devices, and that the class as a whole advances according the curriculum and the course plan. To ensure that these two responsibilities are met, teachers engage in individual instructions to illustrate to the student how their device functions, and in pragmatic problem-solving to ensure that the issue is promptly resolved in a way which allows the teaching to advance. This paper shows how these two actions can both be accomplished within instructional demonstrations (e.g. Råman, 2019). In particular, the focus is on identifying the moments within the demonstration where the problem-solving seems to take precedence over the more in-depth instructions and vice versa. The ways the students can participate in the demonstration are also shown to reflect these two responsibilities, as instructions tend to be more inclusive and collaborative while the pragmatic problem-solving tends to be carried out by the teacher alone.

# Basic principles of interlingual mediation: relevance in ELF contexts

Panel contribution

***Prof. Michaela Albl-Mikasa<sup>1</sup>, Prof. Maureen Ehrensberger-Dow<sup>1</sup>***

***1. ZHAW School of Applied Linguistics***

Interpreters' professional self-image and quality requirements have been summed up as follows: "What our listeners receive through their earphones should produce the same effect on them as the original speech does on the speaker's audience. It should have the same cognitive content and be presented with equal clarity and precision in the same type of language if not better, given that we are professional communicators, while many speakers are not, and sometimes even have to express themselves in languages other than their own." (Déjean Le Feal 1990: 155). The same expectations apply to professional translators. In the traditional sense, this entails constantly navigating between speaker fidelity or source text loyalty and audience design, because a good performance in terms of doing justice to the speaker or author does not necessarily imply rendering a good service to the target audience. In the increasingly common context of English used as a lingua franca (ELF), as touched upon in the above quotation, this task is further complicated by an additional dimension. When interpreters and translators deal with non-standard input from non-native speakers, they also have to balance expectations of speaker/text fidelity with speech/text optimization.

This raises important questions such as the following. How do interpreters or translators do justice to the basic principles of fidelity, accuracy, and complete rendition, when propositional content and illocutionary intent are unclear? What are the implications for notions of quality in translation and interpreting (T&I), including those of faithfulness, loyalty, user expectations, accuracy, errors, and norms? How do the task requirements change when compensation, normalization, and optimization measures would be needed in the target audience's interest (as a type of domestication), compromising the requirements of speaker fidelity or loyalty to the source text producer? What does interlingual mediation mean in this more recent context, and to what extent do intervention and agency become more necessary, acceptable and even desirable?

We will present data collected as part of an on-going mixed-method project on cognitive load (see Albl-Mikasa et al. 2020; Ehrensberger-Dow et al. 2020), in order to shed light on the practices and strategies used by language mediators in dealing with ELF input. Based on this analysis, we will discuss the implications for traditional notions and concepts in T&I as highlighted above.

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# Becoming a Shakaijin: Recent Japanese Graduates Constructing New Professional Identities

Panel contribution

***Prof. Andrew Barke<sup>1</sup>, Prof. Momoyo Shimazu<sup>1</sup>***

***1. Kansai University***

Entering the workforce for the first time after years of study in the education system can be a highly challenging experience in that significant adjustments must be made in the way that one's own and others' social identities are conceptualized and constructed (e.g. Kroger 1996). Assuming a social constructivist approach (e.g. Archakis & Papazachariou 2008) in which identities are seen to be actively performed in social contexts (e.g. Marra & Angouri 2011), the present study considers the processes involved in the formation of new professional identities, including the struggles that new employees in Japanese companies face and the strategies (both linguistic and other) they employ as they attempt to demonstrate legitimacy of membership and thereby attain acceptance in their new workplace Communities of Practice (Wenger 1998).

The analysis draws on recorded interviews with 13 recent graduates (6 males and 7 females) of a private university in the Kansai region of Japan who reflect on their experiences as they make the transition from student to *shakaijin*(full member of society). Qualitative analysis of the interview data reveals participants encountered a wide and complex array of social behavior in their new workplaces that they were expected to internalize and model their own behavior on as they constructed their own professional identities. Participants often reported receiving little direct instruction on what is considered (in)appropriate behavior in their workplace, but learnt over time through observing their *sempai*(more senior colleagues) "doing things as if they were common sense" (*jōshiki mitai ni yatteru*) and through their experiences of being positioned by *sempai*s having the identity of an unknowable new-recruit through such utterances as 'That is obviously such and such' (*sore wa naninani ni kimatteru jan*) or "That is common sense for a full member of society" (*sore ga shakaijin no jōshiki*).

Furthermore, the social behavior observed by participants in their workplaces did not always correspond with their own values and preconceptions of appropriate workplace behavior, prompting some to adopt creative solutions to try to modify or (re-)negotiate self and others' identities through their own attempts at social positioning.

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# Beginning to explain: Nanka-prefaced responsive and initial actions in Japanese conversation

Panel contribution

***Dr. Satomi Kuroshima<sup>1</sup>, Prof. Makoto Hayashi<sup>2</sup>***

**1.** Tamagawa University **2.** Nagoya University

This paper explores a Japanese filler-like object, *nanka* (lit. “something”), serving a particular interactional task in various positions in turns and sequences in conversation. While *nanka* is ubiquitously observed in various positions within a turn in a naturally-occurring conversation in Japanese, the majority of its occurrences are found in turn initial position (Uchida, 2001). The omnirelevance of usability of the token suggests its distinctive and unique character as a filler-like object (Suzuki, 2000), making it difficult for analysts to discern and describe what is achieved by the use of this token in respective positions. In this paper, we will present our analyses on the cases in which *nanka* is used at the beginning of a turn with or without other accompanying tokens such as *iya* (Hayashi & Kushida, 2013) and/or *anoo* (Morita & Takagi, 2020) and aim to elucidate the interactional mechanism of the practices using *nanka* to achieve various social actions.

We have identified the following interactional positionings where speakers utilize *nanka* to inform the recipients of a particular relationship between the currently unfolding turn and what precedes it. These environments include: 1) the first position of a sequence which accounts for the speaker’s own deeds in the preceding talk, 2) the second position of a question and answer sequence, a post expansion as well as a post-first insert sequences (Schegloff, 2007), 3) the third position of an informing sequence. For instance, in the cases of *nanka* used at the beginning of a response to a polar question, respondents usually reformulate the question’s terms and accounts for why their answers do not conform to the presupposition of the question. In this way, they design their response to not disagree or disconfirm the general state of affairs, while displaying their less committed stance towards the proposition of the question; thereby showing their orientation to preference organization (cf. Sacks, 1987).

(1) (English Translation)

15 Masa: Yuri, are you getting used to your new job then?

16 (0.7)

17 Yuri: → *nankait*’s not so busy:::

18 Masa: oh:::[:::]

19 Yuri: → [yeah]=*nankaa* day goes by while not doing

20 [anything. hh .hh

21 Masa: [ah hah hah hah hah

22 Shiho: °oh[:::::::::::::°]

23 Masa: [it’s okay, as such.]

Alternatively, when responding to a Wh-question, respondents adjust the epistemic gradience between the questioner and themselves posited by the question through the demonstration of *unspecifiability* of the matter in question.

In all of the cases with *nanka*-prefaced turns, the speaker’s stance in their response or account as being ‘non-straightforward’ (Schegloff & Lerner, 2009) is conveyed so that the speaker produces a multi-unit turn to accomplish their relevant interactional tasks. Despite the ubiquitous and frequent appearance of this token in Japanese interaction, our systematic analysis shows that, with *nanka*, participants demonstrate their orientation to alert the recipients to the nature of an incipient turn in relation to what is expected to occur next, all of such cases indicating their orientation to the preference organization of these sequences.

# Being attuned to the wishes of the Allied occupation?: A reexamination of ideology formation of Japanese newspapers' use of imperial honorifics

Panel contribution

***Dr. Noriko Sugimori***<sup>1</sup>

*1. Kalamazoo College*

This paper examines the concept of pragmatic attunement from a historical perspective, using the case of imperial honorifics in Japanese newspapers after World War II. A growing trend towards more simplified honorific use is occurring in many languages, and globalization and language contact with languages with fewer honorifics have been used to explain this phenomenon. The contact of Japanese with English during the post-World War II Allied occupation of Japan was such an example. However, according to the “official” history published in the National Language Council’s *Forthcoming Honorifics* in 1952, although particularly complicated Chinese vocabulary-based imperial honorifics had been used, the Japan Newspaper Publishers and Editors Association (NSK) and the Imperial Household authorities agreed in 1947 to use “the best honorific within the range of those used every day,” without mentioning any influence of the allied occupation. Subsequent research cited *Forthcoming Honorifics* as it was without scrutinizing the contents, with a few exceptions (Yasuda 2007, Sugimori 2010, 2011, 2016).

Because there is no surviving evidence of the occupation’s direct intervention in the national honorific policy-making process, the occupation’s involvement was explored in other ways. Materials such as the memoirs of newspaper reporters, diaries of high-ranking government officials, and the records of the NSK from the occupation era were examined. The results showed that the origin of the idea mentioned above, “the best honorific within the range of those used every day,” originated from the newspaper reporters’ interpretation of such use that was found in Japanese translations by foreign press in 1948 (Togashi & Tanaka 1948). In other words, the use of honorifics in these translations was used as a benchmark for their correct use, showing that the Japanese press’s attunement to the foreign or American press was an indirect influence resulting from language contact. Considering that during World War II, Japan tried to regulate the terminology concerning the imperial household in other countries, this is a significant contrast. Even so, a move towards imperial honorific simplification was also found during the war. These diverse findings support Woolard (2020, 2021), who states that language ideologies are dialogic, and contrast with other views that may have been erased over time. They also illustrate that caution is needed when applying the concept of attunement in analyzing the data.

# Being guided into play –autistic and non-autistic children’s joint activities in an inclusive kindergarden setting

Panel contribution

***Prof. Friederike Kern<sup>1</sup>***

***1. Bielefeld University***

Autism is described as a neurological condition with strong effects on communicative and interactive behaviour [1], often leading to viewing affected people as having diminished social interest [2]. Among features seen as typical are low frequency in eye contact, unconventional prosody and repetitive linguistic behaviours, such as echolalia [3]. While studies, especially in the area of conversation analysis, show that autistic children indeed use verbal, vocal and/or embodied resources in unusual ways, they also demonstrate the children’s ability to organise their participation in an ongoing interaction. So, instead of interpreting the atypical use of linguistic and embodied features as signs of diminished social interest, as it is often the case [1], the focus is on the children’s interactive and communicative competencies [4].

Though the role of practitioners as ‘hinderers’ of social interactions with autistic children has been pointed out [5], case studies suggest peers to be more supportive [6; 7]. The paper addresses this ambivalent issue by investigating joint play activities in an inclusive kindergarten in a medium-sized city in Western Germany. So far, approximately four hours of free play have been collected (due to the pandemic, further recordings had to be cancelled). The analysis focusses on two autistic children and the ways they move in and out of interactions with their peers, and teacher’s role as a ‘facilitator’ and ‘interpreter’ of the children. Preliminary results show that the teacher provides embodied support and manual guidance for children to engage in brief sequences of playing together by accomplishing close embodied participation frameworks in which the children produce previously established patterns of joint activities. Findings also suggest that setting up a pre-established sequential context with fixed verbal cues especially helps the autistic children to engage in games with their peers, and, at the same time provides all children with opportunities to learn.

# Being touched by the physiotherapist during instructed exercise activity

Panel contribution

**Dr. Sara Keel<sup>1</sup>**

**1.** Haute Ecole de Santé Vaud

The aims of physiotherapy are to improve mobility and strength, relieve pain and restore physical function. In order to achieve these goals, an important task of the physiotherapist is to teach the patient exercises, so that the latter can do them at home and thus support the therapeutic process. To instruct the patient how s/he is to accomplish home exercises, therapists combine different resources: verbal and written instructions, drawings, in vivo or video demonstrations of the exercise that the patient is to follow and last but not least touch. This contribution is based on video recordings and multimodal transcriptions (Mondada 2018) of a naturally occurring therapy consultation, in which the author of the paper is the patient. It also draws on the author's self-experience and discussions with the physiotherapist, notably on the importance of touch within physiotherapy in general and within the patient's acquisition of therapeutic exercises in particular.

It focuses on moments in which the patient follows the physiotherapist's verbal instructions or her demonstration, thus realises the instructed exercise, while the physiotherapist monitors her closely, evaluates and corrects the patient's instructed activity. More precisely, it analyses moments in which the physiotherapist uses touch to correct and/or support the patient's embodied compliance with her instructions/demonstration.

As pointed out by studies on other educational settings (Hindmarsh et al. 2014; Levin et al. 2017), within instructional sequences, "corrective instructions" play a central role in the learning process. They provide the learners with relevant details about the trouble that the corrective instruction addresses on the one hand and with specifications, explanations about how the remedial action(s) is to be realised on the other hand. They thus allow the latter to acquire new knowledge and to learn new ways of doing things.

In order to "unpack" the embodied organisation of corrective instructions implying physiotherapist's "touching" and patient's "being touched" (Levebfre 2020), two extracts are analysed. In both extracts, the therapist's first touching consists in modifying the patient's wrist or knee position. It is straight-forward and of short duration. After its occurrence, the patient continues with the instructed movement, while the physiotherapist monitors her. The physiotherapist then realises a second touching. It consists in applying slight pressure on the patient's elbow or knee in one direction, thus supporting the patient's instructed movement during a longer stretch of time.

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# Bending and bonding: Complaints in school-based App for university students

Panel contribution

**Ms. Ying Tong<sup>1</sup>**

1. Nanjing Xiaozhuang University

This paper explores how the semi-public complaint-interactions in computer-mediated communication turn out to be a discourse of impression management for *brand-identity face* and *public face* of the company under study. The primary data include an invitation post by the representative of the company (CR hereafter) inviting the target customers (here the university students) to “complain” about their experience using the company’s newly-released App, and around 344 comments attached to it, all anonymized. As complainers’ identities are also their avatars in the App *per se* for other functional navigations and some mandatory activities (e.g., daily check-in in the Covid-19 pandemic), complaining in such a semi-public arena (as these comments are viewable to all school-based users of the App) can invoke face concerns. On the other hand, the CR’s responses to most of the comments seem more discursively powerful in terms of length and semiotic resources deployed in comparison to the complainers’ brief, sometimes unelaborated, and mostly unmitigated complaints. The most intriguing part of the CR’s replies is the strategic performance of *méng*[1] (*cuteness*) to most, if not all the comments. Taking the sociocultural perspective and following the paradigms of virtual ethnography, I intend to demonstrate:

(a) What constitutes the *méng* performance and what triggers the CR’s *méng* performance in the collapsed context of school-based App?

The reframing of the complaints as part of the responses expands on the represented inconveniences or accusations, which, although seldom unfolds further, constitutes a discursive context for other ratified viewers to evaluate. Thus, the paper also asks:

(b) To what extent is such an act of performing *méng* acceptable among targeted social media users?

Both research questions need probing into meta-pragmatic awareness that goes beyond a discourse analysis of the complaint-response text. I integrate my etic reading of the data with a questionnaire survey and focus group interviews, showing how (in)effective such a *méng* style can be among the target audience. The paper is expected to contribute to the studies on effective handling of customer dissatisfaction on the web that is hitherto underrepresented from a sociocultural perspective.

[1] Méng, literally translated as ‘cuteness’, here refers to a strategy in complaint response. Méng is a Chinese translation of the Japanese word *Moé*, referring to a feeling of affection a character can evoke. From a sociocultural perspective, méng as a localized term for Japanese anime and manga culture mainly refers to the childish style of net talk in this paper. The main features of such talk include the use of diminutives, image-texts (i.e. emoticons and emojis), non-standard use of punctuations, among others.

# Between-desk encounters as sites for learners' understanding and inclusion in project work

Panel contribution

**Mrs. Marwa Amri<sup>1</sup>, Dr. Olcay Sert<sup>1</sup>**

**1.** Mälardalen University

Project work is a common teaching method used in Swedish upper secondary classrooms (Vinterrek, 2006). It is often carried out over several lessons in which students work either individually or in groups to solve several interrelated activities that revolve around one specific theme. These activities are organized by teachers to provide for a variety of participatory modes of communication, including whole-class interactions, group work, and individual student work. One of the common modes of interaction that is proffered by the students' individual or collaborative work during project work is between-desk instructions, also known as *Kikan Shido*, where the "teacher walks around the classroom, predominantly monitoring and guiding student activity" (O'Keefe & Clarke, 2006, p. 76). This presentation is based on a corpus of 10 video-recorded hours of English as Foreign Language (EFL) classroom interactions at an upper secondary school in Sweden. Informed by conversation analysis as a methodological framework, we focus on student-initiated between-desk instructional sequences and explore how the teacher organizes her responses (e.g., clarifications or explanations) to maximize the students' engagement and understanding of the task. Our collection first demonstrates the practices that the teacher draws on to respond to students' inquiries. We then document how these responses make relevant "gist and upshot formulations" (Heritage & Watson, 1979) by the students, bringing interactional evidence to student understanding of task procedures. We also show how these formulations shape the subsequent interactional trajectories on instructional-related matters. Our research has implications for teachers by bringing empirical evidence on the role of between-desk instructions as an effective inclusive classroom practice that may generate more opportunities for participation and language use.

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# Beyond a filler: managing progressivity and solidarity with *neige shenme* ‘that what’ in Mandarin conversation

Panel contribution

***Prof. Xiaoting Li***<sup>1</sup>

*1. University of Alberta*

*Neige*‘that’ is a distal demonstrative; and *shenme* ‘what’ is an interrogative pronoun in Mandarin grammar. Their compound form, *neige shenme*, literally translated into English as ‘that what’, is commonly used as a semantically-empty filler in Mandarin conversation. This study explores how *neige shenme* is used in situated sequential environments in everyday Mandarin conversation? There is a growing body of research on the use of *neige*‘that’ as a discourse marker. For example, it is documented to have a variety of discourse functions, such as initiating a topic (Yin, 2009; Wang, 2011; Yue, 2020), managing turn-taking (Xu, 2008; Liu, 2009; Yin, 2009), introducing a list-construction (Yue, 2020), and a pause filler (Liang, 2002; Yue, 2020). Similar to *neige*, the compound form *neige shenme* also seems to serve as a filler in Mandarin conversation. However, how *neige shenme* ‘that what’ is actually used in Mandarin conversation is surprisingly undocumented.

Adopting the methods of conversation analysis, interactional linguistics, and multimodal analysis, this study investigates the interactional functions of *neige shenme* in Mandarin conversation. The data for the study are approximately 6 hours of everyday face-to-face Mandarin conversations. An examination of the data shows that *neige shenme* seems to occur in three sequential environments: mid-TCU in the speaker’s (story)telling sequences, mid-TCU in responsive positions in informing sequences, and turn-final in assessments. First, when used in mid-TCU in (story)tellings, *neige shenme* seems to serve as a dummy phrase occupying the syntactic slot of a NP without impeding the progressivity of the TCU- and telling-in-progress. It is immediately followed by the semantically explicit full NP that it replaces, constituting a self-repair. The deployment of *neige shenme* immediately followed by the full NP it replaces in a telling-in-progress seems to display the participant’s orientation to progressivity in interaction, and to serve as a device to manage two possibly undercutting preferences: preference for progressivity (Schegloff, 1979) and preference for being maximally informative (Grice, 1975; Heritage, 1984, 2012) in telling sequences. Second, when used in mid-TCU in responsive positions in informing sequences, the recipient seems to utilize *neige shenme* to project a divergent epistemic stance from the informing speaker. The semantically-empty *neige shenme* seems to be used by the informing recipient to soften their epistemic challenge in this sequential environment. Third, when used in turn-final position in assessments, *neige shenme* occupies the position of the assessment term. It appears in summarizing assessments after extended disagreements where the speaker reiterates and moves away from ongoing disagreements. *Neige shenme* is recurrently produced with very low loudness, and lenition that blurs the boundaries of the four syllables. Turn-final *neige shenmes* also co-occur with gaze withdrawal from the recipient, indicating a disengagement from the extended disagreement (Goodwin, 1986). The findings show that *neige shenme* has rich interactional functions beyond a filler in managing progressivity, intersubjectivity, and stance in different sequential environments. Its use and organization are orderly in Mandarin conversation.

# Beyond FACE: Developing Intercultural Competence in German and Russian as Foreign Languages

Panel contribution

***Prof. Federica Ricci Garotti<sup>1</sup>, Dr. Marco Magnani<sup>1</sup>***

*<sup>1</sup> University of Trento Department of Humanities*

In this paper we aim to show that the concepts of ‘face’ and ‘politeness’ as spelled out in Brown and Levinson’s model are a helpful but insufficient tool for implementing pragmatic instruction in German and Russian as foreign languages. Many studies have criticized the universality of Politeness Theory’s principles outside the Anglo-Saxon culture (e.g. Arundale 2006), showing that a number of cultures consider pragmatic directness as an indicator of clarity rather than lack of concern for facework (Blum-Kulka 1989). Such cultures are therefore expected to resort to on-record strategies more freely and with less face redress (Ogiermann 2009). In this regard, German and Russian offer an intriguing testing ground. On the one hand, compared to English, they are traditionally viewed as languages instantiating a higher degree of pragmatic directness, reflected for example in the formulation of requests without modal verbs in German (Faerch & Kasper 1989), or in the choice of the imperative mood in Russian (Benacchio 2002). On the other hand, research on the relationship between politeness and directness has led to very conflictive results in both German (House 2005, Marti 2006) and Russian (Dorodnych 1995, Larina 2003). Crucially, these studies point out a wide range of very diverse strategies, whose variation does not seem to be interpretable in terms of politeness as ‘face-saving’ vs ‘face-threatening’ in general, or yet as differences in power, social distance and intrinsic ranking in particular. How can then the concept of ‘face’ be effectively revisited in view of helping learners of German and Russian as foreign languages to choose culturally appropriate linguistic strategies, thus preventing cross-cultural misunderstandings?

In order to answer this question we report on the results of a larger project involving 10 learners of L2 German and 10 learners of L2 Russian studying in Italy, and compare them with a control group of native speakers of German and Russian. Specifically, we focus on the speech act of requesting, and look at our subjects’ strategies in terms of (a) directness of the head act, (b) lexical and grammatical modifiers, and (c) speaker- vs hearer-oriented perspective. All subjects are tested with discourse completion tasks targeting a variety of situated interactions in everyday communication. Results show interesting patterns, which can contribute to both the intercultural research on politeness and the construction of an appropriate syllabus for learners. The latter should be formulated by identifying which areas of pragmatic awareness are more problematic for L2 learners of German and Russian along their path towards intercultural competence. More generally, our findings suggest a fresh reading of the notion of face which encompasses, in a principled way, both contrastive and developmental perspectives.

# Beyond the colonized lifeworld? Audience design in Social Media Influencers' advertising discourse

Panel contribution

**Ms. Olivia Droz-dit-Busset<sup>1</sup>**

1. University of Bern

As content creators, social media influencers (SMIs) are at the forefront of contemporary language work; people whose professional livelihoods depend on the crafting of language (see Thurlow, 2020; cf. Cameron, 2000). As ‘new-generation’ copywriters, SMIs (strategically) blend commercial and social discourses in peer-to-peer recommendations, for example (cf. Kelly-Holmes, 2016), and walk the fine line of catering to both viewers and the brands who want their products endorsed. As part of a larger project, this paper documents the discursive tactics SMIs use for integrating and framing advertising as more or less explicit, while also considering audience design/uptake (cf. Bell, 1984). For this, I focus on sponsored posts from five SMIs working in different but sometimes overlapping content genres (travel, comedy, fashion, beauty, self-help). These posts range from undercover or so-called native advertising, which have recently become thoroughly regulated by law, to overt, unapologetic commercial messaging. I show how SMIs draw from a variety of styles to save face from accusations of ‘selling-out’, while viewers show diverging alignments towards these styles, from praising creative advertising to accusations of dishonesty and lack of transparency. My paper ends by considering the sociopragmatic implications of these sorts of blended discourses and exchanges between SMIs and their followers. For all the parasociality and self-commodification involved, these exchanges are not straightforwardly a matter of colonized lifeworlds, in the way Habermas (1984) might have us imagine things.

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# Blame games online: How governments deal with blame attacks on social media

Panel contribution

**Dr. Sten Hansson<sup>1</sup>, Dr. Ruth Page<sup>1</sup>**

*<sup>1</sup>. University of Birmingham*

In modern democracies, governments increasingly engage in blame avoidance behaviour when they initiate loss-imposing policies that hurt the interests of some groups. Blame avoidance in government is interesting linguistically, for whilst it may attempt to limit powerful officeholders' blame risk it can also escalate public disaffection and derail public debates over important policy issues. Existing political science and discourse-analytic research about blame avoidance has mainly considered official documentation and statements from governments or reports in the mainstream media. Blame avoidance by politicians has not yet been studied in relation to social media, nor from a perspective of internet pragmatics. However, blaming and blame avoidance are intrinsically related to the face-work of the governmental organisations and individual officeholders.

We explore the blame avoidance strategies used by British government departments and ministers in a specialised corpus of tweets, gathered from 20 Twitter accounts using the R software. The corpus consists of more than 20,000 tweets and more than 1 million replies. The data is analysed in Sketch Engine for the pragmatic features of blame avoidance as defensive language use (Hansson, 2018) and blame as offensive language use (Culpeper, 2011) to trace the unfolding, strategic manoeuvrings of the government officeholders in relation to two highly controversial policy issues: the UK's transition from the European Union and the governmental responses to the Covid-19 pandemic in 2020. Using corpus-assisted pragmatic analysis, we compare and contrast the rhetorical strategies used by individual politicians and governmental departments and the responses that these garner in Twitter.

We address the following research questions: (1) How do governments and political figures respond to the blame that is directed to them in Twitter? (2) In what ways do the patterns of blame and blame avoidance vary according to (a) departmental or individual accounts and (b) the nature of the blame issue (Brexit or responses to Covid-19).

Our initial findings suggest that government departments and ministers engage in positive facework on Twitter characterised by self-legitimising appeals to personal and collective authority, goals and effects of their policies, and the authority of official documents. While the replies to their tweets often contain face attacks in the form of dismissals, insults, and sarcasm, there is little evidence that the politicians and governmental departments engage directly with these attacks, suggesting that the 'blame games' in Twitter are somewhat one-sided, where the avoidance of blame on the part of the government does not resolve the blame attacks nor promote civic discourse.

# Blind Spots: Verbal Gaps as Resistance in Kahana-Carmon's Bridal Veil

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Panel contribution

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***Dr. Michal Ben-Horin***<sup>1</sup>

*1. Bar-Ilan University*

Amalia Kahana-Carmon, a prominent Israeli writer (1926-2019), was known for her unique poetic language that questions official cultural and social procedures. In exploring this language, the paper proposes a closer look at the correlation between the oppressive mechanisms Kahana-Carmon attempts to resist and her poetic strategies. More precisely, the paper claims that Kahana-Carmon creates gaps in her prose text by deferring the stable semantic values on which verbal communication practices are based. Like blind spots, in these moments the verbal text is silent. The silence, however, plays a double role: On the one hand it imitates the socio-cultural mechanism that prevents the literary characters, mostly women who are dominated by father figures, from seeing through and speaking out, namely taking action against their oppressive situation. On the other hand, it reveals to the readers how the system "works", through manipulating and maintaining power relationships. The argument will be demonstrated by focusing on Kahana-Carmon's 1968 story "Bridal Veil" which takes place in Israel in the 1960s. The story depicts thirteen-year-old Shoshana who meets a UN-soldier on returning home from a visit to her father, who lives separately from her mother and siblings. The awkward conversation between the girl and the unnamed soldier includes foreign words. Alongside the incorporation of foreign words in the Hebrew text, additional strategies are employed, such as neologisms and sound repetitions (alliteration and rhyme, rhythmic and metric patterns), while calling attention to the concrete, mostly sound components of the language. From this perspective, the sound is not the opposite of silence but rather an extension of it, as the "musicalization" of the language interferes with communication based on verbal signification. As this paper argues, these "holes" in the prose net create alternative modes of meaning that are crucial in Kahana-Carmon's criticism of patriarchal traditions.

The theoretical framework of this paper includes Theodor Adorno's critical theory, especially his view of the relationship between language and music and his work on "foreign words", and Julia Kristeva's linguistic-psychanalytic model developed in her essay on the revolution in poetic language.

# Blindness as resource and competence in institutional communication: Blind audio describers and team translation

Panel contribution

***Dr. Maija Hirvonen<sup>1</sup>***

***1. Tampere University***

This presentation discusses blindness as a communicative resource and a professional competence. The context is audio description (AD): an access service for television, cinema, theatre, etc., that supports the blind and partially sighted persons' participation in visual and audiovisual culture and communication. In AD, visual content is translated into verbal descriptions which are spoken out loud. Some countries (Germany, Austria, and Finland) have adopted an inclusive working model to produce AD: the practice employs sighted and blind describers as teams to write AD for TV and cinema. Research into these production processes has discovered that blindness – far from being an impediment – is a benefit to the collaborative accomplishment (Hirvonen & Schmitt 2018, Hirvonen in prep.). Examples of the findings are: a) the blind co-participant supports the sighted co-participant's visual perception, and b) the blind co-participant acts as language and audio specialist. In my talk, I will first present these findings and then reflect upon their consequences to a wider arena: How can blindness and visual impairment be re-conceptualized as resources, rather than obstacles, for communication and interaction? What kind of professional and interactional competence do blindness and blind-sighted-teamwork implicate, for example in the context of cognitive processing and multimodal communication? The findings and reflections contribute to the theoretical notions of 'resource' (e.g. in ethnomethodological conversation analysis, Mondada 2016), and of 'competence' in professional contexts (e.g. in translation, Shreve et al. 2017). There is also an emerging interest in the resources and competences of differently abled people, such as disabled students at universities (Moriña et al. 2020) and deaf lecturers in higher education (Holmström & Schönström 2018). It is argued that this focus can change the paradigm in the field of dis/ability studies (Waldschmidt 2017).

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# Bodies in the pandemic: How people orient to risks of contagion

Panel contribution

***Ms. Mizuki Koda<sup>1</sup>, Dr. Hanna Svensson<sup>1</sup>, Dr. Burak Tekin<sup>1</sup>***

***1. University of Basel***

A recurrent injunction for securing safety during the Covid-19 pandemic concerns physical distance (often misleadingly called ‘social distance’) between individual bodies. Prevention discourses by relevant authorities invite to keep distance, but little is known about how distancing is actually achieved and adjusted to the local ecology of interaction, and how distance is oriented to and managed by participants in social interaction who jointly and collaboratively engage in situated activities.

Within the framework of ethnomethodology and conversation analysis (Garfinkel, 1967; Sacks, 1992), this paper analyzes various ways in which interactional spaces (Mondada, 2009) and body arrangements (Kendon, 1990) are organized and accomplished by the participants orienting to risks and safety measures. In particular, this paper explores three specific contexts in which body arrangements in space are done accountably, possibly orienting to the risks of contagion:

- how people keep their distances while they approach each other and enter into interaction in outdoor public spaces,
- how participants organize queuing while maintaining distance and how distancing in queueing affects the accountability of the queue, raising normative issues as well as problems of intelligibility of the queue,
- how mobile trajectories in specific spatial environments are shaped by imperatives of safety, as observable in the cases while people enter a building or a room together.

The analyses collectively address the organization of bodies in the pandemic and their spatial arrangements, drawing on video recorded data collected over the course of the Covid-19 pandemic. Whereas our focus is reduced onto the bodily and spatial arrangements in interaction, we will also discuss to what extent we can attribute people’s orientations in the conducts to the safety.

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# Boiling down recipes and cooking up emotions: The poetics of creating multimodal involvement and social meanings on TikTok

Panel contribution

**Dr. Alla Tovares**<sup>1</sup>

1. Howard University

The study of poetics in linguistics, going back to Jakobson (1960), typically involves examining isolated forms and focusing on immediate contexts and individual speakers. Kiesling (2020) argues that while several researchers (e.g., Tannen [1989]2007; Lempert 2008) have considered how poetic forms create interpersonal involvement that stretches beyond a single interaction, the interrelationship between poetics and the social meanings in language remains underexplored. In this study, challenging the conventions further, I understand poetics as going beyond language to explore how social meanings, including those related to identities and ideologies, are constructed through different modalities and semiotic resources. Specifically, I analyze a set of 20 TikTok posts by Joanne Molinaro (이선영), *thekoreanvegan*. Each post consists of a video clip of her cooking a veganized Korean dish (with its ingredients as captions) and an audio of her narrating a personal – unrelated to the dish – story (e.g., *Kimchi Chigae & My Dad's Accent*; *Kimchi Soondooboo & Interracial Dating*; *Peach Tteok [Ricecake] & Can I Really Be Korean if I'm Vegan?*), with soft piano music in the background, all contributing to creating “ambient involvement” (Tovares 2020) with her audience. Extending Erickson’s (1982) multimodal understanding of cohesion and meaning-making as constructed across multiple conversational floors in mealtime discourse, I suggest that poetics is the product and process of sustaining multiple (inter)actional modes and modalities simultaneously, and show how the totality of poetic involvement “localizes” (Silverstein 1976) and personifies such global and abstract notions as divorce, interracial marriage, parent-child relationships, discrimination, veganism, and the authenticity of one’s ethnicity and food.

Tannen ([1989]2007: 29) views involvement as “total engagement” and “emotional identification,” comparing it to the “spell” cast by the classical Greek poets who mesmerized their audiences. The poetic posts by *thekoreanvegan* – the semiotic aggregates of cooking, recipes, storytelling, and lyrical music – create multisensory “total engagement” with viewers who take up affective (Ochs 1993) or emotional (Kiesling 2011) stances in their comments (e.g., “The onions made me cry not the story”; “Now I’m crying and hungry”; “Your stories, your resilience, and your meals warm my soul”). The analysis further demonstrates that in how the *thekoreanvegan*, akin an ancient rhapsode, “stitches together” diverse resources – including (multimodal) parallelism, repetition, and other tropes – she creates her identities as a Korean-American, vegan, (grand)daughter, wife, and lawyer and indexes ideologies surrounding immigration, veganism, family, and social justice. For example, in her most popular post, *Kkampoong Dooboo & My Favorite Birthday Card* (7.7 million views and 1.9 million likes), she uses synesthetic parallelism and metaphor in narrating her relationship with her father as she adds chopped ingredients to the pan: “I’ve always chopped it up to the comfortable aloofness he [Dad] and I have developed.” Her Labovian narrative codas (e.g., “There are some things in life that are more important than even Samgyeopsal [grilled pork belly]”) are in sync with the video images of the finished dishes. Analyzing such examples, I illuminate multimodal poetics as a resource for constructing social meanings and involvement on TikTok.

# Border security as social interaction: Citizenship in intra-Schengen borders

Panel contribution

***Mr. Michael Mora<sup>1</sup>***

**1.** Universitat Pompeu Fabra

Borders are sites where interactions take place in a multilingual context. In police border checks, police officers talk with people from different countries. Although this is a perfect example of ‘police speak’ in an L2 setting, there are no relevant studies that look at border security as talk-in-interaction. Hence, it is unknown how participants respond to one another in this micro-level border field, considering their communicative practices and strategies with consequences for the management of border security. By looking at police-civilian encounters in the Spanish-French internal border area, this research sheds light on police interactions outside English-speaking societies.

## Methodology

I employ conversation analysis to explore the correlation between verbal and non-verbal exchanges performed by border state agents (police officers) and non-state agents (civilians) in police checks in intra-Schengen border areas. These interactions are taken from a collection of 272 videos showing conversations that took place in the Spanish-French internal border area. These video recordings are transcribed following standard conventions (Jefferson, 2004). The majority of these transcriptions are in Spanish, for which idiomatic English translations are included.

## The case study of the Spanish-French border

This study focuses on police border checks performed by the *Guardia Civil* (the Spanish police corps that has a military nature), which is tasked with preventing activities of illicit trafficking, such as drugs, merchandise or illegal substances (crime control). To accomplish this task, police officers stop and talk with civilians. This is an example of task-oriented interaction. Because of the merging of crime control and immigration control within the European Union (Van der Woude & Van der Leun, 2017), the purpose of this study is to identify which participants’ communicative actions move police officers away from their main objective of crime investigation. Consequently, this research focuses on a common immigration topic: citizenship.

RQ1: Does the civilians’ citizenship have any relevance on police interactions in intra-Schengen borders?

RQ2: How can the civilians’ citizenship interfere with the police check encounter?

RQ3: What interactional strategies do police officers and civilians use?

## Results

1- Police interactions are not coherent with their main objective of crime investigation when civilians’ citizenship is treated as meaningful in the course of the interaction. Civilians, both Spanish and non-Spanish speakers, introduce citizenship topics to avoid difficult, problematic encounters.

2- The civilian’s citizenship determines the questions asked in police crime controls. Likewise, the introduction of citizenship topics in conversations makes difficult to distinguish institutional talk from ordinary conversations. Consequently, interactional asymmetries between police officers and civilians are reduced.

3- Civilians and police officers reinforce citizenship-related topics by smiling and laughing.

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# Bounded agency in late stage dementia: The example of assisted eating

Panel contribution

***Prof. Lars-Christer Hyden<sup>1</sup>, Dr. Anna Ekström<sup>1</sup>, Dr. Ali Reza Majlesi<sup>2</sup>***

*1. Linköping university, 2. Department of Linguistics, Stockholm University*

People living with late stage dementia are often overlooked in discussions about personhood and social inclusion. Even if the agency of people living with late stage dementia is bounded, knowledge about what they can do is important in order to support personhood and social inclusion. Persons living with late stage dementia have access to few communicative resources and can often just produce minimal bodily actions. These minimal actions risk being overlooked or not being defined as actions but as meaningless behavior. If the minimal bodily actions are recognized they can be used by healthy participants to support the remaining agency of the person with late stage dementia and to re-organize activities in such a way that the actions the person with dementia can perform become part of the activity; i.e., a form of scaffolding. In the following assisted eating is taken as a case in point of how persons living with late stage dementia can be supported and their agency and personhood recognized. Due to motoric and perceptual challenges persons with late stage dementia are challenged with the activity of eating. Based on five videotaped situations of assisted eating at a care home facility, two descriptive research questions were formulated: (i) what behaviors produced by the person with late stage dementia are treated by the carer as meaningful actions in the interaction; and (ii) what is the sequential place and function of these actions in the organization of the interaction. Through a detailed multimodal analysis of the assisted eating the interactional organization of the activity were identified in the form of a feeding cycle consisting of five stages: (i) carer puts food on to a spoon; (ii) carer raise the spoon from the platter towards mouth of person with dementia, (iii) who then opens mouth and carer enter food into the mouth; (iv) receiving the food and start of chewing and swallowing; (v) carer withdraw hand to base position by the platter. Two types of minimal actions produced by the person with dementia and recognized by the carer, were identified: (a) eye contact at stage (i) and (iv); and (b) the opening of the mouth as the spoon with food approaches the person with dementia. Both these actions are necessary for the performance and completion of the feeding cycle; without them present, the feeding cycle comes to a halt and have to be repaired or restarted. One conclusion from this study is that even such a small action as not opening the mouth or avoiding eye contact can have far reaching consequences. Recognizing these actions is thus an example of how bounded agency in late stage dementia might be supported as a way of acknowledging the personhood of the person living with late stage dementia.

# Boys' emotional practices of intimacy and power on the edge of exclusion

Panel contribution

***Prof. Ann-Carita Evaldsson<sup>1</sup>***

*1. Department of Education, Uppsala University*

This study explores boys' normative and non-normative emotional practices of intimacy and power in the doing of dyadic friendship relations. More specifically it outlines how children with long interactional histories use emotionally charged talk and embodied action to form exclusive friendship relations, and how particular children become repeatedly excluded and treated as non-persons in this process (Goodwin 2006; Svahn & Evaldsson 2011; Evaldsson & Karlsson, 2020). The data draw from video recorded data based on an ethnographic study of everyday peer group interactions within an elementary school setting in Sweden. The analysis combines ethnography with ethnomethodological work on membership categorisation analysis (MCA) (Stokoe, 2012) with a multimodal interactional approach (Goodwin, 2000), to the study of how affective practices become manifested and configured in social interaction through talk, bodies and features of the material environment (Goodwin, Cekaite & Goodwin, 2012). In preserving the exclusivity of intimate relations the boys strengthen affective alignments, of two-against-one through "collusive alignments" (Goffman, (1971: 338) and mutual adjustments of embodied moves (synchronized talk, mutual gaze, bodily orientation, touch, physical proximity). Dyadic friendship alliances are manifested through gestures of intimacy; such as affectionate touch (close bodily contact, strokes or putting an arm around the other); and through synchronized talk and laughter, and mutual approval. The long-term effect being that one particular boy, become repeatedly ridiculed, degraded and excluded. The ethnographic analysis indicates that the presence of a third party has implications for the formations of intimate relations. Micro-processes of exclusion include collusive embodied forms of aversion (through face, prosody, movements and the use of objects) to more explicit negative emotional stances of disapproval and rejections (negative assessments, derogatory category work, ridiculing, negative person depictions). The ethnographic analysis demonstrates the importance of how wider social identity categories, linked to disability and class, carry negative affective valence, and are mobilized in the midst of micro-processes of exclusion, and affect boys' co-constructions of intimate relationships and the accountability of actions.

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# Bridging language barriers in psychiatry: Lingua franca or interpreter?

Panel contribution

***Ms. Sofie Van de Geuchte<sup>1</sup>***

**1.** University of Antwerp

Communication is of vital importance in psychiatry, because language is needed for anamnesis, diagnosis and treatment. Good communication contributes to a good therapeutic relationship and treatment outcome (McCabe & Healey, 2018; Wong, et al., 2019). If there is a language barrier, communication can be hindered. Moreover, language barriers have an impact on health access: foreign language speaking people are less inclined to go to the doctor (Kim, et al., 2011).

During an internship in two Flemish psychiatric hospitals (Belgium), it became clear that, in general, doctors first try to assess the patient's Dutch language proficiency. Only if this appears to be really insufficient, they look for other solutions. A first option is the use of a common foreign language (lingua franca). If this does not work, an interpreter can be involved.

This paper discusses part of a larger research project on communication with foreign language speaking patients in psychiatry. In that project real-life consultations were (video) recorded. This paper focuses on a consultation between a psychiatrist and the Albanian parents of a mentally ill child. The first part of the consultation is held in a lingua franca (French), while in the second part, a professional interpreter is present, after he arrives too late. The consultation is transcribed, translated and analyzed. It is a mixed-method research in which quantitative data provide context for our main qualitative analysis. The quantitative analysis includes turn duration and number of turns, words and questions. The qualitative analysis focuses on questions that are being asked throughout the consultation, topic development and topic shifts.

The results reveal that, although both a lingua franca and an interpreter are intended to include patients in communication and in the decision process, the choice of language mediation has an important influence on the communication and the way participants engage in the consultation. In the lingua franca part of the consultation for instance, the father was left out of the conversation and he felt frustrated. This completely changes once the interpreter is present. However, we found many alterations in the interpreter's rendition of the doctor's questions and the parents' answers. Some of them with consequences for the further consultation. It shows that interpreting in this setting is a challenging responsibility and that it is hard for the interpreter not to deviate from existing professional standards. As regards a lingua franca, the analysis revealed that the language proficiency of both patient and doctor are an important factor to come to successful communication.

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# Bridging the Migration-/Mobility-Divide in the Study of “the Other”: Transnational Ties and Alternative Constructions of Albanianess in the Face of Stereotypization and Discrimination

Panel contribution

***Mx. Shpresa Jashari<sup>1</sup>***

1. Z

Linguistic literature on the nexus of language, alterity and mobility is marked by a similar epistemological dividing line, I argue, as in social sciences: On the one hand there are studies on *mobility*, with so-called *highly skilled expats* at its center, often dealing with English as L2 (Higgins 2011); on the other hand there is research on *migration*, referring to its subjects as *migrants or refugees* and their *heritage languages* (Borland 2005). This binary logic risks reproducing and naturalizing this divide and overlooking complexities, ambiguities and transformation processes.

The paper contributes to bridging this divide based on the analysis of the identity work of Albanian speakers in Switzerland and Germany, a community that has been represented in stereotypical and racist imageries by dominant discourse in the past two decades. The paper shows how members of this group, generally perceived as “migrants” in their country of residence and speaking a language with little prestige, mobilize their transnational social, cultural and linguistic ties to Albanian speaking places to enact more positive selves, resisting discriminatory and stereotypical ascriptions.

The narrative-interpretative discourse-linguistic analysis is predominantly based on 18 language-biographical interviews in Switzerland and 120 guideline-interviews in Germany and Switzerland. They open up intersecting perspectives on language practice and self-positionings. I employ a mixed method approach, combining the shorter guideline-based interviews with extensive biographical narratives (Pavlenko 2007), which entail language portraits (Busch 2011) as well as maps of language practice. Ethnographic field work complements my narrative data.

I analyze language practices, language attitudes and self-positionings in the context of biographic experience and local, national and transnational fields (Blommaert 2010). This approach focuses on (reactive) boundary making practices *within* a discriminated group rather than on the ways, in which they are targeted by dominant discourse. This allows grasping a wide range of experiences and forms of resistance - and the dynamics between them.

The cross-border-approach is crucial here, as the life world of this population is highly transnational. Data show how individuals, positioned differently in terms of age, class, gender, dialect etc. engage in different types of transnational ties, mobilizing Albanian as resource. While family relations to villages and cities of origin remain relevant, particularly to the first generation, an upcoming elite growingly builds on new ties to urban locales in Albanian-speaking countries, experiencing alternative forms of *Albanianess*, accessing urban art scenes or even finding new business opportunities.

These results speak against clear-cut categorizations into *migrants* and *mobiles*, witnessing a shift in constructions of *Albanianess* from the former towards the latter.

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# Bringing smartphone users (back) into the conversation

Panel contribution

**Ms. Iuliia Avgustis<sup>1</sup>, Prof. Florence Oloff<sup>1</sup>**

***1. University of Oulu***

Using mobile devices in co-presence of other participants can impact the participation framework: on the one hand, the mobile device user's availability for interacting with others is potentially reduced (Mantere & Raudaskoski 2017; Henriksen, Skaar & Tjora 2020), on the other hand, co-present others have limited access to the device screen and thus do not know if the device use is *convergent* or *divergent* with respect to the ongoing interaction (Brown, McGregor & Laurier 2013). Previous studies have shown how smartphone users themselves can provide solutions to these practical problems, for example by announcing and formulating their on-screen activities (Hendry, Wiggins & Anderson 2016), by precisely timing their device manipulation with respect to the organisation of the ongoing conversation (DiDomenico & Boase 2013; DiDomenico, Raclaw & Robles 2018), or by initiating mobile-supported sharing activities (Raclaw, Robles & DiDomenico 2016, Oloff 2019). Whereas most ethnographic and interactional research focuses on the perspective and agency of the smartphone user (and sometimes even attributes agency to the mobile device itself), in this presentation we wish to focus on "non-users", i.e. co-present others not using a mobile device. More specifically, we will explore how they multimodally respond to others' smartphone use, and how they can act on the smartphone users' availability. Based on video data of everyday interactions among friends and family members in different languages (Czech, German, Russian), we will start with the observation that smartphone users' activities and their device screens are monitored (M. H. Goodwin 1980) by co-present others, even if the latter do not actively participate in the on-screen activity (cf. Hendry et al. 2016). Using the framework of multimodal conversation analysis (e.g. Mondada 2013, 2016), we will then illustrate how this monitoring allows for different types of interventions from "non-users": they can display their interest in the device use by gazing or pointing at it and/or by formulating their current understanding of the device-related activity. Moreover, they can explicitly request to be informed about the media content or type of device use, and they can introduce a new conversational topic or possibly tease the smartphone user with respect to what they can perceive to be ongoing on the device screen. We will show how these various verbal and embodied "approaches" to the mobile device by a co-present non-user can act on the participation framework of the ongoing social encounter by bringing the smartphone user back into the conversation. This means that not only smartphone users themselves, but also co-present non-users can actively contribute to the upholding or dissolution of the potential asymmetry of individual mobile device use. More globally, these sequences will also allow to reflect upon the general accountability of mobile device use in face-to-face encounters and upon its impact on the organisation of interactional engagement (C. Goodwin 1981).

# Building family-school partnerships: Parents' interactional practices during homework talk

Panel contribution

***Dr. Vittoria Colla***<sup>1</sup>

**1.** Department of Education, University of Bologna

In the last decades, a great amount of research has reported the advantages of parental involvement in children's education. Concurrently, many Western countries have implemented education policies promoting the "family-school partnership" as the formula for maximizing students' success and increasing social equality. Home-school relations have therefore increased along with expectations that parents get involved in their children's school life (see among others, Kremer-Sadlik & Fatigante, 2015).

In the building of family-school partnerships, two activities appear to be central: parent-teacher conferences (see Pillet-Shore, 2003, 2015) and homework. Being a school activity carried out inside the home, homework constitutes a potential site for implementing parental involvement on a daily basis. Indeed, according to the dominant discourse on family engagement, monitoring and helping children with the assignments is an essential task for "good parents" (see Forsberg, 2009). Yet, despite being an allegedly "good practice" of parental involvement, parent-assisted homework is still little explored as an arena for the interactional construction of the family-school partnership (but see for example, Wingard, 2006; Forsberg, 2009; Kremer-Sadlik & Gutiérrez, 2013; Kremer-Sadlik & Fatigante, 2015).

This presentation fills this gap by demonstrating how the family-school partnership is presupposed and constituted in and through ordinary family talk. Drawing on video-recorded parent-child homework interactions in 19 middle-class Italian families with children aged 6-10 years old, and adopting a conversation analysis informed approach, the present study examines practices recurrently deployed by parents when supervising children's homework. It identifies three central practices: quoting the teacher, comparing family to school, and advocating for the teacher. This paper argues that, through these practices, parents establish themselves as "pedagogical parents" (Popkewitz, 2003): they demonstrate their knowledge of, and alignment with, the standards, norms and expectations of the school, and reproduce the cultural patterns of the school inside the home. In this way, parents implement the family-school partnership and comply with the model of the "involved parent" proposed by pedagogical research and policies.

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# Building the nursing intern's social and spatial position through "walking behind" interactional practices

Panel contribution

***Ms. Sylvia Trieu<sup>1</sup>, Prof. Esther González Martínez<sup>1</sup>***

***1. University of Fribourg***

Over the course of her studies, a nursing student will complete several hands-on training internships at a hospital. We are currently conducting a study on the nursing trainee's lived world of work, meaning his/her embedded experience of the workplace through interactional activities. The study is based on a corpus of video recordings, supplemented by ethnographic material, collected at a hospital clinic in the French-speaking part of Switzerland. We adopt the multimodal conversation analytic approach to examine the interplay of talk, bodily conduct and spatial resources in the organization of the interns' activities with co-workers. We are particularly influenced by the literature on "on-the move interactions" as mobility is ubiquitous in the nurses' daily work. The intern's most common and routine activity is indeed walking around in the clinic, moving from one room to another, alone or with other team members. We have noticed that when the intern is with a nurse, she usually walks behind her, sometimes at some distance, even when they are speaking to each other. In a group, nurses often walk side-by-side and/or one behind the other, adopting positions that tend to vary. In contrast, the intern systematically walks behind the others, at the very end, unless an aide occupies this position. However, the intern often walks side-by-side with a newcomer rotating aide.

Our presentation will show how the intern's walking behind the nurses is interactionally produced. We will first present some basic features of the intern's moves in the clinic's corridors when walking alone, in a pair or in a group, with or without talking. We will then examine several video excerpts suggesting that the intern is in fact brought by her co-workers to walk behind them. For instance, the intern contingently merges with a nurse in the corridor and speaks to her, but the nurse passes her by and responds while moving away. Or the intern summons a nurse who is walking away and moves toward her but the nurse pursues her trajectory and responds without stopping, creating a situation in which the intern has to follow her.

We argue that these mobility practices are instrumental in constructing and displaying the intern's social position within the team. The clinic's social order has indeed a spatial dimension. The intern is interactionally included in the clinic's activities in a specific spatial and interactional configuration (behind the others) that orients her possible contributions. For instance, walking ahead allows the nurse to determine the destination, trajectory and pace, to confront any contingent event first, and to initiate the projected activity as soon as the destination is reached. Echoing the panel's rationale, the paper thus respecifies the inclusion/exclusion dichotomy in the activities of the work community, advancing that interactional practices project and build distinct opportunities for participation when any given party of interactants achieve social activities as being common to them.

# Cabaret and the Carnivalesque: Examining the Construction of Regional Identities through Humorous Cultural Performance

Panel contribution

**Mrs. Sara Atwater<sup>1</sup>**

1. Maastricht University

This presentation will look at multimodal examples of the humorous cultural performance of cabaret in the former mining region of the German Ruhr Valley. It examines how these performances reproduce or question gender ideologies in a region which is characterized by heavy labor and working-class masculinities (Connell; Donaldson). The anthropologist, Milton Singer, used the term “cultural performances” to describe festivals like carnival and cabaret along with events like religious ceremonies, film, radio and theatrical performances and other media forms. Subsequent studies have employed the term and similarly looked at how cultural performances can offer alternative ways of understanding tensions within regional and national collective forms of identity (Gabbert).

The discussion will explore Mikhail Bakhtin’s theory of carnivalesque humor which highlights collective practices of humor. In Bakhtin’s framework, carnival and carnivalesque humor are associated with a temporary triumph of everyday citizens and culture and the subversion of traditional roles and power structures. This dénouement is relevant in performances which enact gender roles and gendered power relations because they often subvert women’s social positions in ways which question gender normative hierarchies. However, while cabaret practices which employ carnivalesque humor can realign unequal power relations, gender identities and gender norms, they can also reify them. Likewise, the double-faced role of humor as a tool which can facilitate in-group cohesion while simultaneously constructing and heightening gendered otherness becomes evident in some of the regional humorous performances of cabaret which will be presented (Attardo, Zekavat; Pailer; Kotthoff).

This discussion of carnivalesque humor is helpful to understand how cabaret in the Ruhr Valley region plays a role in the formation of gendered regional identities. Local Ruhr Valley cabaret troupes and individual performers often distinguish themselves as being from the Ruhr area through the language, material and performance features of the show. This submission will examine how these humorous cultural performances are linguistically mediated and part of a broad multimodal discourse which can illuminate social ideologies related to nationality, language, gender, ethnicity and social class. Language interaction will be examined alongside of a larger range of semiotic resources which get employed in the performances, such as costumes, gestures, gaze, music as well as the use of digital media (Kress & Van Leeuwen).

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# Car sharing and the organization of encounters between unacquainted drivers and passengers in public places.

Panel contribution

***Prof. Christian Licoppe<sup>1</sup>, Dr. Beatrice Cahour<sup>2</sup>***

*1. Department of Social Sciences, Telecom Paristech, and I3 (UMR CNRS 9217), 2. Department of Social Science, Telecom Paris, and I3 (UMR CNRS 9217)*

In this communication we explore a particular type of encounter between ‘strangers’ in public places, in which people who have never met in person, but have interacted previously online on such platforms, are supposed to meet in public spaces. Such encounters in public spaces between ‘pseudonymous strangers’ (Licoppe, 2016), which become more frequent with the development of online collaborative practices are distinct both from encounters between ‘complete’ strangers (because they have interacted online before) or between acquaintances (unlike the latter, the ‘pseudonymous’ participants may not be able to identify one another visually). Our data is based on a study of car sharing, which involves strangers agreeing online on a trip, and then having to meet for the intended trip, though they have never met in person and cannot recognize one another visually. We have video-recorded such encounters by recruiting participants to wear camera glasses. Relying on the EM/CA perspective and multimodal interaction analysis (Mondada, 2016), we discuss here two aspects of such encounters:

- A particular emphasis on categorization in the pre-opening phase and on mutual identification and recognition in the opening itself
- The way participants might be affected by mutual gaze and categorization-oriented scrutiny in the pre-opening approach, with consequences regarding such an interactional achievement.

# Challenge me softly: Requests for confirmation as devices for implementing challenging and other disagreement-implicative actions

Panel contribution

***Dr. Oliver Ehmer<sup>1</sup>, Dr. Uwe-Alexander Küttner<sup>2</sup>, Dr. Martin Pfeiffer<sup>3</sup>***

**1.** University of Freiburg, Department of Romance Philology, **2.** Leibniz-Institute for the German Language, Mannheim, **3.**

University of Freiburg, Department of German Linguistics / Freiburg Institute for Advanced Studies (FRIAS)

Requests for confirmation and the sequences they engender have figured prominently in prior conversation analytic and interactional linguistic research (e.g., Barnes, 2012; Betz, 2015; Couper-Kuhlen & Selting, 2018; Stivers et al., 2010). To date, however, there are hardly any cross-linguistic studies that focus on different formal realizations and/or interactional uses of this action type. This research gap constitutes the point of departure for the scientific network *Interactional Linguistics*, which seeks to investigate request for confirmation sequences across a range of typologically distinct languages (<https://interactional-linguistics.org>). Within the framework of this network, we understand request for confirmation sequences (RfCs) as “context-free device[s] with a general structure that can be put to different kinds of pragmatic uses” (König & Pfeiffer 2019: 3). In our understanding, RfCs are primarily characterized by a particular epistemic configuration, such that they propose a relatively flat, recipient-tilted epistemic gradient and make confirmation/disconfirmation relevant next actions (Heritage, 2013; Küttner, 2016, 2018).

Across our different data sets (English, Spanish, German), we find that RfCs recurrently do not only operate in the epistemic domain but are frequently also used to accomplish a range of other social actions and interactional functions (e.g., topic management, stance management, repair-related actions). In our contribution, we focus on RfCs that are used to implement challenging and other disagreement-implicative actions. By this we mean that the participant who initiates the RfC sequence is questioning or refusing to accept a prior turn’s substance, its implications and/or its action, treating it/them as doubtful, unacceptable, (self-)contradictory and/or incompatible with what is supposedly in the common ground. We will show that across languages such RfCs are used to implement rather soft challenges and mild disagreements, as opposed to more straightforward versions of these actions (see also Bolden & Robinson, 2011; Koshik, 2003). They may therefore be understood as resources for accomplishing disagreement without escalating social discord.

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## Challenges in interpretation of silence in cross-cultural encounters

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Panel contribution

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**Dr. Bashir Ibrahim**<sup>1</sup>

*1. School of General Studies Kano University of Science and Technology, Wudil*

The study of silence has continued to draw the attention of researchers in the field of sociolinguistics, ethnography and pragmatics. As silence is ambiguous, its interpretation could be as difficult as understanding unfamiliar language. Similar situations in the use of silence may evoke varying interpretations, often even within the same culture, depending on the social orientation of the interpreter. Among the Igala people of Nigeria, for example, silence during conversation can be interpreted both as wickedness and as a strategy of thinking, just as among the Yoruba. Jensen (1973) asserts that silence performs two opposite functions: positive and negative. Later studies confirmed opposite interpretations of silence in cross-cultural encounters as among New Yorkers and non-New Yorkers (Tannen 1985), the Athabaskan people of Canada when engaged in conversation with English speakers (Trudgil 1983), and between Navajo people (a native American people of South-western United States of America) during their conversation with English speakers (Saville-Troike 1985). It has been reported that, in the above cited examples, the conversation partners interpreted the silence of one another negatively as non-cooperative during the conversation. As cultures and situations differ, interpretation of silence can be a ‘would be’ phenomenon. The aim of this paper is to review some related literature of silence with a view to propose that interpretation of silence is intricate both intra-culturally and cross-culturally.

# Changing practices of paying tribute in parliament

Panel contribution

***Dr. Elisabeth Reber***<sup>1</sup>

1. University of Heidelberg/ University of Würzburg

In this talk, I analyze the practices of paying tribute as an emergent formulaic ritual at British Prime Minister's Questions (PMQs). PMQs has been described as "an aggressive ritual setting" (Bull et al. 2020: 64), which has been undergoing rapid change and shows evolving formulaic structures on various levels (Reber in press). Informed by Variationist Sociolinguistics, Interactional Linguistics / Conversation Analysis, and Usage-grammar theories, this study draws on data taken from some of the earliest recordings available (when PMQs was audio-taped for radio broadcasts; 1978-1988) and from more recent video footage (2003-2013). In addition, Hansard, the official record of parliamentary proceedings, was used.

The broader research questions addressed in my talk are twofold: 1) How do parliamentary speakers pay tribute at PMQs? 2) How did these practices change during a span of 36 years?

A first comparison between the older and newer recordings suggests that paying tribute constitutes an unusual practice in which parliamentary speakers display unity across party ranks. In the 2003-2013 data set, paying tribute represents a fixed ritual where the Prime Minister (PM) invites others to join him in paying tribute in his first turn in a session. This is picked up by the Leader of the Opposition (LO) when he is allocated his turn. Ex. (1) exemplifies the PM's paying tribute.

(1) PMQs 08 Dec 2010

PM: David Cameron (Con); LO: Edward Miliband (Lab); S: John Bercow

- 1 PM: i'm sUre the whole house (.) will wish to join ME;
- 2 in paying trIbute to private john HOWard;
- 3 from THIRD battalion;
- 4 the PARachute rEgiment;
- 5 who DIED on sunday the fifth of decEmber.
- 6 he was an incrEdibly gIfted and POPular pAratrooper;
- 7 we should send our condolences to his FAMily-
- 8 his frIends and the love' his lOved ones at this VERy sAd tIme.

Ex. (2) illustrates how the LO follows up on this move.

(2) PMQs 08 Dec 2010

PM: David Cameron (Con); LO: Edward Miliband (Lab); S: John Bercow

- 1 LO: =can i (.)

2 can i JOIN the prIme minister; (-)

- 3 in paying trIbute to private JOHN hOward;=
- 4 =from THIRD battalion;
- 5 °h the PARachute rEgiment;
- 6 °h he showed eNORMous courage,
- 7 °h we pay TRIbute to his sAcrifice;
- 8 °h and our THOUGHTS and deepest condOlences are with his fAmily.
- 9 MPs: <<(1.73)> ((soft cheering))>

These interactional structures contrast with the older data set which did not reveal any instances where the PM initiates such a ritualized action package followed up on by other parties. Instead, it is the PM who is occasioned by MPs to pay tribute to third parties.

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# Changing trajectories: Hands-on instructions in Pilates courses before COVID-19 and workarounds during COVID-19

Panel contribution

**Dr. Heike Ortner**<sup>1</sup>

1. University of Innsbruck

**Outline:** Apart from communicating general affective qualities, touch can be an important resource of instruction in embodied practices. In a Pilates class, touch is used in so-called “hands-on” sequences. Here, touch serves both tactile and haptic functions by providing information to the learners and the course instructor alike (e.g. correcting positions, facilitating movements, deepening kinesthetic transfer). Any application of touch as a resource of instruction is based on a set of specific gestures reflecting a repertoire of professional practices. The COVID-19 pandemic shut down all indoor sports activities in Austria for over half a year. All Pilates classes had to be suspended or transferred to an online format.

**Research question:** The focus of this talk are the alternatives to touch used in online classes in comparison to the physical and gestural trajectories of instruction before the pandemic. The main research question is: How do Pilates instructors replace the resource of touch in online settings in situations they usually would have used tactile feedback?

**Data:** The data consist of a total of 10 Pilates classes video-recorded before COVID-19, gathered in the Austrian Pilates studios in 2017 for an older project, and online classes in 2021 for this talk. The language of instruction is German with varying degrees of diatopic variation (Austrian German, local varieties, but also other varieties of German).

**Method:** The research questions will be explored by applying a qualitative ethnomethodological approach (cf. Mondada 2014).

**Preliminary outcomes:** The data illuminate that the lack of touch as a resource of instruction shake the very foundations of a Pilates class. However, the course instructors develop new practices of professional gaze and verbal precision to guide their clients through complex motion sequences. Also, the initiation, the hierarchy of involvements, and the participation frameworks (Goodwin, 1981) are quite different, marking a phase of re-orientation in the professional practices of fitness trainers as well as regarding the instructor-learner-relationship.

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# Children's linguistic and embodied practices of inclusion and exclusion in preschool

Panel contribution

***Prof. Asta Cekaite<sup>1</sup>, Dr. Matthew Burdelski<sup>2</sup>***

*1. Linköping university, 2. Osaka University*

This presentation examines young children's linguistic and embodied practices of peer inclusion and exclusion in play activities. Based on approximately 100 hours of audiovisual recordings of naturally occurring interaction from a Swedish and Japanese preschool with children ages 2 to 5, the multimodal interaction analysis shows ways in which children in both cultural contexts mobilized multiple modalities – these included verbal language, body posture, gestures, facial expression, touch, and objects – to organize joint play activities where they attempted to include or exclude other children's participation in them. The analysis shows ways in which children established *interactional spaces* (Mondada, 2013) and protected their *territories of self* (Goffman, 1963) by deploying a variety of linguistic and embodied practices to configure multiparty participation frameworks. The linguistic practices included directives, interrogatives, and style shifts (e.g., switching from informal to formal registers), which were accompanied by paralinguistic resources such as changes in prosody (e.g., vowel elongation, loudness). These linguistic practices were mutually informed by embodied practices, such as gaze direction and spatial distancing in relation to core members of the peer group, in ways that allowed children to indicate various participant positions and footings in play activities. In situations of peer conflict, children's gaze and body postures were deployed to sustain dyadic participation frameworks that worked to exclude third-party peers from the on-going activities, despite another child's attempts to gain a participant position by manifesting and extending distress. Although it was not accompanied by verbal actions or talk, spatial distancing from the core participants provided a means for temporary self-exclusion. In all, the study identifies various pragmatic resources for positioning others as either a participant/person or a non-participant/non-person (Goffman, 1963) in constructing identities.

# Children's Participation in Discourse – Co-Constructions in Peer-Groups

Panel contribution

***Dr. Judith Kreuz<sup>1</sup>, Prof. Martin Lugimbühl<sup>2</sup>***

***1. University of Teacher Education Zug, 2. University of Basel***

Peer interactions are usually characterized by symmetrical reciprocity (Youniss 1994) and they support collaborative social and cognitive learning (e.g. Farris 2000). Peer relationships contain also elements of complementary reciprocity and offer opportunities for mutual imitation and internalization of social and language actions (Reusser 2001). For both facets of interaction, we can reconstruct co-constructed and synchronized (speech) actions on different analytical levels by means of conversation analysis (e.g. Sidnell & Stivers 2013), including multimodal aspects (Mondada 2016).

Our data consist of a sub-corpus of 60 videotaped small-group discussions between peers aged 8 to 12 aiming to find a solution to a problematic issue. Starting point of the analysis are argumentative sequences, in which the children participate in the conversation through argumentative co-constructions in order to reach consensus. Under co-construction on an argumentative level we understand first of all the joint production of ideas (Kreuz in prep.), specifically the joint work on an argument (assertion + justification) by at least two participants in the discussion. The data show how the children achieve a high degree of synchronization in order to become involved in the discussion in an argumentative way – not only on the content-argumentative level through the co-constructed reasoning that allows for the elaboration of a complex argumentative structure and the expansion of ideas, but also on the level of morpho-syntax (e.g. utterance completions, e.g. Lerner 1991), prosody (e.g. rhythmization) and non-verbal expression (e.g. imitation of gestures).

Co-construction reveals the children's attentiveness to each other's stances and requires high-level knowledge of conversational conventions (e.g. recognizing TRPs and grammatical constructions in order to introduce argumentative elements cohesively), and skills in appropriate social behaviour. By means of co-constructions, the children display togetherness, which seems to be an important tool of access to controversial topics and therefore gives a chance to participate actively in group discussions.

The data also show that children of different ages have "preferences" for different types of synchronization in moments of co-constructed negotiation processes. Thus, younger children perform synchronization for example in the gestural illustration of an argument of their interlocutor, while older children show their orientation towards their interlocutor by argumentative continuations of argumentative contributions or by morpho-syntactic completions. At such co-constructive moments, various functions can be differentiated. While in older children co-constructions often serve to deepen the relationship to other group members and suggest "doing being best friends" (Kreuz in prep.), younger children use their joint synchronization efforts to quickly reach consensus or to mark epistemic authority on the level of argumentative content.

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well.

# Clause Linking and Turn/TCU Extension: The Interactional Pragmatics of FANZHENG in Mandarin Conversation

Panel contribution

***Dr. Hua Gao<sup>1</sup>, Prof. Hongyin Tao<sup>2</sup>***

***1. Shenzhen University, 2. UCLA***

An important tenet of Emergent Grammar (Hopper 1987) is that grammar emerges from repeated patterns of use in human interaction, and as such, it is best understood as routinization and sedimentation of discourse practices, and thus ultimately as epiphenomenal. In this paper, we show that an erstwhile modal adverb in Mandarin Chinese, *fanzheng*, lit. ‘back-front’, or roughly ‘anyway/in any case’ etc. in English, shifts from its canonical preverbal position to a turn- and turn constructional unit (TCU)-initial position as well as their final counterparts (Gao and Tao 2021). When these phenomena occur, *fanzheng* often serves to expand a TCU and/or continue a turn, and in doing so, more importantly, it manifests as a way of linking two or more clauses together, in ways similar to clause combining elements such as ‘since’, ‘and’, and ‘but’, but with more nuanced meanings. In other words, what looks like an omnipresent clause combining device in fact corresponds to a conversation TCU/turn extension action.

Excerpts 1 and 2 illustrate *fanzheng* linking an account and a concession respectively but the former is done as a projected part of a multi-unit turn while the latter is used after the prior TCU has reached a terminal intonation contour.

## Excerpt 1

Xiaoye ye keyi zhuan a= fanzheng ta xianzai ye hai mei kao qualify a.

NAME also may transfer UFP FANZHENG he now also yet no test qualify PRT

‘Xiaoye may also transfer= since he hasn’t done the qualification anyway.’

## Excerpt 2

06 A: yinwei wode fellowship, wo keyi- daizou. .hh wusuowei- zai na.

because my fellowship I can take-away no-matter at where

‘Because I can- take my fellowship with me. No matter- where I am.

07 >fanzheng<- dou- doushi gei wo zheme duo qian.=

in-any-case all all-COP give me so much money

>In any case<- I am given this much money.’

Excerpt 3 illustrates successive occurrences of a TCU-final/extension *fanzheng* and a TCU-initial *fanzheng* resulting in turn continuation or transition.

## Excerpt 3

04 A: dajia dou- dou shuo zhe’er rongyi ban yimin,

everybody all all say here easy do immigration

‘Everybody all- all say immigration is easy here.

05 qishi ne, .hhh (.) xianzai ta ye yue-lai-yue-jin ba fanzheng=

actually UFP, now it also more-and-more-strict UFP FANZHENG

Actually, .hhh (.) there’re more and more restrictions FANZHENG=

06 >fanzheng< yaoshuo ban ba, women zai xuexiao li de zhongguoren wo kan,

anyway TM do UFP we at school inside AM Chinese I see

>Anyway< in case of application, the Chinese people at our school I think

07 (0.2) chabuduo dou ban le.

almost all do UFP

(0.2) almost all have got it.’

As can be seen in all three contexts, *fanzheng* emerges as a multiple clause linking and extension device, corresponding to conversation structural extensions in TCUs and/or turns. The reason for such flexibility and functions, as shown in Gao and Tao (2021), is the pragmatic function of *fanzheng* to calibrate negatively valenced stances in talk-in-interaction and the combination pattern becomes routinized over repeated use.

# Climate Change Denial: A Content Analysis of Social Media

Panel contribution

**Ms. Audra Bacon**<sup>1</sup>

**1. Tex**

Climate change science is strongly supported within the scientific community, yet there is still much public debate on the topic. To date, there have been few analyses on the online discourse around climate change denial. The goal of this research is to evaluate online discussions regarding climate change and gain a better understanding of the climate change denial countermovement. Additionally, this research aims to assess the public reactions on global climate change legislation, and finally, determine how public opinions have changed over time. The data collected for this study are derived from two different climate change Facebook pages. In order to gather information from users who both support and deny the validity of climate change science, the researcher specifically chose two Facebook pages to analyze: 1) NASA's Climate Change; 2) Climate Change LIES. The study is comprised of a non-random purposeful sample that reviews content from Facebook users. The conventional content analysis approach was used throughout this study.

The researcher analyzed posts and comments on the selected Facebook pages for the five days before and after major climate change related events occurred. For example, on June 1<sup>st</sup> 2017 President Donald Trump announced the United States withdrawal from the Paris Climate Agreement, therefore all comments posted between the dates of May 27<sup>th</sup> and June 6<sup>th</sup> 2017 were obtained. To determine if there was a change in social media discourse over time, it was necessary to obtain data from three consecutive years; the selected sample included data from the years 2017, 2018, and 2019. This method was chosen to: 1) provide information about the ways in which social media can shape public opinion; 2) describe public discourse on this topic within the forum of Facebook; 3) and demonstrate how climate change denial is framed online.

This research indicates that climate change denialist explanations are grounded in personal experience, personal politics and preferred news sources. Arguments over the authenticity of news sources is central in the climate change debate, as seen in this study. Such arguments commonly included offensive language, which allowed for a new discussion on the social implications of these types of interactions. Comments that were hateful in nature, insulting, sarcastic, or specifically directed towards a person or group of people were found throughout the data set. This type of derogatory discourse occurred on both Facebook pages, and often led to attacks on individuals not involved in the conversation. It was common for users to insult an entire group of people. This emerging type of online communication is problematic for many reasons, but emblematic of the emerging "troll" culture that social media seems to breed. The data collected for this research is unique in that there have been few studies on how people are communicating on social media about important environmental issues. The data show the need to further analyze the emerging ways offensive language is affecting how social media users interact.

# Co-Completion as Early Response in Extended Telling

Panel contribution

**Dr. Yue Guan**<sup>1</sup>, **Mr. Zixuan Song**<sup>2</sup>

1. The Hong Kong Polytechnic University – Peking University Research Centre on Chinese Linguistics, 2. Department of East Asian Studies, University of Alberta

This paper examines co-completion as one of the responsive actions in telling sequences. In daily conversation, it is not uncommon that while a speaker's turn is still in progress or syntactically incomplete, a co-participant may start a bit earlier and produce an utterance that practically completes that turn. Previous studies have shown that co-participant's completion of another's turn-in-progress reflects an orientation towards the syntactic structure of that turn, and the social action that it is implementing.

Drawing on 10 hours of video-recorded face-to-face Mandarin conversation, and adopting the conversation-analytic approach, the study reported here focuses on co-completion as early response (hereby 'co-completing response', CCR) in extended telling.

Two patterns in which CCRs emerge are found salient in our data. The examples below serve as a quick illustration.

(1) (Y is talking to Z about the worst possible results they should foresee when planning to run a playroom.)

6 Y: 咸鱼 再 一 卖 或者 ga 一 卖,  
 Xianyu zai yi mai huoche ga yi mai,  
 NAME again one sell or MIM one sell  
 'sell them on Xianyu or sell them entirely'

7 能， 说白了 可能 就是:  
 neng, shuobaile keneng jiushi:  
 can put.it.plainly probably just  
 '(we)can, put it simply, probably ju:st'

8 Y: 少 赔 点儿 @@  
 shao pei diar @@  
 less compensate a.little  
 'lose a little less @@'

(2) (L is talking to R about the similar disposition of herself and her boyfriend.)

14 L: 就是 他 会 觉得 这 种 人 ^恶心.  
 jiushi ta hui juede zhe zhong ren ^e'xin.  
 just 3sg would think this kind people disgusting  
 'He would find those people ^disgusting.'

15 R: @@@@

16 L: 所以@@=  
 suoyi@@=  
 so  
 'so @@='

17 R: =所以 你们俩 很 投机=  
 =suoyi nimenlia hen touji=  
 so you.two very compatible  
 'so you two are very compatible with each other='

In (1), the word search as evidenced in the lengthening at the word '*jiushi*' (just) (line 7) seems to have provided for L's entry into R's turn, where L co-completes R's turn with a fitted syntactic continuation, through which

he also presents a candidate understanding of what R's telling is amounting to before it is actually articulated by R herself. (line 8). In contrast, the clause started with 'suoyi' (so) at line 16 of (2) is produced with a 'trail-off' prosody. R picks up the syntactically incomplete clause (line 17), and makes explicit what is left unsaid in L's trailed-off turn through 're-opening' it, although its speaker has indicated through prosody no intention to continue.

While (1) illustrates co-completion much discussed in the literature, cases such as (2) are less explored. This study examines both types of CCR and explores their possible interactional motivations in relation to other types of responses in extended telling.

# Co-constituting face via claims of deontic authority in online medical consultation

Panel contribution

***Ms. Minwen Wei<sup>1</sup>, Prof. Yongping Ran<sup>1</sup>***

***1. Center for Linguistics and Applied Linguistics, Guangdong University of Foreign Studies***

Although the relation between epistemics and face has been examined (Izadi 2018), the deontic ground of face needs further exploration. Informed by the notion of deontic authority (Stevanovic and Peräkylä 2012) and Face Constituting Theory (Arundale 1999, 2006, 2010), this study aims to reveal how participants co-constitute face, understood as relational separateness and connectedness, via claims of deontic authority. The data was collected from text-based online pediatric encounters, a setting where caregivers' resistance to doctors' treatment recommendations is pervasive (Jager and Stommel 2017). Adopting a discursive approach, this study probes into how caregivers and doctors orient to the relational separateness and connectedness through challenging or maintaining the presumed distribution of deontic authority between them, i.e. how much deontic authority they possess relative to their counterpart in a certain domain, in doing and solving resistance to treatment recommendations. It is found that challenging the presumed distribution of deontic authority may lead to relational separateness while maintaining it may create relational connectedness. Thus, this study argues that deontic authority, a relational concept in essence, forms the ground of face. Besides, the result indicates that although counselees participate in online medical consultation more actively than in offline ones, they are still not acknowledged as sharing equal status with doctors in the decision making of a treatment plan.

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# Co-constructing a funny story for a listening audience: observations from Italian radio phone-ins

Panel contribution

***Dr. Daniela Veronesi***<sup>1</sup>

1. Free University of Bozen-Bolzano

As a central activity of human interaction and sociability, storytelling in interaction has been examined since the '80 by several disciplines, including anthropology, conversation analysis and interactional sociolinguistics. While recognizing that narratives result from an interactive process with teller and recipient playing an active role (cf. for instance Goodwin 1984; Duranti & Brenneis 1986; Lerner 1992; Ochs et al. 1992; Norrick 1997; Quasthoff & Becker 2005), scholars have focused on tellers' contributions such as pre-announcements and recipient design, on listeners' 'story-interventions' through continuers, questions, collaborative completions and heckling (cf. Monzoni & Drew 2009), as well as on conarration and epistemics (Mandelbaum 1987; Norrick 1997; 2020a; Monzoni 2005).

Within the field, humorous discourse has also been investigated with analyses of conversational joking and humor in narratives (Norrick 2002; 2004; Ervin-Tripp & Lampert 2009, among others), usually in ordinary face-to-face contexts, while little is still known about non-scripted humorous storytelling in media settings; a case in point in this regard is radio phone-ins, studied primarily with reference to overall structure (Hutchby 1996; Thornborrow 2001; Dori-Hacohen 2015), problem exposition and advice-giving (Traverso 2008; Hutchby 1995), audience participation (Hutchby 1999), membership categorization and intimacy (Fitzgerald & Housley 2002; Dori-Hacohen 2012; Rubino 2016), dual-hosting (Ames 2013), and irony in political broadcasts (Dori-Hacohen & Livnat 2015; Livnat & Dori-Hacohen 2018).

Taking this body of literature as a departure point and adopting a Conversation Analysis perspective, in this study I thus examine a collection of 50 short narratives (ca. 2 hours) from an Italian entertainment national public radio show, in which listeners are invited by the two shown co-hosts to share their experiences on a variety of topics presented within a play frame (Bateson 1972; Norrick 2010) – as in “Weird attempts at sanitations during the Covid-lockdown”, “Never again in my life”, “When you pretended not to know each other” and the like.

Against the background of institutional features of radio broadcast such as intentionality, sociability, performativity and interactivity (Dori-Hacohen 2015; cf. also Hutchby 2006), I analyze how the two hosts, as unknowledgeable listeners (Norrick 2000), sustain callers' live tellings of personal anecdotes and co-construct their narratives through a variety of moves – continuers, questions, and laughter, but also ironic comments and wisecracks, puns, mock denials, assessments, repetitions, advices, as well as pre-recorded applause –, thus enhancing the potential humor of these narratives and rendering them as “funny” for the listening audience. I thereby explore how such moves may be implemented in different sequential environments (e.g. opening and preface, story development, climax, closing) and how the caller's narrative progressively emerges from the dialogic interaction between caller and hosts acting as a team. Final considerations are devoted to the way in which such collaborative stories may be crucial in establishing, ratifying and sustaining group membership (Norrick 2010), in this particular radio show to a community of listeners, strongly oriented to humor and the demonstration of a sense of humor.

# Co-Constructing Emergent Common Ground: The Role of the Intercultural Mediator

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Panel contribution

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***Dr. Adriana Merino<sup>1</sup>***

*1. Princeton University.*

This research addresses the question of how multilingual interactants interpret and use figurative language (*i.e.* formulaic, idiomatic, and metaphoric expressions) in intercultural interactions. Drawing on the socio-cognitive approach to pragmatics (Kecske 2006, 2008, 2009, 2010, 2014), the analysis accounts for misunderstandings, communication breakdowns, and pragmatic missteps among interlocutors when dealing with nonliteral language. It also focuses on the co-construction of Common Ground (CG) in figurative language interpretation and use, while examining the interlocutors' collaborative metapragmatic reflections. The datasets come from transcribed conversational exchanges that took place in study abroad settings, between native (NS) and non-native speakers (NNSS), with different linguistic and cultural backgrounds, and who were using Spanish as a lingua franca. As part of my findings on multiparty, multilingual encounters, I propose the concept of the Intercultural Mediator (IM), as that interlocutor who displays a greater understanding of linguistic and intercultural communication among interactants and contributes to establishing a match between their private/prior context, and the actual situational context. In so doing, the IM actively, and positively, contributes to the dynamic co-construction of meaning (Kecske 2008), and the creation of emergent common ground (Kecske 2014). The IM brings to light correlations between indicators of awareness of potential misunderstandings and figurative language processing. The findings also provide some insight into pedagogic interventions for enhancing pragmatic awareness, intercultural social skills, and figurative language use in language learning.

# Co-Creation of Merging Discourse in Japanese Conversation: An Interpretation Using the Notion of Dual-Mode Thinking

Panel contribution

***Dr. Kishiko Ueno***<sup>1</sup>

**1.** Tokyo City University

This study analyzes a conversational phenomenon that I label “merging discourse,” observed in Japanese conversations between two women. In merging discourse, the storyteller and the recipient improvise one storyline through repeating, overlapping, and taking over each other’s utterances while entraining each other’s head-nodding rhythms.

I explicate why and how merging discourse is made possible by introducing “dual-mode thinking,” one of the key notions of *ba*-theory (Shimizu, 2004). Dual-mode thinking assumes that the self is organized through mutually induced fit interactions of two domains of self: explicit and implicit. The explicit domain is called the egocentric domain, which manages rational thinking, while the implicit domain is called the *basho* domain, which coordinates an individual’s corporeality and feeling. In face-to-face communication, speakers’ *basho* domains can resonate and merge. The merged *basho* domain leads to the sharing of feeling and corporeality between the speakers; this enhances the feeling of empathy and sometimes promotes identification with another’s viewpoint and anticipation of another’s moves. Corporeal sharing is revealed in forms such as entrainment and synchronicity, in which speakers resonate rhythmically and automatically entrain with each other’s body movements and voices.

I claim that merging discourse is an outcome of the merged *basho* domain shared between the storyteller and the recipient. When the speakers nod to each other while repeating, overlapping, and taking over each other’s utterances, their *basho* domains resonate and merge. In this state, the egocentric domain sustaining individuality is subsumed by the merged *basho* domain, whereby the speakers attain heightened resonance and empathic connection, and their egocentric activity is minimized. Thus, merging discourse can be seen as a form of “communion of empathy” (Ueno 2017), whose logic is primarily the pleasure of oneness. Mutually induced fit interactions of the two domains of self drive the process of merging discourse, embodying seemingly conflicting orientations; the merged *basho* domain promotes dissolution of the teller-recipient distinction, while the egocentric domain of each speaker attempts to maintain coherence attributable to each speaker’s identical roles of storyteller and recipient in the conversation.

# Co-membership in technology-mediated job interviews

Panel contribution

**Mrs. Melina De Dijn<sup>1</sup>, Dr. Dorien Van De Mieroop<sup>1</sup>**

**1.** KU Leuven

Ever since the early work on gatekeeping (Erickson & Shultz, 1982), there has been a growing interest in job interviews from an interactional sociolinguistic perspective. This research has, among others, shown that candidates in job interviews construct both personal and professional identities and that it is beneficial for candidates to highlight the characteristics they share with recruiters, as such possibly constructing co-membership (*ibid*). Yet, the COVID-19-situation has turned job interview practices upside down: while in Belgium, it was common practice to organize face to face job interviews, we now see a surge in technology-mediated job interviews (TMI's). Research from an HR-perspective shows that interviewer ratings of applicants and applicant reactions to the interviews are more negative for TMI's when compared to face-to-face interviews (Blacksmith et al, 2016). Possible reasons offered for these differences are the shortening of the 'rapport-building stage' and the more limited possibilities for the observation of nonverbal behaviors (*ibid*). As this 'rapport-building stage' is often crucial for the establishment of co-membership, we may thus hypothesize that the online medium will significantly affect the construction of co-membership.

We adopt a micro-analytical perspective to analyze to what extent and in what ways co-membership is constructed in TMI's. First, we draw on a corpus of 8 video-based job interviews recorded with screen-recording software. These were transcribed using conversation analytic transcription conventions complemented by multimodal conventions developed by Mondada. We scrutinize these TMI's using a qualitative, multimodal discourse analytical approach to zoom in on sequences in which the interlocutors potentially construct co-membership. Second, we complement these interactional data by eight follow-up interviews with the recruiters, each consisting of two parts: (a) an ethnographic part focused on the recruitment context and the recruiters' evaluation of the impact of the digital medium on the interview and (b) a part following stimulated recall methodology (see e.g. Pomerantz, 2005) where the recruiters were asked to recall thoughts they had during the interview while re-watching video fragments. These interviews are used to provide background for our analyses and enable us to check our understanding of the interactions and how these can be related to the construction of co-membership.

Our preliminary findings indicate that 'typical' opportunities for rapport building are indeed reduced in a digital setting (exemplified by a lack of small talk in these interviews), but that somewhat contrary to what HR-research shows, interlocutors seem to be adapting to the new setting and use verbal as well as nonverbal interactional strategies to compensate for the limitations of the TMI. In this way, they create 'other' opportunities for the construction of co-membership. These findings thus once more emphasize the importance of personal identity work and co-membership in these gatekeeping encounters, even – or maybe especially – in a technology-mediated context.

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# Co-operative multimodal participation frameworks in refugee toddler baby doll play

Panel contribution

***Dr. Amanda Bateman<sup>1</sup>***

***1. The University of Waikato***

Using language socialisation theory, the sequential orderliness of embodied interaction during toddler baby-doll play is explored to reveal the early socialisation practices present (Ochs & Shiffer, 1989) in an early childhood centre for refugees in Auckland, New Zealand.

The co-operative actions of caring for baby-dolls demonstrate the toddlers' competence in 'performing specific operations...on materials' (Goodwin, 2018, p. 6) to co-produce participation frameworks (Goffman, 1981; Goodwin & Goodwin, 2004) through their skilful use of semiotic resources.

In each of the three episode presented, the toddlers are observed initiating an interaction with each other through orientation to baby dolls, where crying (Bateman, in press) and gaze shift (Kidwell, 2009) are used to recruit the assistance of a teacher when problems with object transfer (Takada & Endo, 2015) arise. Once initiated, the subsequent sequential unfolding of the interactions demonstrate how the toddlers use gesture and joint attention through orientation to an object (Kidwell, in press) to convey the activity of 'doing' being a carer of the dolls as they engage in collaborative baby doll play in close proximity to one another. The closing of each interaction is managed through a child being 'shepherded' (Cekaite, 2010) away by an adult following an altercation with the baby doll, and by one child breaking the close proximity of the participation framework by walking away.

The pragmatic ways in which the toddlers manage their bodies and gesture to perform specific actions such as wrapping the dolls in scarves and carefully carrying them close to their bodies, demonstrates early empathy socialisation practices (Burdelski, 2013). Through engaging in this play, the children's actions make demonstrable their collective belonging to a group of people who engage in specific caretaking activities. The affordances of early childhood centres as places to meet other children and engage in such practices for children who may have experienced displacement from their home country are discussed.

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# Code accommodation as a measure of inclusion for bilingual people living with DAT: A case study

Panel contribution

**Ms. Carolin Schneider<sup>1</sup>, Prof. Birte Bös<sup>1</sup>**

**1.** Universität Duisburg-Essen

With the aging societies the number of diagnosed dementias, such as dementia of the Alzheimer's Type (DAT), is constantly on the rise and so is the number of bilinguals who are living with DAT (cf. Plejert, Lindholm & Schrauf 2017). Communication can pose many challenges for people who are living with DAT (PWD) as well as for their conversational partners (cf. Hamilton 2019: 12ff), due to the high dependence on contextual knowledge, cognitive resources and emotional demands (cf. Wray 2020: 185). Bilingualism adds another layer of challenge, but also of great opportunity in this communicative constellation.

Drawing on a qualitative analysis of two narrative interviews held with PWD and their daughters speaking English and Spanish, this study investigates the interlocutors' code choices and the communicative effects of code accommodation on the interaction. The analysis takes account of how accommodation and instances of non-accommodation (cf. Gasiorek 2016: 87) relate to approximation, interpretability, discourse management, interpersonal control and emotional expression, i.e. the five types of communicational behaviors outlined by Communication Accommodation Theory (CAT, cf. Dragojevic, Gasiorek & Giles 2016). Previous studies in institutional settings (e.g. Watson et. al 2016) have demonstrated the benefits of accommodation in bilingual (verbal) interaction (e.g. Yazdanpanah & Plejert 2017) when conversational partners (i.e. PWD – professional staff) do not share a common linguistic ground. Adding a new perspective, this study investigates interactions between PWD, their family care partners and the interviewer, shedding light on the complex interpersonal as well as intergroup dynamics in a private setting on the grounds of a shared bilingual background. The analysis of code choices and their motivations is underscored by metalinguistic commentary by the conversational partners who negotiate bilingualism and code choice throughout the interviews. The results of this meso-level study indicate the positive effects of code accommodation as an inclusive tool for bilingual PWD.

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# Code-switching and social identity negotiation in Cantonese-English bilinguals

Panel contribution

***Ms. Ariel Chan<sup>1</sup>***

**1. UCLA**

Code-switching refers to the practice of alternating between two or more languages in a conversation, either between sentences or within the same sentence (Clyne, 2000; Myers-Scotton, 1989, 1993). Previous sociolinguistic research has revealed bilinguals deploy code-switching as a strategy to achieve various interpersonal purposes in conversation, for instance contextualize preference organization and repairs (Li Wei & Milroy, 1995), establish or destroy group boundaries (Gal, 1988), reposition and reconstruct their identities (Chen, 2008), and negotiate and assign group memberships (Lo, 1999, Silverstein, 1997).

Adopting a socio-interactional perspective, the present study examines how Cantonese-English bilinguals employ code-switching as a tactic to negotiate their social identity with their listener and assign group membership to them in oral narratives. Specifically, it focuses on high-proficient Cantonese-English bilinguals from three different communities: (1) *homeland bilinguals* raised in Hong Kong in a Cantonese-dominant environment and received their higher education in English, (2) *heritage bilinguals* raised in a Cantonese household in the U.S. in an English-dominant society, and (3) *immersed bilinguals* raised in Hong Kong but later moved to U.S. for higher education. Using a novel approach to elicit spontaneous code-switching data in an online experiment setting, this study collected naturalistic spoken data from the three groups of bilinguals in a semi-structured verbal production task (Yim & Biastylok, 2012). In the task, bilinguals were asked to narrate life experiences related to the Hong Kong and American cultures for a maximum of two and a half minutes on four different topics (i.e., Chinese New Year, Moon Festival, Christmas, and New York) upon hearing an audio-recorded prompt for each topic. The prompts were recorded by an immersed bilingual in a mix of Cantonese and English (For the American topic, the matrix language is Cantonese; for the Hong Kong topic, the matrix language is English) to elicit code-switching speech. A total of 3 hours of data were collected from 18 participants across the three bilingual groups.

Discourse analysis suggested that bilinguals are conscious of both their own and their listener's social identities. Depending on their own social identity and the perceived co-membership with the listener, they index their inclusion or exclusion of the listener through code-switching in different ways. Given that there were only two involved parties in the speech, inclusion is defined as bilinguals' identification with the listener while exclusion is defined as bilinguals' distancing with the listener. Positioning and negotiation of one's and the other's identity can be manifested by the code-switching styles at the micro level, and code-choice and cultural reference at the macro level. For example, while a heritage speaker would indicate the immersed listener as an out-group member by switching into Cantonese, a homeland speaker would include the listener as an in-group member by avoiding switching into English. The findings of the present study will be able to highlight the variation of bilinguals from different communities in terms of both language and identities. In addition, it will shed light on how the interaction of language choice, social identities, and sociocultural context is manifested through linguistic practices.

# Collaborative domestication: How patients account for their experience of video consultations with their general practitioner

Panel contribution

***Ms. Elle Lüchau<sup>1</sup>, Mrs. Anette Grønning<sup>1</sup>***

*<sup>1</sup>. University of Southern Denmark*

Video consultations are a new doctor-patient communication subgenre within the genre of consultation forms (Laursen, Brøgger, Fage-Butler, Møller, & Grønning, in preparation). They are being implemented in general practices with the aim of remedying the growing pressure and lack of resources in health care and thus securing a sustainable health care sector in Denmark (Sundheds- og Ældreministeriet [Ministry of Health], Finansministeriet [Ministry of Finance], Danske Regioner [Danish Regions], & Kommunernes Landsforening [Local Government Denmark], 2018). Denmark is leading the 2020 ranking of the 193 United Nations Member States in terms of digital Government (United Nations, 2020) making it an important case to investigate. In this study, we pose the following research question: How do patients account for their experience of video consultations with their general practitioner (GP)? To answer this question, we conducted a qualitative study. Our approach was based on domestication theory with the aim of investigating how patients integrate video consultations into their daily lives. The concept of domestication focuses on describing and analysing processes of acceptance, rejection and use of media technologies (Berker, Hartmann, Punie, & Ward, 2006). Silverstone and colleagues divide the domestication process into four phases: Appropriation, objectification, incorporation and conversion (Silverstone, Hirsch, & Morley, 1992). These phases represent the stages of domestication from a user's initial use of the technology to how use of the technology affects the relation between the user and the world. This study is an attempt to counteract the lack of research about the use of video consultations in general practice. Moreover, our approach accounts for the context in which individual patients experience video consultations, which has similarly received little attention. We conducted in-depth interviews with 13 patients and their GP from a practice in a larger Danish city. To include different perspectives, the patients included 11 users and two non-users of video consultations.

We analysed the interviews from the perspective of domestication theory's four phases. Our results show that technological literacy and the amount of guidance the patients received from the GP impacted the success of the video consultation. In spite of varying outcomes, however, there is a general optimism surrounding the use of video consultations. Moreover, our results show that the GP plays a central role in the patients' domestication process. Consequently, we propose the term collaborative domestication, which we define as the ongoing mutual influence and interdependency of the users involved in using the technology in a specific interactional context, in this case the GP and the patient. We also found that saving transport time and working hours is perceived as a key advantage of video consultations. Finally, and most importantly, we found that each patient differed regarding which matters they perceived as being suitable for video consultations and the degree to which they regard video consultations as an impersonal consultation form. As a result, based on these findings we argue that qualitative studies are crucial for developing our understanding of the object of study.

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# Collaborative mobilizations of embodied grammar

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Panel contribution

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**Prof. Steven Thorne<sup>1</sup>, Dr. John Hellermann<sup>2</sup>**

**1.** Portland State University and University of Groningen, **2.** Portland State University

Drawing on recent conversation analytic research on mobility in interaction (Haddington et al. 2013), embodied approaches to cognition and communicative action (Goodwin, 2017), and innovations in place-based language learning in the wild (Hellermann et al., 2019; Thorne et al., 2021), this paper investigates how people collaboratively develop routinized language practices in situated, temporally unfolding language learning tasks. Data includes video recordings (two head-mounted cameras and a third camera capturing the entire group's interaction) of three English language learners and three German language learners playing an augmented reality game in a city using an iPhone. The game asks players to take on the identity of an agent from the future and to find examples of sustainable technology at five sites in the city. When located, players are to make an unscripted video-recorded oral 'report' about the technology. The recordings were transcribed and analyzed using multimodal conversation analysis (Mondada, 2014).

The analysis focused on the co-construction of this oral report which, in three cases, due to technical difficulties, was repeated. Analysis reveals emergent interactional dynamics for language learning that include 1) collaboratively produced linguistic units at word and clause level, akin to compound turn-constructional units (Lerner, 1991), with synchronized shifts in gaze and bodily deixis, 2) the recombinatory reuse of specific words and constructions in the process of building a discourse object (their report), and 3) microgenetic language development visible as routinization of the reused linguistic material (lexical items and constructions) over the course of game play (45-60 minutes). This empirical investigation shows how participants engage progressively and collaboratively in building both the language learning task and the product for that task (the oral reports) in a situated, dynamic way, without a pre-defined telos or trajectory for the talk-in-interaction. The language used for the task emerges as a semi permeable, embodied grammar assembled as gestalt units comprising gesture, gaze, touch, and linguistic constructions. More specifically, the data show how the usage-based process of language learning, at the microgenetic level, involves embodied language practices that are collaboratively produced using a range of semiotic resources within which language is central. The analysis highlights how the emergence of grammar for social action is iterative and collaboratively constructed across turns-at-talk as linguistic items are reused and repurposed, aligning with Hopper's discussion of 'emergent' theories of language (1998) – that language structure develops temporally "and may only appear as grammatical form retrospectively as it is assembled during acts of dialogic communication" (Hopper, 2015, p. 125). Analysis also illustrates a physical proximity effect: collaboratively produced linguistic units co-occurred more frequently when participants were in close proximity to one another. The 'proximity effect' analyses suggest the value of expanding an individualist frame of 'embodied cognition' and to consider exploration of 'interbodied cognition' dynamics. Implications for L2 education include spatial and environmental considerations for the design of learning tasks and underscoring that in dialogic interaction, with language structure potentially distributed across speakers and turns at talk, task performance may benefit from assessment at both individual and group levels.

# Collaborative multimodal explanation sequences in the L2 French classroom

Panel contribution

***Ms. Loanne Janin<sup>1</sup>***

***1. University of Neuchâtel***

Second language learning has recently been reconceptualized as participation. This perspective views learning as involving not only the acquisition of linguistic skills, but also the development of an array of interactional resources in order to participate in L2 social interaction (e.g., Nguyen 2011). These resources include for example appropriate turn taking – when to take turns and how to display their ‘fit’ to the ongoing flow of action – and co-constructing larger sequences of social actions with others, in order to engage in classroom activities (Gardner 2019). Increasingly, studies also shed light on learners’ participation through use of multimodal conduct, including gestures, gaze, and object manipulation.

In line with conversation analytic SLA research investigating the systematic interactional procedures that L2 speakers use to accomplish social actions (Hellermann 2008), I examine L2 French learners’ participation in collaborative and multimodal explanation sequences. These activities are ubiquitous in the language classroom and require adaptation to the interaction partners, the context, and initiative on the part of the students (Konzett-Firth 2019).

Data consist of audio-video recordings of classroom interactions in a language school for adult migrants in Switzerland. The students are following intensive French L2 courses at a beginner level (A1 according to the CEFR). The study relies on multimodal Conversation Analysis to investigate, from an emic perspective, how participants ask for and provide collaborative explanations and how these explanation sequences are organized, distributed and locally accomplished.

More specifically, I address the following questions:

- How do learners manage the organization of collaborative explanation sequences, in particular their opening and their development?
- What linguistic and multimodal resources do learners use to accomplish explanation sequences, and how are they mobilized?
- How does collaboratively conducting explanation sequences enable learners to improve their participation and thereby possibly their L2 learning?

My analysis shed light on the socially distributed nature of the explanation sequences as a locus of active student participation. Students and teachers engage in a collaborative effort to solve comprehension problems. Moreover, they organize their interactions in and through multiple modalities: participants rely on both verbal – talk, non-lexical vocalizations – and non-verbal – gestures, drawings, objects – resources to accomplish explanations jointly with their co-participants.

Results contribute to the understanding of how L2 speakers learn to use interactional resources, how they interface language with other modalities in order to participate in classroom activities, and how explanation sequences represent one site for such active interactional participation. Based on these findings, I discuss pedagogical implications for L2 learners and teachers.

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# Commentation as Recontextualisation

Panel contribution

**Dr. Michael Bender<sup>1</sup>**

1. Technische Universität Darmstadt

In this paper, commentation is seen as a communicative practice, which can be regarded as a special form of “retro-sequence” according to Schegloff (2007: 217). The approach presented in the talk describes the central function of this practice: the introduction of recontextualizing perspectives into the interactive constitution of meaning, coherence and thematic progression. This is related to both (conceptually and medially) oral and written communication (cf. Bender 2020). ‘Linguistic recycling’ plays an important role in this context because commentation always refers retrospectively to a part of previous communication, which is usually also cited or paraphrased. This approach takes up and further develops an early theory of commentation (in German: “Theorie des Kommentierens”) according to Posner (1972).

It is based on the following assumed structure: Commenting is related to a text or reality excerpt of the previous communication (the “Kommentandum”). A certain part is selected and reproduced or reformulated (recycled), which is called “Kommentat”. This is connected with an utterance with own propositional content, the “Kommentor” (cf. Posner 1972: 25).

Of particular interest is not only the interaction between “Kommentat” and “Kommentor”, if the recycled elements remain unchanged. It is also interesting how recontextualization can be achieved already in the “Kommentat”, as the ‘recycling part’ of the commentation, by smallest changes or reformulations.

Schegloff describes such practices in principle in his definition of ‘retro-sequences’ as a special type of adjacency pair: “These are sequences *activated from their second position, [...]*” (Schegloff 2007: 217). Schegloff mentions other-initiated repair as an example, but commentation is also covered by this definition. The excerpt from the “Kommentandum” is subsequently made the first part of an adjacency pair – by the commentation as the second part of the adjacency pair. The selected utterance is set relevant and recontextualized in the sense of the need for further discussion or elaboration. It is, so to speak, up-cycled, more or less unexpectedly, into an additional discussion life cycle. In this respect, commentation can contribute to various communicative jobs (cf. Sacks 1995). All have to do with a resumption and revision of previous utterances - not necessarily in the sense of practices of evaluation or opinion-driven positioning, which are often equated with commentation in an under-specified way. This approach, its methodical application/operationalisation and analytical potential will be demonstrated on corpuspragmatic annotation studies (cf. Becker / Bender / Müller 2020) in different corpora (e.g. political plenary debates, science blogs).

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# Common Ground and Positioning in EFL Classrooms

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Panel contribution

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***Dr. Deniz Ortactepe Hart<sup>1</sup>***

*1. Middlebury Institute of International Studies at Monterey*

Language socialization refers to the process in which novices/children acquire the linguistic and cultural norms of their speech community while also becoming competent members of it (Ochs & Schieffelin 1984; Ochs 1986; Schieffelin & Ochs 1986). This study aimed to investigate the nature of L2 socialization practices, namely common ground building acts and positioning, in an EFL setting through the observation of six NEST and NNEST participants. The researchers collected data through classroom observations, field notes, and a researcher journal. Three NEST and three NNEST teaching partners who taught the same classes in tertiary language classrooms in an EFL setting were observed and audio recorded during the first and fifth weeks of a language course. Data were transcribed and analyzed through discourse analysis using Kecskés and Zhang's (2009) socio-cognitive perspective on common ground and Davies and Harré's (1990) positioning theory.

The findings revealed several differences in the ways NESTs and NNESTs established common ground and positioned themselves in their social interactions. NESTs' lack of shared background with their students led to the establishment of core common ground (i.e., building new common knowledge with their students), which also positioned them as outsiders in a foreign country. NESTs created more meaningful contexts that enabled opportunities for language socialization through which students not only practiced language but also negotiated meaning. On the other hand, NNESTs maintained the already existing core common ground with their students by positioning themselves as insiders. It was observed that NNESTs activated the common knowledge they shared with their students to facilitate classroom instruction rather than in engaging in authentic communication.

Since L2 socialization is based on the availability of communicative contexts, the variety of communicative activities, the positioning of novices in participant roles during interactions, and so on (Ochs & Schieffelin 2011), intercultural communication may seem to be more conducive for language socialization practices with its focus on the negotiation of meaning, activation of common ground, and the teacher being positioned as both teaching and learning from students. On the other hand, intracultural communication seems to have different advantages with NNESTs' positioned as an insider and a source of information, yet these advantages seem to be utilized for pedagogical purposes rather than socializing language learners into the target language and culture.

# Communicating affect through “My plans vs 2020” memes: Opportunities and constraints for (online) humor

Panel contribution

***Dr. Anna Piata<sup>1</sup>***

*1. Independent researcher*

By way of a metaphor, one could say that the recent global pandemic of Covid-19 is like humor: it subverted what people were expecting for the year 2020. This paper will focus on a category of internet memes that was designed to express specifically people’s failed expectations over 2020: the “My plans vs 2020” memes. These are image macros that consist of two captions (“My plans” and “2020”) paired with two corresponding images, which draw primarily on pop culture, especially well-known characters (or scenes) from films and TV series. The incongruity that resides in the two images is aimed to implicate the discrepancy between expectations and reality with regard to the year 2020, thus giving rise to humor.

The present study is based on a corpus of 80 “My plans vs 2020” memes that initially appeared on Twitter and were later reproduced on other platforms. Understanding the humorous meaning of these memes involves visual frame metonymy (Dancygier & Sweetser 2014), which I will show to be established by means of parallelism (i.e., consecutive repetition of structures with similar characteristics). While they jointly evoke frame structure, the parallel images do so in opposingly valenced terms: positive for the first part (that of anticipation), and negative for the second part (which corresponds to reality). Importantly, in its prototypical structure, this meme presents the two parts in linear order, in accordance with the Western representation of earlier/later events along the horizontal axis, known as the mental timeline (see, e.g., Santiago *et al.* 2007; Weger & Pratt 2008).

In all, the “My plans vs 2020” memes offer an opportunity to express affect, more specifically people’s frustration over aborted expectations. The memes’ affective meaning is shown to be motivated by the visual parallelism of the juxtaposed images, which foregrounds incongruity in terms of valence (positive vs negative). At the same time, the expression of online humor is constrained by metaphorical associations of affect (Crawford 2009), together with the spatial representation of events in the timeline. Clearly, this entails that embodiment is involved in humorous meaning-making not only in the domain of verbal expression, as already noted (Bergen & Binsted 2015), but also across modalities. Non-prototypical instantiations of the meme (e.g., when the images appear vertically, or when affect is only implicitly inferred) are also accounted for in terms of embodiment, thus suggesting that discourse is interwoven with embodied cognition across the board.

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## Communicating rights to L2 suspects

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Panel contribution

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***Prof. Jan Svennevig<sup>1</sup>, Dr. Paweł Urbanik<sup>1</sup>***

*<sup>1</sup>. University of Oslo*

In the beginning of each investigative interview in Norway, police officers are required to provide a package of cautions that inform the suspect about his status, rights (especially the right to silence and the right to have an attorney), obligations, and additional provisions. To do so, the Norwegian police do not use a scripted formula such as the Miranda warnings in the USA but leave it to the individual investigator to find the most appropriate and efficient formulation relative to the addressee. As a result, the wordings of cautions may differ significantly depending on the investigator. Yet it is him/her who bears the responsibility that the suspect understands the rights fully and correctly. The officially recommended way of securing understanding is to (1) present the rights in a way that is understandable for a given suspect and (2) ascertain that they have been understood correctly. There is however no guidance on how to secure and ascertain understanding, especially when the suspect is a second language (L2) speaker.

The current paper presents an empirical investigation of 40 authentic police interviews with L2 suspects. Using Conversation Analysis as our method, we examine to what degree and how investigators adapt to the linguistic proficiency of the suspect when communicating cautions. A recurrent pattern observed in the data is that investigators start by presenting the cautions by quoting verbatim the formulations in the prosecution instructions, with a highly technical legal vocabulary and high information density. After this, they reformulate the caution, using more common, high frequency vocabulary. In this way, they seem to balance the contradictory requirements of both heeding the wording of the law and simplifying the formulation for the purpose of making it accessible to the L2 speaker. Some even ask an explicit question whether the suspect has understood, but very few check in any detail what that understanding amounts to.

# Communicating risk and reward to COVID-19 vaccine trial participants

Panel contribution

**Mr. Peter Grundy**<sup>1</sup>

**1.** Durham University

This presentation reports an investigation into the way in which risk and reward are communicated to participants in *A phase 2/3 study to determine the efficacy, safety and immunogenicity of the candidate Coronavirus Disease (COVID-19) vaccine ChAdOx1 nCoV-19* (the Oxford vaccine trial) based on two sections in the 17-page ‘Participant Information Sheet’ sent to volunteers ahead of their initial screening visit.

The longer of these sections, ‘Are there any risks from taking part in the trial?’ (994 words, version 11), enumerates the relatively predictable ‘side effects’ of the trial procedures as ‘local’, ‘general’ and ‘serious reactions’ before describing yet to be resolved ‘theoretical concerns’. These side effects and theoretical concerns are addressed in retrospective accounts based on historical evidence and speculative accounts detailing probabilistic expectations.

As a study of authorial intention and recipient interpretation, the investigation assumes the authors’ preference for controlling inference by means of conceptual encoding likely to communicate in as far as possible what might be taken to be default meanings. At the macro level, the authorial strategies include the ordering of content and the use of a wide range of typographical conventions; at the micro level, the strategies include the presentation of information as answers to putative participant polar and *wh*-questions, the extensive use of passive voice, existential constructions, epistemic and deontic modality, conditional constructions, sentence-initial indexing of context, the presence / absence of complementizers and relative pronouns, and other more general constructions of register and footing. These strategies invite conclusions as to the authors’ view of the degree to which participant inclusion and professional distance are considered appropriate and, as such, likely to enhance participant confidence.

The analysis shows that the authors convey seemingly unintended as well as intended implicatures and that participants are likely to construct ad hoc concepts for lexical items which vary with occasions of use and sometimes differ from expectable professional and lay defaults. In particular, the analysis reveals varying degrees of inclusion on a professional-lay, authorial stance continuum within quadrants in which retrospective and speculative accounts are plotted against predicted side effects and yet to be resolved theoretical concerns.

Sadly, it’s outside the scope of the study to come to any conclusion as to whether the formulation of risk in the participant information sheet, taken together with participant screening procedures, media coverage, views of friends and family and so on, impacted on the initial intention of volunteers to participate in the trial.

# Communicating risk in the linguistic landscape - Safety information signage on-board Stockholm and Helsinki metros

Panel contribution

***Dr. Väinö Syrjälä<sup>1</sup>***

**1.** Södertörn university

Many people travel through the city on a daily basis using the metro. As the stations and trains are an environment riddled with potential risks, informing travellers about safety issues is an important part of the official signage in the *linguistic landscape* of a metro system. The communication of risks can utilise different strategies regarding language choice, multimodal design and the wording on the signs. This paper identifies and compares these strategies in the linguistic landscapes of the metros in two Nordic capital cities, Stockholm and Helsinki. The focus of my study is on two key questions. First, what kind of risks are identified in the signage and how are these risks communicated using multimodal resources? Second, who is assigned the responsibility to prevent risks in these texts? To address these issues, *Linguistic Landscape studies* is combined with a theoretical and methodological framework based on *social semiotics*. The data consist of different safety information signs photographed inside metro carriages and on the platforms of metro stations in the two cities.

The first step of this two-fold analysis is a multimodal analysis of the signs as part of the linguistic and semiotic landscapes, with focus on the choice of language, the emplacement of the signs and the use of different semiotic resources to make the safety information stand out. The systematic inclusion of English in both cities has resulted in bilingual (Swedish and English) and trilingual (Finnish, Swedish, and English) signage in Stockholm and Helsinki, respectively. Several multimodal resources, from pictograms to colours, are used, prompting a discussion of the local authorities' strategies for risk communication. A more in-depth interpersonal analysis of the texts included on these signs is used in the second step in order to investigate how the intended reader (i.e. the traveller) is addressed, e.g. in order to assign the traveller active responsibility for avoiding risks. Differences in practises between the three languages as well as between the two cities can be identified. In Stockholm the signs speak directly to "you" with a focus on preventing risks. In Helsinki, on the other hand, the signs more often include passive statements of facts and instructions for when something has already happened. Some additional comparisons will be made regarding the recently emerged signage dealing with Covid-19-related risks when travelling with the metro.

# Communicating through... The Logistics and Pragmatics of Communication of Persons Affected by Locked-In Syndrome.

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Panel contribution

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***Dr. Lina Masana***<sup>1</sup>

***1. University Rovira i Virgili***

Locked-in Syndrome (LIS) is a rare condition usually resulting from a stroke (sudden LIS) or a neurodegenerative disease such as amyotrophic lateral sclerosis (gradual LIS) that entails body paralysis with preserved cognition. Most people in LIS are quadriplegic and cannot speak (anarthria). They communicate through vertical eye movements or blinking, and/or spelling by means of an alphabet board or technological system (tablet or computer). The aim of this presentation is to examine both the logistics and pragmatics of communication between people affected by sudden LIS and their relatives and professional caregivers looking at the evolution of multimodal means of communication since the onset of the condition till present and at the communication situations. Narrative data have been gathered from different sources: autobiographical books written by people affected by LIS, public audio-visual material on people with LIS, and 18 LIS participants' responses to a qualitative questionnaire from an ongoing research project on the phenomenology and anthropology of LIS. Our ongoing analysis will show how persons with LIS manage to communicate with others, how they express their needs, thoughts, feelings and wishes, and how they present and negotiate their individual and social identity by communicating through multimodal means, autonomously or through others.

# Communication on the pitch during times of social distancing

Panel contribution

**Dr. Catherine Diederich<sup>1</sup>, Ms. Aline Bieri<sup>2</sup>**

**1.** St. Gallen University of Teacher Education, **2.** University of Basel

Following the widespread introduction of social distancing measures as a consequence of COVID-19, there is a growing research interest in the effect of such measures on social interaction, interpersonal relationships, and personal wellbeing (cf. Lewis, 2020; Mondada et al. 2020). The following paper examines to what extent social distancing effects and possibly impedes effective communication on the football pitch.

While a few edited collections on football discourse include communication on the pitch (e.g. Askin et al. 2018; Caldwell et al. 2016), language use on the pitch is still largely under-researched. In their study on multilingualism in football teams, Lavric and Steiner (2018) observe that communication on the pitch is characterized by few words. Players' limited vocabulary on the pitch is often complemented or even replaced by paralinguistic cues such as exclamations or non-verbal resources such as gestures and facial expressions.

In times of COVID-19 and social distancing measures, players, managers, referees, and staff engage in joint activities at (additional) distance, challenging successful communication and collaboration. Such joint acts have been addressed by the Premier League itself e.g. celebratory acts after a goal are subject to renegotiation based on official rules issued with regard to the restart of football after the (first) lockdown (cf. "Season 2019/2020 Restart Guide" Premier League 2020).

This study investigates communicative acts such as player-player, coach-player, and player-referee interactions, as well as goal celebrations and players' objections to referee decisions in broadcasted Premier League games pre- and post-lockdown. More specifically, it examines and compares two datasets: a) the Premier League games in the last round before the three-month break due to the lockdown (round 29, 10 games, 7-9 March 2020) and b) the games in the first round after the restart of season 2019/2020 and implementation of the above-mentioned Premier League protocols (round 30, 10 games, 19-22 June 2020). Based on a data-driven analysis of video-footage, we aim to identify comparable scenarios (e.g. celebration of a goal, rebuttal of a given penalty) and show varying realizations of similar acts, thereby demonstrating how and whether meaning and intention are transmitted across an enforced and unnatural distance. Further, this study aims to give insight on the implementation of behavioral measures in a highly cooperative and well-established arena, thus observing the flexibility and adaptivity of communication on the pitch.

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# Communicative competence across atypical interactional contexts - The case of recruiting help

Panel contribution

***Dr. Niklas Norén<sup>1</sup>***

***1. Uppsala University***

This presentation reports findings from a study of communicative competence as it emerges from participants' ways of recruiting help when involved in aided interaction within two contexts - everyday conversation at home and classroom talk.

Four children (12 yrs) were video recorded during one day each, beginning at school in the morning and then at home in the afternoon and evening. The children had severe speech and physical impairment due to cerebral palsy and interacted with their usual everyday communication partners (mainly personal assistants, teachers, and parents). The interaction was aided by Blissymbolics communication boards. These boards were accessed via a structured method of symbol choice based on the communication partner's proffering of possible symbols (partner scanning), as the children could not point at the board themselves.

The analysis was carried out within an ethnomethodological and conversation analysis perspective on communicative competence as locally achieved within situated multimodal interaction (Clarke & Wilkinson 2013; Goodwin 2000; Light 1989). Recruitment sequences (Kendrick & Drew 2016) were identified in both context types where help was recruited to support the child. These sequences were analysed with regard to who initiated the sequence, in what local sequential contexts recruitment was done, how the sequence developed, and the outcome of the sequence in terms of receiving help and resolving the issue at hand.

Findings indicate that when the children were at home, they displayed communicative competence by way of self-initiating other-help, while at school, it was mainly the teachers or the personal assistants that other-initiated other-help. This finding may be attributed to differences in activity type and participation framework between whole class interaction and ordinary conversation at home. In the classroom, the students' contributions were achieved within a competitive time frame, while at home, there were no competition and the children were provided with ample time to construct turns.

At school, the students received help and managed to co-construct answers together with assistants. Requests for help were never negotiated or denied. At home, on the other hand, negotiation sometimes occurred regarding the child's right to receive help, and sometimes the children were denied help with explicit orientation to norms of independent communication.

The two interactional contexts offered the children very different opportunities to contribute to the activities at hand. These findings have implications for the notion of communicative competence as an interactional rather than individual phenomenon, as well as implications for professionals' assessment of communicative competence when persons transfer between different interactional contexts and participation frameworks.

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# Communicative competence displayed using speech generating devices- a comparison between two special education classroom settings

Panel contribution

***Dr. Helena Tegler<sup>1</sup>, Dr. Maja Sigurd Pilesjö<sup>2</sup>***

*1. Department of Sociology, Centre for Social Work (CESAR), Uppsala University, 2. Department of Language and Communication, University of Southern Denmark*

The notion of communicative competence has traditionally been considered as a set of intra-cognitive abilities (Light & McNaughton, 2014). However, scholars have argued for a more situated, multimodal and interactional concept of communicative competence (Clarke & Wilkinson, 2013). Microanalytic studies of everyday interaction argue for viewing communicative competence as a dynamic and reciprocal interactional achievement. The aim was to investigate if changes in the use of speech generating devices (SGDs), participatory roles, and sequential organization affected the observed communicative competence of a non-speaking individual using an SGD in two different settings. The research questions posed were: How were the interactions in the two settings organized? What were the consequences for the interaction?

The participants were a non-speaking 19 year old young man, Robert, with intellectual disability and severe speech and physical impairments, his personal assistant Dan, two teachers, eight classmates, and eight assistants. Robert used an eye-gaze accessed speech SGD for interaction. Data consisted of video recordings of two multiparty interactions of morning assembly at Robert's school, collected close in time. Robert and Dan participated in both settings, the other interlocutors differed. Data were transcribed and analyzed according to conversation analytic principles.

The two morning assemblies mirrored each other in organization of initiative-response-evaluation (IRE) sequences, but differed in participants' participatory roles, activities and SGDs. In the first setting Robert was the responder and in the second, he was the initiator in cooperation with the assistant. In the first setting, the activities were to tell one's name and watch a movie and in the second, to capture the schedule of the day. In the second setting, the task of identifying the day was divided into a trajectory of two steps by the assistant: (1) to allocate who was going to identify the day and (2) to let the allocated person do the identification. By dividing the task into steps the assistant left two interactional spaces for Robert to participate in. The SGDs differed in the two settings. In the first setting, Robert had access to an SGD with solely one message and in the second, he had access to his own SGD with more than 200 symbols. In the second but not the first setting, the assistant took on additional jobs: he reformulated Robert's turns, presented candidate understandings of Robert's turns and followed Robert's turns with continuers. These actions functioned to support Robert to continue to claim the interactional space. The co-operative interactional work in combination with access to his own SGD resulted in a higher degree of involvement and participation of Robert in the second setting compared to the first setting.

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# Communicative practices of inclusion in the discourse of #depression on Twitter

Panel contribution

***Dr. Susanne Kabatnik<sup>1</sup>***

*1. University of Greifswald*

According to a study by the RKI, in 2019 9.2% of the German population suffered from depression (Hapke/Cohrdes/Nübel 2019, 65) and thus belong to a minority in Germany. The disease is subject to a social stigma and those suffering from it experience discrimination and exclusion, e.g. from social groups, activities or the job market (Richter et al. 2006, 704). In addition, experiences of stigmatization and discrimination lead to secrecy and to difficulties in maintaining or initiating essential interpersonal relationships (Baer et al. 2016, 4). However, a stable social environment and inclusion in different areas of society is essential for those suffering from the disease and can improve symptoms. A lack of a social environment and permanent exclusion from private and professional spheres can have serious consequences and even lead to suicide (see Hapke et al. 2019).

Speaking about depression is a taboo in society and therefore it is only predestined for a few specific communication situations in face-to-face communication (see Andalibi et al. 2017, 1493f.). What experiences people have with depression often remains unknown and is largely inaccessible to research fields that are not primarily psychological-psychotherapeutic, such as linguistics. So how can practices of inclusion of people suffering from depression be studied when the content is so private and protected?

On social media platforms on the Internet, the boundaries of what can be said are shifting, and open up communication spaces by talking about tabooed and highly private content, also including depression. By using the hashtag #depression and contributing to the discourse, a discourse boundary is created, in which the users form a social group and thus practice inclusion (see Andalibi et al. 2017). There are various practices of inclusion, such as the validation of experiences of exclusion, appreciative and supportive comments on depressive self-expression, invitations to participate in the discourse or the inclusion of new users, as in the following example:

(1) @ User1 is relatively new on Twitter and maybe some of you want to become his #follower. He writes like me about the not easy life with #Depressions. I can empathize well with his tweets. #night shift #depression (User2, 03.05.2020, 21:58:35)

Using the inventory of methods of corpus and interactional linguistics, the discourse space #depression on Twitter will be examined for practices of inclusion. The data basis is the Twitter corpus for the search query #depression, which was automatically generated in May 2020.

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# Companion Participation in Traditional Chinese Medicine

Panel contribution

**Ms. Wan Wei**<sup>1</sup>

1. Rutgers University

Researchers have long been interested in how a co-present third party may impact the interactional dynamic of medical encounters. Adelman, Greene and Charon (1987) have proposed that there are three (hypothetical) kinds of roles that a third party may play in medical interactions: the advocate, the passive participant, and the antagonist (p. 731). This means that a third party may work for or against the patient and form a coalition with either the doctor or the patient. After conducting an extensive review of literature on triadic medical interaction, Laidsaar-Powell et. al. (2013) pointed out that current literature on patient-companion-physician interaction has a limited scope: research is much needed in more diverse medial situations and across different cultural contexts.

In this paper, I extend the discussion of companion participation to the context of complementary and alternative medicine. Drawing on a corpus of 51 hours of video recorded TCM (Traditional Chinese Medicine) consultations, I examine how and why patients' companions get involved in the medical consultation and what impact companion participation has on the interactional dynamic of TCM encounters. According to the findings of this study, in the context of TCM visits, companion-participation is primarily occasioned by patient resistance (Stivers, 2007; Koenig, 2011). That is, when patient overtly or tacitly displays resistance towards the doctor's medical opinions, their companion sometimes gets implicated in the "tug of war" between the doctor and the patient.

83 cases of companion-participation that I have examined show that there are two ways for companion- participation to occur: it may be volunteered(39 out of 83 cases, 47%), meaning that the companion spontaneously joins the consultation; or prompted (44 out of 83 cases, 53%), meaning that the companion participates in the consultation upon the doctor's invitation.

Results of this study also indicate that when the patient displays resistance towards the doctor's medical opinions, there are three kinds of positions that the participating companion may be in: a) the companion may choose to be on the patient's side by also displaying resistance to the doctor's medical opinions; b) the patient's companion(s) may extract themselves from the patient-companion collectivity and forms coalition with the doctor to offset patient resistance; third, the companion may choose not to side with any of the co-participants, but rather, use the contention between the doctor and the patient as an opportunity to launch domestic complaints of the patient's certain behaviors.

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# Companions brokering understanding between patients with intellectual disabilities and healthcare practitioners

Panel contribution

***Dr. Deborah Chinn<sup>1</sup>***

**1. King's College London**

## Introduction

When individuals with intellectual disabilities (ID) attend medical appointments they often benefit from communicative support provided by a companion (family member or paid support staff). One role taken up by companions is that of '*brokering*', namely putting their linguistic expertise at the service of others in the interaction to resolve potential or actual problems in understanding (Bolden, 2012). Companions' expertise includes their knowledge of the idiosyncratic communication style of the patient with ID and their 'lifeworld' (Mishler, 1984) as well as their familiarity with the 'voice of medicine' enacted in the consultation. This presentation explores how companions use these resources in the course of a medical interaction, and how their participation is elicited and received.

## Data and method

Video and audio recordings were made of 24 people with ID attending an English General Practice (GP) health check accompanied by another person. During the health check healthcare practitioners (HCPs) run through a checklist of questions that are meant to flag up any as yet undetected conditions. Typical of a checklist format, many questions elicited an expected 'no problem' response from the patient with ID. However, situations arose when mutual understanding between the patient and HCP broke down, with either partner struggling to make sense of their interlocutor's talk.

The analysis presented here is drawn from a collection of instances featuring repair operations on the utterances either of the patients with ID or the HCP, where 'repair' refers to the set of practices with which interactants deal with potential or actual breakdowns in understanding (Schegloff et al., 1977). Our focus is on the intervention of the patient's companion as a broker within these repair sequences.

## Findings

Different contexts were identified when companions undertook repair on others' talk in the medical consultation. With respect to repair of patients' utterances, brokers might be invited to intervene, either by the HCP or the patient, or they might elect to intervene without an invitation, conveying an evaluation that further elucidation of a prior utterance is needed. Companions also engaged in repair of HCP's utterances, using interactional clues that the patient they were supporting was having some difficulties with responding to the HCP's question. The intervention of the companion could assist the progressivity of the interaction, though on occasion infringement of the patient's speaking rights was also evident, in one instance leading to resistance and complaint from the patient.

## Conclusions

The willingness of companions to intervene as brokers can 'take the pressure off' the other participants to work on ensuring mutual intelligibility. This can help the interaction proceed smoothly, but may have the effect of deskilling the HCP and patient with ID.

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# Comparative perspectives on African expressions of sympathy

Panel contribution

**Dr. Alice Mitchell**<sup>1</sup>

**1.** Universität zu Köln

This paper introduces the panel “Signs of care: Communicating sympathy in African contexts” by providing some theoretical and empirical groundwork for the study of language and compassion in Africa. It begins by examining the meaning of the English terms ‘sympathy’ and ‘empathy’ and outlines the phenomena of interest as affiliative interpersonal stances that orient to another person’s physical or emotional trouble or misfortune. The paper poses a series of questions about such stance-takings:

- Which semiotic resources do people recruit to express sympathy?
- What role do different communicative modalities play in these affective stance-takings (e.g., voice quality, prosody, touch, gaze, gesture) and how do they interact?
- In what situations is sympathy appropriate, and when is it unnecessary or even inappropriate?
- Who can show sympathy to whom, and how?
- How are sympathy displays calibrated to the perceived severity of the situation?
- To what extent are expressions of sympathy gendered or otherwise socially indexed?

Reviewing the limited literature that addresses these questions in African contexts, I show that while interjections constitute a salient resource for indexing sympathy, we also find mention of other “affect-laden sound objects” (Reber 2012) such as clicks (e.g., Pillion et al 2019). Very little work so far has investigated embodied aspects of sympathy displays in African settings. As an example of what such research might look like, and inspired by recent studies of tactile communication (Cekaite & Mondada 2020), I briefly examine the role of touch in comforting children, using audiovisual data collected in Datooga-speaking households in Tanzania.

The final part of the paper makes the case for more in-depth study of sympathy displays in interaction, positioning this work as valuable both for interpersonal pragmatics and for larger-scale anthropological conversations about everyday ethics and care—increasingly important themes in medical as well as sociocultural anthropology (e.g., Lambek 2010; Black 2018). In closing, the paper also considers how we can relate fine-grained studies of sympathetic communicative practices to specifically African concepts of ethical conduct and sociality (such as *ubuntu*; Ramose 1999). At least in some African contexts, the sociocultural importance of showing sympathy to others, even in apparently trivial situations, points to a relational ethics defined by interdependence and shared experience.

# Competing demands on facilitators' responses to clients' complaints within bereavement support group meetings

Panel contribution

***Dr. Marco Pino<sup>1</sup>***

***1. Loughborough University***

Complaining is the action of “[expressing] feelings of discontent about some state of affairs, for which responsibility can be attributed to “someone”” (Heinemann & Traverso, 2009, p. 2381). This presentation investigates the practical dilemmas and solutions entailed in responding to complaints about absent persons or parties within support group meetings for bereaved people (people who experienced the death of someone they are attached to). The presentation examines how the task of responding to an emotionally charged action (complaining) presents service providers with competing demands. It also identifies practices they use to navigate those competing demands.

Data for this presentation consist of 6.5 hours of audio-recorded support group meetings. The meetings were run by a UK charity and facilitated by unpaid volunteers. The analytic approach is conversation analysis.

The clients recurrently complain about absent persons and parties, mostly family members and friends (an example being a client complaining about her son not visiting her). The analysis will demonstrate that these complaints present support group facilitators with competing demands.

On the one hand, the facilitators welcome the emotions embodied in the clients' complaints. The facilitators' actions reflect an orientation to the relevance of a compassionate response—one that validates the client's experience and conveys recognition of the emotions entailed. The facilitators also work to normalise the expression of negative experiences, that is, to make their articulation acceptable and welcome.

On the other hand, there is evidence that some aspects of the clients' complaints require careful handling. The facilitators orient to the risk of being heard as joining in the blaming of the complained-of person or party when they empathise with the client. They also orient to the relevance of doing more than acknowledging the client's experience: they work to introduce an alternative perspective on it, for example, by suggesting constructive ways of thinking about or dealing with the complained-of person's actions.

Therefore, responding to clients' complaints involves a careful balancing of “involvement and distancing” (Raymond & Heritage, 2013). The facilitators navigate these competing demands through practices that vary along a gradient of intervention and present different affordances: (a) formulating the impact of the complained-of person's actions on the client's experience whilst avoiding commenting on those actions directly; (b) introducing an alternative perspective on the complained-of person's actions through general-case accounts; (c) interpreting the client's experience in more individualised way.

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# Complaining as affect-intensive activity: Balancing conflicting interests in performance appraisal interviews

Panel contribution

**Dr. Birte Asmuss<sup>1</sup>, Prof. Johanna Ruusuvuori<sup>2</sup>**

***1. Aarhus University, 2. Tampere University***

The study focuses on the role of emotional labour (Hochschild, 1983) –manifested as affective displays and management of their reception – in accomplishing central managerial tasks in performance appraisal interviews (Asmussen, 2013). One central task in these interviews is uncovering potential problems related to work environment and employee well-being. In many organizations, the questionnaire that structures the course of the interview addresses these potentially problematic areas, which recurrently results in employees launching the activity of complaining (Ruusuvuori et. al. 2019). Complaining as such is a delicate action which is further complicated by the hierarchical institutional roles of employee and manager. Furthermore, the tension between institutional versus relational concerns can impact the professional relationship between the participants (Thornton et al. 2012). In order to manage these interactional challenges, the participants make use of various verbal and visual resources to accomplish the delicate activity of complaining. From an interactional, embodied perspective, this paper investigates the emotional labour invested in the activity of complaining in the organizational, hierarchical context in question. We focus particularly on affect-intensive sequences where the participants' competing interests become observable.

Our findings indicate that reciprocal emotional displays are fundamental to the activity of complaining, and specifically, to the building of joint understanding in relation to the appropriateness of the complaining activity and the relevancy of affiliating with complaining. Employees and managers make use of emotional displays in order to facilitate the progression of potentially problematic organizational activities, and this progression is organized stepwise continuously building upon and responding to each other's prior turns. We expect to be able to show how the degree and scope of the participants' affective displays intertwines with the competing interests related to their institutional roles.

Data consist of video-taped, authentic performance appraisal interactions (PAIs), in total 138 PAIs from both private and public organizations. We investigated in detail 30 employee initiated complaint sequences towards a co-present manager about a non-present colleague (13 Finnish and 17 Danish). Informed consent was obtained from all participants in accordance with the Statement of Ethical Practice (BSA) for Danish data and the Declaration of Helsinki (WHO) for Finnish data. For the analysis of the PAI interactions, we use Conversation Analysis (Sidnell & Stivers, 2012).

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# Complex syntax in Finnish and Japanese

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Panel contribution

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**Prof. Ritva Laury<sup>1</sup>, Prof. Tsuyoshi Ono<sup>2</sup>**

***1. University of Helsinki, 2. University of Alberta***

Earlier studies of complex syntax have mostly concerned a small number of Indo-European languages. In order to add essential new data and to advance our general understanding of complex syntax, we closely examine Finnish and Japanese everyday speech. These non-Indo-European languages, distinct genetically, areally, and typologically, force us to be particularly careful in analyzing and discussing data not only because they are very different from each other and from what we are used to seeing in previous studies, but also because they come from different research traditions with different analytical categories and labels. Our study focuses on the combining of clause-sized utterances.

The Finnish data come from the Arkisyn database of videotaped everyday conversations (University of Turku), and the Japanese data from the Corpus of Everyday Japanese Conversation (NINJAL).

In Finnish and Japanese everyday talk, biclausal sentences are rare but "neverending sentences" (Auer 1992) are quite common, findings similar to English and German (Hopper & Thompson 2008; Auer 1992). While such longer stretches of talk may consist of clause-sized units, their final shape is an adventitious outcome of various on-line factors. Although the whole may be more or less coherent semantically, syntactic connections are normally grammatical only locally; speakers only seem to know how to build clause-sized units and to continue (or not) to another clause, using language-specific, conventionalized, often entirely fixed means for projecting continuity or lack of it (e.g. Pekarek Doehler 2011, Laury & Ono 2014).

In Finnish, relative clauses follow their heads and complement clauses their matrix clauses. Subordinating and coordinating conjunctions, traditionally thought to occur clause-initially to join clauses within the same utterance, also occur utterance-initially and finally without any preceding or following clauses in everyday talk. In utterance-initial position, they may project the social action the utterance accomplishes, such as a request (Laury 2012), and in final position, an unsaid implication from prior talk, relinquishing the floor (Koivisto 2011). Connections carried by the particles are made across turns, not just across clauses.

Japanese is quite different. Relative clauses precede their heads. Subordinate and coordinate clauses are marked at the end of the predicate with a suffix or particle and said to be followed by the matrix clause forming a biclausal sentence (Hasegawa 2014). In conversation, these elements appear to mark a clearer continuation of the ongoing talk forming part of "neverending sentences" (Iwasaki & Ono 2007). Finite predicates are said to end the sentence, and they (often along with a final particle such as *yo*) are in fact found to end the utterance in everyday talk. There are exceptions, however. Sometimes, the utterance continues even after the finite predicate. Earlier studies missed this, most likely because they didn't examine spontaneous speech which unfolds temporally and contingently through interaction.

Finnish and Japanese complex clausal syntax is not represented by biclausal sentences or larger global structural units, but by conventionalized resources for ending an utterance or continuing to another within and across turns, resulting from emergent structuration, constant change, and the multimodal negotiation of meaning in interaction.

# Compound and independent if-clauses at the hairdresser's: negotiating the procedures of the treatment

Panel contribution

***Dr. Anne-Sylvie Horlacher<sup>1</sup>***

*1. University of Neuchâtel*

An *if*-clause is traditionally described as a subordinate clause (protasis), usually followed by a main clause (apodosis), with which it forms a conditional (*if-then*) construction (e.g., Sweetser 1990, Lerner 1991). Alongside compound *if*-clauses (Lombardi Vallauri 2010, Auer 2000, Günthner 2020), the literature mentions occurrences in which the *if*-clause is not followed by any second component. These occurrences are described, pragmatically, as "if-requests" (Evans 2007), "polite directives" (Ford and Thompson 1986) or "insubordinate conditionals used as directives" (Lindström, Laury and Lindholm 2019) among others. However, little is known about compound and independent *if*-clauses in French talk-in-interaction (but see Corminboeuf and Jahn 2020), and even less about how such constructions interface with the participants' embodied conduct.

Using conversation analysis (Sacks, Schegloff and Jefferson 1974) and multimodal interaction analysis (Streeck, Goodwin and LeBaron 2011, Mondada 2019), this paper analyzes compound and independent *if*-clauses in video recordings collected in four different hair salons located in the French-speaking part of Switzerland and in France (43 hours in total). In these data, compound and independent *if*-clauses typically occur during the consultation phase, when hairdressers and clients collaboratively delineate the haircut in prospect and negotiate the project to be pursued, i.e., when participants engage in the *talking part* (Lindwall, Lymer and Greiffenhagen 2015) rather than the *doing part* of the hair treatment, and the clients' wishes are not immediately turned into courses of actions. In this context, *if*-clauses are a resource for professionals to resist the clients' requests (Nissi 2016). They typically occur in professionals' responsive actions and the apodosis (if there is any) expresses some kind of undesirable consequence (e.g., *si on refait une couleur partout, on voit chaque fois les racines* 'if we redo a color everywhere, we will see the roots of the hair'). On some occasions, the consequence is not verbalized (*mais si j' coupe court là*: 'but if I cut short there'; *si je fais trop près de la racine bah après* 'If I apply (it) too close to the root, well then'); instead, the *if*-clause is accompanied by manipulations and demonstrative gestures through which the professional depicts a hypothetical negative result. Independent *if*-clauses are likewise a resource for clients, especially when a client asks for a service that is different from the one he or she usually asks for (e.g., *SI (...) en couleur on pouvait passer sur un peu du: plus roux*. 'IF (...) for the color we could change for a bit more red.'). These requests are not accompanied by any touching practices of the client's own head, but make relevant a response from the professional.

By analyzing the participants' use of compound and independent *if*-clauses conjointly with the deployment of specific embodied resources, this study advances our understanding of how verbal resources and embodiment operate in concert with each other in the resistance to requests and in the negotiation of professional and lay visions, thereby feeding into new areas of research on the grammar-body interface (Keevallik 2018, Pekarek Doepler 2019, Maschler *et al.* 2020).

# Comprehension patterns in indirect requests: do we always rely on our theory of mind?

Panel contribution

***Ms. Eleonora Marocchini<sup>1</sup>, Dr. Simona Di Paola<sup>1</sup>, Dr. Filippo Domaneschi<sup>1</sup>***

***1. University of Genoa***

Theory of Mind (ToM) is traditionally considered crucial in pragmatics. However, recent studies suggest that ToM's involvement depends on the phenomenon. Andrés-Roqueta and Katsos [1] propose a distinction between Linguistic-Pragmatics (including tasks, e.g., scalar implicatures, whose comprehension relies on linguistic abilities) and Social-Pragmatics (including those, e.g., irony, requiring ToM).

A clear picture of the linguistic and cognitive abilities underlying indirect requests (IR) comprehension is lacking. The literature distinguishes between conventionalized-IRs (*Can-you...?* forms), and non-conventionalized-IRs (up to highly-indirect forms): conventionalized-IRs are easier to process than non-conventionalized-IRs, but it is unclear whether conventionalized-IRs processing follows the same inferential path (though 'short-circuited'), relying on ToM, or a lexically-based process triggered by the *Can-you...?*[2].

Our study addresses these questions: (i) is conventionalized-IRs processing an inference based on metarepresentation or a lexically-based process? (ii) does ToM play a role?

If conventionalized-IR's processing is lexically-based, the indirect interpretation should be computed on-line, when the trigger-word (e.g., the *Can-you...?*) is read: at a local level. If it follows an inferential path based on metarepresentation, it should be computed off-line (like irony): at a global level. In this case, ToM would be necessary.

Ninety-one Italian adults participated (59F; years=22-59, mean=35.85(SD=9.85)) in a self-paced reading online experiment with a within-subjects, Latin-square design. We created three conditions, comparing the same utterance in our target condition with a literally-interpretable condition and one that would require an off-line interpretation (and ToM).

Context could suggest: (i) an IR interpretation (i.e., request to perform an action); (ii) a non-directive (ND) interpretation (i.e., question about the interlocutor's ability); (iii) a sarcastic (SAR) interpretation (i.e., joke about the interlocutor's ability/will).

The (12) *Can-you...?* target sentences occurred at the end of each story, through self-paced region-by-region reading. Reading times (RTs) were calculated per region (*Can you-T1, bring-T2, some wine?-T3*) and per sentence. Participants performed true-false judgments about the stories. ToM was tested through a subset of Happé's (1994) Strange Stories test.

The analyses through Linear Mixed Models revealed different patterns depending on condition: at T1, IRs were read significantly slower than NDs ( $p<.0001$ ), no difference was found with SARs; at T2, the opposite occurred, IRs were read significantly faster than SARs ( $p<.0001$ ), no difference with NDs. At T3, IRs were read significantly faster than SARs ( $p<.0001$ ) and NDs ( $p=0.0002$ ). Moreover, at a global level, IRs and NDs did not differ, while SARs were read significantly slower than IRs and NDs ( $p<.0001$ ).

Individual ToM differences had an impact: interactions between participants' scores in Strange Stories and global RTs of IRs ( $p=0.03$ ) and SARs ( $p<.0001$ ) indicate shorter RTs on the sentence for participants with higher ToM. Locally, the interaction between ToM and IRs was only found at T1 ( $p<0.0001$ ). Overall, these results suggest that conventionalized-IRs interpretation starts locally, triggered by *Can-you...?*forms, relying on Linguistic-Pragmatics strategies.

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# Confirming multimodally: the role of head nods and facial expressions in responses to requests for confirmation

Panel contribution

Prof. Florence Oloff<sup>1</sup>, Prof. Arnulf Deppermann<sup>2</sup>, Dr. Sonja Gipper<sup>3</sup>, Ms. Oleksandra Gubina<sup>2</sup>,  
Prof. Xiaoting Li<sup>4</sup>, Prof. Yael Maschler<sup>5</sup>, Mr. Yotam Ben Moshe<sup>5</sup>, Dr. Martin Pfeiffer<sup>6</sup>

1. University of Oulu, 2. Institut für Deutsche Sprache, 3. Universität zu Köln, 4. University of Alberta, 5. University of Haifa, 6.

University of Freiburg

In this presentation, we will investigate multimodal packages in confirming responses to requests for confirmation, i.e. responses that combine a verbal confirmation, head nods and specific facial expressions. In their study on polar answers, Enfield et al. (2019) distinguish between interjection-type and repetitional responsive formats, the former including both various response tokens (such as *yes*, *uhu*, *mm*) and head nods (cf. also Stivers & Enfield 2010). While there is a recognizable positive or negative polarity in both response tokens and head movements (according to which these might indeed be put in the same category), we would like to argue that the use of confirmatory interjections (or repetitional formats and possible combinations of these) and of head movements does not implement a uniform responsive action, despite a possible same polarity. More specifically, we will explore how multimodal packages consisting of a verbal confirmation, multiple vertical head nods and particular facial expressions or movements (such as raised eyebrows or eye blinking, cf. Hömke et al. 2017) allow for specific responsive actions, as compared to exclusively audible or visible confirmatory responses. Using the method of multimodal interaction analysis and based on collections of about 200 requests for confirmation-sequences for each language, we will examine the multimodal formatting of clearly confirmatory responses in Czech, German, Hebrew, Mandarin Chinese and Yurakaré (isolate, Bolivia).

Head nods and facial expressions as responsive actions have been previously investigated with respect to their potential for displaying affiliation, stance and affect, mostly within specific sequential environments such as storytellings (Kupetz 2014, Selting 2010, Stivers 2008) or assessment sequences (Goodwin & Goodwin 1987, Ruusuvuori & Peräkylä 2009). However, the precise role of head nods and facial expressions in basic responsive action such as confirmation has not yet been studied. We will therefore start by examining if and which types of facial expressions co-occur with clearly confirming verbal responses and vertical head nods. By then looking at how these features are distributed in confirming responses within our different data sets, we aim to reveal the difference between *verbal only* and *multimodal* responses to requests for confirmation. More generally, our study will reflect on the possibilities and limits of comparing multimodal packages across different data sets and languages, and on the context-dependent vs. context-free features of these multimodal confirmations.

# Congratulating and Responding to Congratulation in Chinese Online Interactions

Panel contribution

***Dr. Jia Qiu<sup>1</sup>, Prof. Xinren Chen<sup>2</sup>***

***1. Jiaxing University, 2. Nanjing University***

Compared to speech acts such as requests, apologies and complains, congratulations have received relatively less attention from scholars (but see Searle, 1969; Norrick, 1978; Coulmas, 1979; Makri-Tsilipakou, 2001; Ellwood, 2004; García, 2009; Gómez, 2016). More scarce are studies that examine the act of congratulating in Chinese (but see Chen & Liu, 2020), and there is no research dedicated exclusively to congratulating by Chinese speakers in computer-mediated communication. Drawing both on interactional pragmatics and multi-modal analysis, this empirical study investigates how Chinese WeChat users congratulate others on their professional achievements and how the recipient of a congratulation responds to it. The study shows that 1) while illocutionary force indicating verbs such as 祝贺 (zhu he) and恭喜 (gong xi) constitute highly conventionalised ways to do congratulating, there are many other possibilities at Chinese WeChat users' disposal to express the same communicative intention; 2) The recipient often responds to congratulation by expressing thanks, showing self-denigration and other-elevation, which is in accordance with politeness norms of interaction in Chinese culture; 3) The performance of congratulation and response to it in our corpus vary according to variables such as power relation, social distance and community of practice. The current study showcases how Chinese language users in our corpus do relational work by using the speech act of congratulating online apart from enriching our understanding of the cultural preferences in expressing and responding to congratulation.

# Considerate Expressions in Arabic

Panel contribution

**Dr. Lina Ali**<sup>1</sup>

1. Cairo University

Considerate expressions are universal and essential for communication in all languages in order to maintain good relationships with others. Whereas grammar and pronunciation mistakes don't have a significant effect on human relationships, pragmatic mistakes have a great influence on them. This study sheds light on the similarities between Japanese and Egyptian Arabic considerate expressions. As a result, it was found that the principle of consideration expression in Japanese presented by Yamaoka et al. (2019) can be also applied to Egyptian Colloquial Arabic. For example, in Japanese, usually the sentence 「つまらないのですが」 “it's something small” is used when presenting a gift in which the principle of “state that your burden is small” works. In Arabic, “dy Haga basyta” (it's simple) is used in similar situations. Hence, the same principle works in both languages. On the other hand, when receiving a gift, the expression of consideration, “Leh tafabt nafsak kda” (why did you exhaust yourself), which is equivalent to the Japanese expression 「お口いありがとうございます」 “Thank you for your concern” is used. This means that the principle of “state that the burden on others is heavy” works in both languages. In the refusal Speech Act, when we can't meet the needs of the others, they may feel hurt or offended; therefore, we use considerate expressions to show some consideration to them because the refusal Speech Act violates the principle of Generosity “Give a high value to O[ther]’s wants” presented by Leech (1983). In Japanese, however, the word 「～ちょっと」 “a little” is an adverb that expresses a low degree whose original meaning is lost in a refusal speech Act. It expresses refusal without making a clear statement and it has the function of reducing FTAs. In Egypt, it is believed that the realization of things is not in the power of human beings, but the power of God. Therefore, it is quite common to use “in sha allah” (if God wills/ God willing) to describe what you intend to do in the future. For example, “tomorrow I will go to the University in sha allah.” However, in Colloquial Arabic, when we refuse the invitation of others, we sometimes use “hashuf in sha allah” (Let me see, God willing) to avoid direct refusal and to reduce FTAs caused by refusal speech Act. The above mentioned expressions lose their original meaning in actual conversation and perform a politeness function.

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# Considerate Expressions in Chinese

Panel contribution

**Prof. Qinan Li<sup>1</sup>**

**1.** Peking University

In China, as the saying goes, *harmony is the virtue* (*Analects*, 1:12) has always been seen as traditional Chinese culture. In modern China, people value the harmony, the equality, the friendship, and other principles in Core Socialist Values. This idea impacts the way Chinese people communicate in order to maintain the good relations to others. From which we can see that there are lots of ways to express such consideration like *Da rao yi xia* (sorry to bother you), *Jian yue* (with all due respect), *Yi dian xin yi* (as a token of appreciation), *Zhen bu qiao* (what bad timing), and so on.

There are variety of expressions forms of speech acts like requesting and advising. For example, using the verb *Deng* (wait) is a common way to make people wait. Such as *Shao deng yi xia* (wait for a moment), *Qing shao deng yi xia* (please wait for a moment), and *Qing shao deng* (a moment please). What's more, combining words like *Shao* (a little), *Yi xia* (used as a complement at the end of verbs to show an action is unrepeatable or only happens a few times), and *Qing* (please), we can get the expression forms that most used while asking someone nicely to wait.

The Chinese phrase *Neng bu neng?* can also be seen as a derivative expression form from enquiring if someone has the ability to do something. We see the same pattern in English.

(1) 你能等我一儿? (ちょっとおってもらえますか? Can you wait for me a minute?)

(2) 能不能等我一儿? (ちょっとおってもらえませんか? Can you wait for me for a moment?)

Comparing with *Neng ma*, the phrase *Neng bu neng* offers an opportunity for the other side to decline, which is considered to be a more polite way of speaking.

In Chinese, there are widely used adverbs such as *Ke neng* (maybe), *Ye xu* (might be) that carry the hedging function to avoid making a clear conclusion, which is same to *Kamoshirei* in Japanese.

(3) 这样可能会更好—儿 (I thought it would be better if you .....)

(4) 或许你可以试试 (Maybe you can try)。

From which we can see that due to the judgement of the situation or common knowledge of our society, it has become our habit of softening the tone when making requirements. In this report, I will discuss the Chinese expression forms mentioned above and try to find out the characteristics of their semantic structures.

# Conspiracy theories in Online debate as Arguments of Authority (Accountability in CMC)

Panel contribution

***Prof. Fabienne Baider***<sup>1</sup>

**1.** university of cyprus

(Accountability in CMC)

Arguments of Authority are commonly understood as arguments that draw power from their reference to/ association with well-established, recognized institutions, whether an entity or an individual. They are used for their symbolic, social and intellectual capital (Bourdieu 1982). Consequently, the aim of using such arguments is to claim victory in online debates—through silencing the opponent, cutting off democratic debate, or gaining approval of followers (with likes, etc.). However, analysis of databases of online comments referencing controversial issues (e.g., climate change and immigration) reveals that less established authorities—such as conspiracy theorists— are also quite present in such online debates (Harambam and Aupers 2015). Their arguments are often accompanied by personal examples, including testimonies, autobiographical comments, hyperlinks, etc.. According to Tseronis (2009), these are perhaps considered necessary to fulfill the so-called required ‘burden of proof,’ by supplying extra information that is not directly essential to understanding the core meaning of a statement, but that “facilitates the understanding of what is said and / or relates what is said to the context in which it is said and therefore adds coherence to the discourse” (Tseronis 2009: 26). This study is based on data collected within the framework of a research program (IMsyPP, 2020–2022) and will investigate three dimensions of the use of conspiracy theory as Arguments of Authority: 1) the most common strategies deployed as arguments of authority (public or private); 2) the most common counter-strategies deployed as arguments of authority (public or private); 3) the relative success of these different type of arguments.

The language investigated is English.

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# Constructing a profession in Twitter. The case of Finnish artist-developers offering organisational training and consulting services

Panel contribution

**Dr. Suvi Honkanen<sup>1</sup>, Dr. Mikko Virtanen<sup>1</sup>**

*1. University of Helsinki*

Hybridisation of professions has become a key dimension of the new working life in gig economies. A case example is the emergence of artist-developers, that is, professionals who have expertise in arts and use arts-based methods in organizational training and development (Mikkola & Nissi submitted). For these hybrid professionals, overlapping jobs, careers and occupational identities have become an integral part of their everyday life. Consequently, for many of them, demonstrating a 'recognizable, consistent, and employable self' (Gershon 2014: 282) entails an active presence on social networking sites.

In order to shed light on the artist-developers' practices of professional self-presentation in social media, our presentation analyses how a group of Finnish artist-developers constructs and manages their multi-faceted professional identities in Twitter. For the analysis, the Twitter feeds of 10 professionals representing different career stages were archived for a duration of three years (2018–2020). In addition, semi-structured interviews with five of them will be conducted.

In particular, the analysis aims at discussing the functions of content sharing (e.g. 're-tweeting' and hyper-linking) as a fundamental constituent of professional self-positioning in social media (cf. Girginova 2015). In the presentation, an analysis of the Twitter data first demonstrates how content sharing is utilised for displaying one's credentials as an artist-developer, and, moreover, for legitimating the profession in itself (see van Leeuwen 2007). These findings are then nuanced with a discourse-analytic examination of the interview data, particularly with regard to the artist-developers' own perceptions and personal accounts of content sharing in online self-marketing. The study is conducted as a part of the interdisciplinary project 'Coping strategies: Communicative practices of mobile specialist professions in service and gig economy'.

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# Constructing and negotiating otherness. Stories of discrimination, racism and abuse of international students in Belgium during the COVID-19 pandemic

Panel contribution

Ms. Haiyan Huang<sup>1</sup>, Ms. Anastasia Stavridou<sup>2</sup>, Dr. Stephanie Schnurr<sup>2</sup>, Dr. Kim Schoofs<sup>3</sup>, Dr. Dorien Van De Mieroop<sup>3</sup>

*1. Ghent University, 2. University of Warwick, 3. KU Leuven*

Since the beginning of the coronavirus pandemic, xenophobic attacks and racist abuse against international students in Europe have repeatedly made it into news headlines (e.g., Whitehead 2020; Times Higher Education 2020). Such incidents include verbal abuse of Asian looking students, in person and virtually via social media platforms, and physical assault, for example, for wearing masks in the public domain and for being allegedly responsible for the outbreak (e.g., Hongqiang, 2020; Weale 2020; Yang, Tsai & Pan, 2020). However, these issues have so far escaped academic scrutiny.

Taking these phenomena as a reference point, this paper aims to address how Chinese students in Belgium address verbal aggression and racial discrimination, i.e., the most common illustration of otherness during pandemics (Monson, 2017) by critically analysing their stories. Drawing on stories of personal experience as well as vicarious narratives, we explore the socio-pragmatic processes through which the storytellers construct, negotiate, and sometimes reject notions of otherness in their stories.

Using methodological tools of the narratives as social practice approach (De Fina 2008), we analyse 10 semi-structured interviews by combining fine-grained analyses of how narratives are constructed and formulated on a turn-by-turn basis with insights into how the wider social context surrounding these stories affects the storytelling process.

Preliminary findings illustrate that racism, discrimination and abuse take different forms and come from different sources – including face-to-face encounters with strangers in Belgium, as well as online messages from unknown online social media users “back home”. In recounting these incidents, the storytellers construct different identities for themselves in relation to their attackers. Sometimes they portray themselves as victims and as “others”, which they use as an explanation for their passivity. But at other times they reject those identities and portray their attackers as “others”, thereby problematising notions of otherness.

In line with the panel’s focus, we explore how sociocultural diversity is constructed in these stories and how it is deployed as a means to legitimise or reject ideologies of otherness underlying the experienced racism, discrimination and abuse.

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# Constructing authenticity in the seduction industry's "guru discourse"

Panel contribution

***Dr. Daria Dayter<sup>1</sup>, Dr. Sofia Rüdiger<sup>2</sup>***

*1. Basel, 2. Bayre*

This study looks at the language of self-proclaimed seduction experts, including the 'pick up artists' (PUA) – a community that learns and practices speed-seduction for short-term mating. Specifically, we investigate the way that established members of the seduction community with a lot of social capital – so called "gurus" of pick-up – discursively warrant their status as being successful with women and proficient in PUA and seduction techniques.

PUA belong to the less extreme fraction of the "manosphere" and encourage men to use manipulative strategies to select, pursue and sexually conquer women, with the ultimate aim alternating among smaller communities from sex to having a stable relationship even to marriage. The PUA community is highly commercialized, with gurus trying to attract new members and sell them on seminars, bootcamps, and whole programs complete with online and printed material that can cost thousands of pounds. This means that the gurus are invested in establishing authenticity and attractiveness both of their own personal brand and of the pick-up paradigm. More recently, parts of the PUA paradigm have morphed into a more general seduction and lifestyle expert community.

We build on earlier 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; see Dayter & Rüdiger 2016). In the present paper, we conduct a qualitative analysis of five one-hour guru lectures, available on YouTube and transcribed with the assistance of automatic closed captions. We aim to find out (1) if authenticity and success with women emerge as important values in the guru discourse; (2) how are these constructed linguistically.

Our preliminary results indicate that although most previously described objectification strategies can be found in the data (graphic narrative detailing, reported/animated talk), certain strategies are more important than others. Additional discursive strategies can be identified (e.g., brag stories, intensification). We zoom in on the strategy of polyphonic discourse (Schrader-Kniffke 2014), an evidentiality device that contributes to the construction of the identity of an expert in the struggle over who has the "right knowledge". Gurus include lavish direct quotations and 're-enactment' of their interactions with women, including role-play like representations of women's portion of the interaction. Polyphony is a tool that lends veracity to the account, despite the fact that the accuracy of a verbatim quote can hardly be proven. An additional function of polyphony in our data is the representation of stereotypes (e.g., the shy guy, typical woman).

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# Constructing professional identities for newly hired employees: An analysis of *nyuushashiki* of automobile manufacturing companies in Japan

Panel contribution

***Prof. Miyuki Takenoya<sup>1</sup>***

1. Toyo University

The present study explores how the construction of new professional identities in transitional stages is carried out in the Japanese business contexts. Specifically, the study aimed to examine the kinds of ideologies influencing the process of new identity construction and the types of linguistic resources chosen and deployed in the construction of such identities in Japanese companies. The focus of the study is on the analysis of the positioning of speakers participating in *nyuushashiki* and their addressees, newly hired employees of the companies as “identity construction involves social positioning of self and other” (Bucholtz and Hall, 2005: 586). *Nyuushashiki* are the welcoming ceremonies for newly hired employees.

The data for the study were sourced from a collection of video clips of *nyuushashiki* ceremonies, which are the welcoming ceremonies held by automobile manufacturing companies in Japan between 2015 and 2020. These video clips, each about 5 minutes long, present the scenes in which the presidents made welcoming remarks, senior members of the companies provided job-related information, and the guest speakers gave speeches to the new employees. These video clips were recorded and uploaded on the Internet by the public affairs sections of the Toyota and Nissan car companies whose headquarters are located in Japan. They both offer their welcoming ceremonies every year at the beginning of April.

These video clips were transcribed and analyzed in terms of the positioning of the speakers and their audience members. Preliminary analysis revealed that the president's speech was characterized by the linguistic resources showing his work ethics and stating the mission of the company, as demonstrated in the following example.

Example: President's welcome address

01 ***Kuruma wa gokan de kanjiru mono da to omoimasu***

[Automobiles are the ones that I think you will need to know by using your five senses.]

02 ***Donna keisu no jidai ni nattemo subeteno hito ni idoo no jiyyu soshite kurumatte***

[In all times, (we need to provide) freedom of mobility to everyone.]

03 ***Tanoshiina to omou mono kuruma zukuri o minasan to issconi yatte ikimashoo***

[Let us enjoy our car making, together with you.]

In utterance 01, the president shares his view of the objective of the auto manufacturing industry, seeming to position himself as the role of an expert in the automobile industry, thereby placing his audience, the new employees of his company, in the position of the novice members of the community. His utterance is characterized by the expression “A wa B mono da,” meaning “A is supposed to be doing B,” an expression signaling the speaker's expertise that is properly only used by an expert speaking to non-experts.

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# Construction of Womanhood Parameters: Local and Refugee Women's Encounters in a Turkish Town

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Panel contribution

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***Dr. Hasret Saygi<sup>1</sup>***

**1.** *Istanbul 29 Mayis University*

This linguistic ethnographic research explores everyday interaction between the refugee and local women sharing the same neighbourhood in a Turkish town. It explores how the parameters concerning womanhood are locally constructed and stances in relation to the societal roles and expectations about femininity are negotiated between the refugee and local subjects. The main data, the audio-recorded spontaneous interaction data in Turkish, were collected from the social events regularly organised by a group of local women in order to socialise and recite the Quran together. The participation of the Iraqi Turkmen women to these gatherings was made possible by the researcher. While the local and refugee women's getting together invokes a number of ideological and identity related issues, it also reveals how very simple everyday objects can be transformed into indexes of a specific social identities and are then used to exclude each other. In line with the hegemonic identity politics in Turkey, Sunni-Islamic values and Turkish nationalism are observed to be the two main discourses laying the foundation of the local women's constructed stances and developed social relations with the refugee women. Despite their shared identities, the interactional data reveal that the Iraqi Turkmen refugee women's attempts to construct belonging to the local women's community are rejected arguably due to their refugee identity, and the reciprocal intimacy built momentarily while engaging in shared activities cannot be sustained in the long run.

# Continuous vision and communicative distance. Notes on the use of the gerundial periphrases seguir/continuar/proseguir

Panel contribution

***Ms. Dorien Nieuwenhuijsen<sup>1</sup>***

*1. Universiteit Utrecht*

Syntactic-semantic classifications of Spanish gerundial periphrases usually treat *seguir*, *continuar* and *proseguir* together, because all three have a phasal meaning and express a continuous vision. According to this vision, the beginning of the event referred to by the gerund has occurred before the speaking moment or the moment that serves as a reference point, while the event continues after this reference point without specifying its ending. Therefore, these aspectual periphrases highlight the prolongation of the event (Fernández de Castro 1999: 125; García Fernández 2006: 236-238; Olbertz 1998: 166-167, 335-336; RAE, & ASALE 2010: 2209-2211; Squartini 1998: 140; Yllera 1999: 3421).

However similar in meaning, *seguir/continuar/proseguir* + ger differ as far as their earliest testimonies in Spanish are concerned and they also show differences in frequency both in contemporary Spanish and in the preceding centuries. Studies dealing with these periphrases agree that *seguir* + ger is the most common one, whereas the frequency of *continuar* + ger is notably lower, especially in colloquial speech. Furthermore, the use of *proseguir* + ger is very limited and is highly literary in nature (Spaulding 1925-1928: 262-265; Yllera 1980: 82-83; 1999: 3421-3422).

The observed differences in frequency and distribution in Modern Spanish raise several questions, particularly, i) does the current distribution reflect an earlier pattern or has it changed over time?; ii) how can the difference(s) in frequency be accounted for?

In our contribution we will discuss these questions providing quantitative data extracted from the diachronic Spanish language corpus CORDE. We will apply the concept of communicative distance in order to assess its relevance in explaining the frequency and distribution of the three gerundial periphrases in diachronic perspective and determine its role in the establishment of the usage patterns of *seguir/continuar/proseguir* + ger in Modern Spanish.

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## Conversation as Inclusion: Verbal Play in Dementia Care

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Panel contribution

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**Dr. Shumin Lin**<sup>1</sup>

1. National Yang Ming Chiao Tung University

While many researchers have highlighted the importance of rich communicative interactions in dementia care (Corwin, 2020; Davis & Pope, 2010; Hamilton, 2019), task-oriented interactions have been found to predominate in care institutions (Backhaus, 2017). Based on eight months of participant observation and audio- and video-recordings of naturally-occurring interactions, this study reports on rich social engagement and meaningful interactions in an adult day center (ADC) in Taiwan, which served both healthy individuals and those with various degrees of cognitive and physical decline. One of the central ways in which persons with dementia are valued and their personhood sustained in this ADC is that they are engaged in meaningful conversations. This paper focuses on the interactions between a caregiver (Lily) and a man with mild to moderate dementia (Mr. Chen) over a period of one month when they engaged in ongoing verbal play. The verbal play centered on several themes (including flower names, kinship terms, classical Chinese texts, family names, and Taiwanese proverbs) that occurred during various activities such as walking, drawing, and chatting. This series of verbal play tapped into Mr. Chen's interests in playing with words and sounds and his familiarity with Taiwanese proverbs. He not only responded to but also initiated verbal play with Lily and others. Overtime, he learned and remembered new terms and names that Lily introduced. This study provides evidence for the value of meaningful conversation in dementia care that promotes cognition and affect and illustrates how a professional caregiver moves "beyond general principles of communication to tailored practices that take the particular individuals' experiences, interests, and expertise into account" (Hamilton, 2019, p. 224) in her use of verbal play in dementia care.

# Conversational contingency and its relationship to other developmental features during first language acquisition

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Panel contribution

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***Mr. David Pagmar<sup>1</sup>, Dr. Kirsten Abbot-Smith<sup>2</sup>, Dr. Danielle Matthews<sup>3</sup>***

***1. Department of Linguistics, Stockholm University, 2. University of Kent, 3. University of Sheffield***

To maintain a conversation, a child must practice conversational contingency (i.e. providing information which is relevant to, and further, the topic of the conversation). We conducted three studies, with a longitudinal sample of 40 Swedish-speaking 5 year olds, investigating which external and internal factors to the child were the best predictors of children's conversational behavior. Study 1 investigated which concurrent linguistic and cognitive measures were the best predictors of appropriate conversation responses and found that only receptive vocabulary was related. Study 2 investigated which environmental factors were related to children's conversation skills and found that later preschool entry was positively related to children's conversational contingency. Finally, Study 3 investigated which social and cognitive factors measured in early development predicted the children's conversation skills four years later and found that action imitation in infancy – generally considered a measure of socio-cognitive development – was a negative predictor for the children's non-contingent responses. Together, our findings suggest a multi-pathway route to the development of conversational contingency.

# Conversational Structure in the Interaction between Examiners and Elders with Dementia Risk in Chinese Context

Panel contribution

***Dr. Deyu Zhou<sup>1</sup>, Prof. Lihe Huang<sup>1</sup>, Dr. Wei Zhang<sup>1</sup>***

***1. Tongji University***

This paper reports a preliminary study on the interaction between the examiner and patients during cognitive assessment screening for mild cognitive impairment or early dementia in the Chinese context. As China is moving into an aging society, there is an increasing need for identifying possible dementia patients for early intervention. Cognitive assessments such as MoCA and several others are designed as easy and sensitive screening instruments for detecting cognitive impairment. While the usefulness of such screening tests has been widely acknowledged, little is known about the actual interactional process in which the examiner and patient jointly accomplish the tasks required by the assessment.

The current study draws on data collected from a hospital in Shanghai which offers a set of assessment tests to patients recommended by neurological physicians as part of the examination procedure for differentiating patients with or without mild cognitive impairment or early dementia. The tests were administered to each patient by a trained examiner. For this study, we focused on one of the tests, namely, the Chinese version of the Montreal Cognitive Assessment (MoCA-B). The test consists of a list of tasks that assess a range of cognitive domains. Each task is organized by the examiner's instruction and the patient's implementation of the task. The instruction for each task is standardized and consists of multiple sentences. The examiners are advised to give the instructions once. However, it is observed that instructing the patients to complete the tasks is not a straightforward matter. The "task instruction – task implementation" sequence is usually complex and expanded.

This study adopts the approach of conversation analysis. The aim of the study is two-fold: (1) to examine the patients' response to the examiner's instructions, and the examiner's follow-up action; (2) to examine the possible influence of the examiner-patient interaction on the progression towards completing given tasks in the test. It is found that the implementation of the tasks is often delayed by patients' request for clarification and explanation, or their displayed lack of understanding or reluctance/resistance. The examiner's follow-up actions exhibit an attempt to balance their institutional responsibility of leading the assessment towards completion and the given constraints under which they administer the test. It is hoped that the investigation reported here is an initial step towards understanding the interactional pattern of the cognitive assessment, which will assist in the diagnosis of memory complaints. Furthermore, it can lead to more in-depth study which may have implications for research of medical interaction as well as for clinical practices.

# Conversing with laughter: Laughter alignment in mother-child interaction.

Panel contribution

**Dr. Chiara Mazzocconi<sup>1</sup>, Prof. Jonathan Ginzburg<sup>2</sup>**

**1.** Aix-Marseille Université, Laboratoire Parole et Langage (LPL)- Institute of Language, Communication and the Brain (ILCB), **2.** Université de Paris - CNRS, LLF - Laboratoire Linguistique Formelle

Laughter, emerging around 3 months of age (Sroufe and Wunsch, 1972), is one of the earliest means that a child has to take part in interaction and align to adult behaviour. It is a valuable means to practice the first intuitions of turn-taking (Hilbrink et al., 2015), but also to convey meaning, share attention and affect, assuring the adult of recognition of his behaviour, and therefore eliciting prosecution of interaction.

We longitudinally explore laughter mutual responsiveness in natural interaction in 4 American English mother-child dyads from 12 to 36 months of age, at 6 months intervals (Providence Corpus, (Demuth et al., 2006)). We studied the response to other's laughter annotating for two variables: dyadic laughter (a laughter starting shortly after or with the same onset of a laughter from the partner) and explicit responses to other's laughter (reactions to others' laughter constituted by laughter, other positive expressions -smile and exclamation- or by a clear orienting reaction -look).

For both variables, operationalised in terms of transitional probabilities, we observe significant changes over time in the difference between mother and child and in participants over time, coming to similar values at 36 months (e.g. explicit responses: 12-18m: M=81%, C=11%, p=.007; 36m: M=43%, C=40%, p=1). Child explicit responses to mothers' laughter increase significantly over time, in line with the finding reported by Thompson (1991) of infants responding more quickly to emotional elicitors with increasing age, showing more interest in others' reactions and more engagement in interaction.

Interestingly, we observe peculiarities in mothers' laughter behaviour in interaction with their children in comparison to adult-interaction (Mazzocconi et al., 2020), and a specific attunement to the child communicative and cognitive development. As the child grows older we observe a decrease in the transitional probabilities of dyadic laughter from the mothers (12-18m: 64%, 36m: 10.9%), signalling a decrease in the urge to respond to every instance of laughter, since the child has progressively available a broader range of means to establish communication.

Our data show the important role that laughter has in establishing the first interactions, both for the child and for the mother, and the changes observed over time suggest that laughter behaviour can give us insight into the development of communicative competences, and into children's interest in others' emotional vocalizations and mental states.

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# Coordinating talk and space in the openings of potentially multilingual service encounters

Panel contribution

**Mr. Thomas Debois<sup>1</sup>, Ms. Federica D'Antoni<sup>1</sup>**

***1. KU Leuven***

This talk examines participants' verbal and embodied conduct in the openings of potentially multilingual service encounters. It is based on a 23 hours video-corpus of encounters recorded in different service settings in Flanders, Belgium (e.g., tourism offices), and Friuli-Venezia Giulia, Italy (e.g., the reception at a doctor's practice). Here, unacquainted individuals interact with each other as they ask for certain services, often using different languages and language varieties (e.g., (West-)Flemish, French, English, Italian, Friulian).

As previous research has shown, it is in and through openings that individuals become co-participants in interaction, by establishing the sequential organisation of interaction and by displaying their relevant identities for the encounter at hand (see Schegloff, 1967, 1968, 1986, on the openings of phone calls, as well as the numerous studies on the openings of face-to-face interactions, e.g., Kendon & Ferber, 1973; Duranti, 1997; Pillet-Shore, 2008). Recent research has focused on unacquainted individuals engaging in interaction (De Stefani & Mondada, 2010, 2018), especially in service settings in which multilingualism is expectable—for instance in multilingual areas (Heller, 1982) or in touristic and trade settings (customs, ticket counters, etc.; Mondada, 2018), where individuals do not know which language(s) the other speaks.

In this contribution, we analyse openings that take place at a counter where individuals can obtain a specific service. We zoom in on the way in which the organisation of talk is sensitive to the spatial arrangement of objects and persons. We show that individuals entering a service area coordinate their talk with their movement to the counter (Mondada & Sorjonen, 2016; De Stefani, 2019): typically, they produce greetings while they are still approaching the counter and introduce the reason for the visit as they reach the counter. Such openings can happen in a smooth way, or they can be extended, for instance because individuals have to negotiate the language(s) of their interaction. Also, the pre-opening phase of the encounter can be more or less extended, for instance, because officers at the counter do not display availability and service-seekers have to wait (and queue).

By examining how individuals coordinate talk with embodied conduct in openings of potentially multilingual service encounters, this talk describes openings as a situated achievement that is sensitive to the temporal and spatial organisation of actions and in which individuals orient to expectable/displayed membership categories and identities as made available, for instance, through greetings that provide a language sample in the very first moments of the encounter. The research method is Conversation Analysis (Sacks, 1992).

# Covid-19 and the Middle East: Social Media Analysis Across Political Imaginaries

Panel contribution

***Dr. Camelia Suleiman<sup>1</sup>, Dr. Ayman Mohamed<sup>1</sup>, Dr. Amr Madi<sup>2</sup>, Mr. Tareq Farghal<sup>1</sup>***

*1. Michigan State University, 2. independent scholar*

Our paper is a comparative study of the social discussion of Covid-19 on public Facebook pages in Egypt, Jordan, and East Jerusalem. The researchers followed the Facebook posts of four public and popular Facebook pages from each of these three places for the duration of March 2020, the time of the first global wave of Covid-19, and then compared and analyzed the discourse differences among them.

The locales have different political realities: Egypt is an example of a government whose citizens do not necessarily trust that sufficient information and resources about the virus is provided, as the social-media discussions make clear. East Jerusalem is home to about 300,000 Palestinian Arabs, left between a Palestinian Authority which is unable to assert itself towards them and the state of Israel which has an interest in the place but not its people (who are mostly non-citizens), factors revealed in their Covid topic discussions. Jordan is a state with limited resources but is effective in its law and order, which Facebook posters referenced in terms of Covid. Discourse analysis of orders of indexicality (Silverstein 2003) and enregisterment (Agha 2007) – in terms of links to political context and its constraints and how they can vary – shows that while the Egyptian Facebook users rely on humor in spreading information about Covid, the Jerusalem Facebook users seem to be more pragmatic, providing factual information. As for Jordan, their discussions highlight conspiracies and the need to be aware of them as much as the disease. Taken together, the Facebook content reflects the users' social and political imaginaries, reflecting the contextual realities of their lived experience under different political regimes.

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# Covid-19 and the pandemic of gendering: assessing the representations of Angela Merkel in British and German media during the first months of the global crisis

Panel contribution

**Dr. Sylvia Jaworska<sup>1</sup>**

*1. University of Reading*

As the Covid-19 pandemic swept the globe in 2020, reports began to circulate across traditional and social media sites praising female leaders for their handling of the pandemic, which was evidenced with lower infection and death rates in their respective countries. While this recognition for ‘female’ leadership is to be commended, the positive evaluation has been offset by the ways in which the female leaders have been framed as caring, risk averse and motherly (e.g. Garikipati and Kambhampati, 2020). Such essentialist gendered representations have yet again delegated women to the sphere of ‘natural’ carers with protective instincts – traits that makes them somehow more ‘suited’ to deal with a health crisis (cf. Baxter, 2018), while competency, good decision-making grounded, for example, in science have been omitted.

The aim of this paper is to assess the extent to which media representations of the German chancellor during the first months of the pandemic conform to or challenge the gendering of female leadership during the pandemic. Merkel presents an interesting case in point; as the first female chancellor in the history of Germany, she has received a fair amount of media ‘gendering’ albeit in more subtle ways than her counterparts in other countries (e.g. Lünenborg and Maier, 2014). She came into politics from an unusual background and in contrast to many other female leaders, she does not have children. Adopting a contrastive corpus-based discourse analysis, this paper investigates the ways in which Merkel and her leadership were represented in the mainstream media in Germany and the UK. The comparison will allow us to explore the representations at ‘home’, where more neutral gender representations have been observed (e.g. Lünenborg and Maier, 2014), and in Britain, where female leaders are still predominately seen as unsuitable for positions of power (Baxter, 2018), and where German leadership has not always been framed in positive terms. This study will therefore make two important contributions: 1) it will assess the presence of gender stereotyping in portrayals of female leadership in a crisis situation, and 2) demonstrate the effects of specific political and cultural contexts on the representations of female leaders adding new cross-cultural and cross-linguistic perspectives to the research on language, gender and media.

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# Covid-19 and “divine” hate speech against women on Arabic Twitter

Panel contribution

***Dr. Najma Al Zidjaly<sup>1</sup>***

**1.** Sultan Qaboos University

In this paper, I examine the appropriation of Covid-19 pandemic by Arabs as a resource to unleash systematic hate speech, including some which border on violence, against women on Arabic Twitter. The study is part of a larger longitudinal, ethnographic project on Arab identity and social media. To systematically analyze the connection between pandemics and hate speech against women in the Arabic context, I highlight the hostile posts Arabs in the understudied Arabian Gulf countries published on Twitter - and circulated on WhatsApp - in reaction to the Covid-19 pandemic in 2020. Analytically, I draw upon a relational approach toward impoliteness (Locher 2018); the concept of *moral order*(Kádár 2017), defined as situated cultural norms; and research that has identified the role that intertextual references can play in facework and identity negotiation in the digital Arabic context (Al Zidjaly 2019).

Specifically, I pose the following research questions: What are the reasons, types, and functions of systematic hate speech against Arab women used by Arabs on Twitter during the Covid-19 pandemic? What are the linguistic strategies used by Arabs to construct impolite-oriented discourse in favor of keeping the traditional Islamic moral order which highlights patriarchy? (e.g. directives, metaphors, intertextual references, sarcasm, and irony)? What is the role that *divine impoliteness*, or intertextually referencing religious texts in favor of or against an existing (im)moral order (Al Zidjaly 2019), and facework play in the negotiation of the Islamic intersubjectivity as apropos to gender equality? And what are the ramifications of such discursive actions for women and gender reform in Arabia?

I identify five types of verbal attacks used in tweets against women during the Covid-19 pandemic: 1) ridiculing Arab women by using metaphors that construct them as deadly viruses, 2) attacking the character and behavior of Arab women through erroneously positioning them as immoral, 3) encouraging physical violence against Arab women (taking advantage of the lockdown that shut down police stations), 4) directly requesting the removal of women's rights which have erroneously been constructed as the reason behind the pandemic, and 5) positively constructing the pandemic for forcing women to stay at home and cover up (i.e. verbally welcoming the coronavirus for “disciplining” or bullying women into abiding by Islamic sharia laws [e.g. staying indoors and covering up face]). Collectively, the strategies legitimize violence against women and uphold outdated patriarchal norms or moral orders.

The paper contributes to sociolinguistic research by examining the connection between pandemics and hate speech against women in understudied Arab societies. The findings further illuminate the role that hate speech can play in the negotiation of the Islamic moral order and gender reforms in Arabia.

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# Covid-19 humor and the case of multimodal humor

Panel contribution

***Dr. Luca Bischetti<sup>1</sup>, Dr. Paolo Canal<sup>1</sup>, Prof. Valentina Bambini<sup>1</sup>***

***1. University School for Advanced Studies IUSS Pavia, Pavia, Italy***

Studies on Covid-19 inspired humor started to appear during the coronavirus pandemic, shaping a novel strand of research in the domain of (psycho)linguistics, pragmatics, and social communication.

Here we present two studies aiming at understanding the impact, the uses, and the responses to pandemic humor (i.e., Covid-19 related) shared on social media in 2020.

The first study was conducted during the early phases of the pandemic (March 2020) in Italy [Bischetti et al. 2020]. We examined how different forms of humor were perceived (one-liners vs. memes) and the individual factors modulating Covid-19 humor appreciation (i.e., funniness and aversiveness). Results showed that memes were perceived as funnier than verbal humor forms (i.e., one-liners), and that humorous instances revolving around some of the more gruesome consequences of the pandemic were judged as more aversive. Moreover, the use of humor as a coping mechanism has proved useful to boost how funny Covid-19 humor was perceived, as well as to mitigate the disturbing potential of pandemic humor. Even in the face of serious topics, the additional cognitive effort required to (re)solve multimodal instances of humor, as postulated by theoretical accounts [Dynel, 2016; Yus; 2019], is paid back by a modulation of the emotional response on the positive dimension of funniness.

While these results offer novel insights on the understanding of more traditional forms of humor (i.e., one-liners) versus more contemporary ones (i.e., memes) [Chiaro, 2017], more evidence is needed to confirm the pattern observed during the first pandemic wave in March 2020 (Time 1, or T1).

Using another online survey (in November 2020, T2), we investigated longitudinal changes in the emotional response to Covid-19 humor, as well as its therapeutic effects in reducing anxiety. 622 individuals already tested at T1 participated in the T2 survey and were asked to rate humorous items for funniness and aversiveness: stimuli included both T1 items, in order to examine longitudinal effects, and a novel set of memes and one-liners playing on either benign (e.g., masks) or gruesome themes (e.g., death), as well as non-Covid-19 topics. State anxiety was measured before and after the ratings with the STAI-Brief [Zsido et al., 2020].

At T2, people perceived Covid-19 humor as less funny than at T1. Modality and individual differences played a role, with memes being still the funniest items and rated as funnier and less disturbing than other humor formats with increasing age for both T1 and T2 sets of items. Remarkably, results on the novel set of memes confirmed the age-related effects observed during the first wave (i.e., increased funniness and reduced aversiveness). Concerning humor contents, darker forms of humor were rated as less funny and more disturbing than benign and Non-Covid related stimuli, and this was especially true for females. Humor exposure generally reduced anxiety, although stimuli inspired by gruesome themes attenuated such effect and their efficacy was limited only to individuals with higher education.

Facing the second pandemic peak, people laughed less to Covid-inspired humor, yet could ease their anxiety by adopting a humorous outlook.

# Covid-19 Humor: Memes and the pandemic across gender, generations and national languages

Panel contribution

**Dr. Inke Du Bois**<sup>1</sup>, **Ms. Hande Akin**<sup>2</sup>, **Ms. Ekaterina Buchminskaya**<sup>2</sup>, **Mr. Hasan Mir Saban**<sup>2</sup>,  
**Ms. Megan Dwinger**<sup>2</sup>

1. [www.dubois-linguistics.com](http://www.dubois-linguistics.com), 2. Bremen University

Online humor can be a constructive way of dealing with psychologically and socially difficult situations. The pandemic affected a rise in the way all generations used social media applications to communicate during the social distancing and lockdown phases. Psychological research revealed how different psychological humor types were preferred among different generations. Linguistic investigations revealed how different linguistic types such as multimodal voicing, creative reappropriation and incongruity resolution are prevalent humorous features of memes in general and Covid-19 memes specifically. The key question remains how humorous Covid-19 memes and items shared via social media differ in such linguistic and psychological humor types across the Silent Generation, Baby Boomers and Generations X, Y, and Z. To elucidate the conundrum what it is that some memes are considered funny to younger generations but not to older generations and the other way around, a corpus was compiled through a convenience sample.

Around 240 German senior citizen students and students of English submitted demographic data and memes sent by friends, parents and grandparents during the pandemic and imported into a qualitative data analysis software (MAXQDA 20). The corresponding demographic factors (age, sex, language, date sent) were annotated to each meme. In a second step, the memes were annotated firstly, with psychological humor types and secondly, with linguistic humor types. Overall, over 600 memes were coded with the youngest participant aged 13 and the oldest aged 93. The preliminary findings show that there are significant differences in the psychological humor categories in the usage of memes across generations. Baby Boomers and the Silent Generation used more affiliative humor in the Covid-19 memes, while Generations X applied the most aggressive humor and Generation Z the most self-deprecating memes. The linguistic humor types differ significantly as well: Generation Z applied personification and creative reappropriation as humor type significantly more than Baby Boomers. Further, the references to voicing, creative reappropriation applied to video games, cartoon characters and Netflix series which are unknown to older generations. All generations shared memes with incongruity resolution as humor type. This study therefore sheds light on how humor used and memes in social media apps varies across generations and might hint to possible lower response reactions between the generational groups.

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# COVID-19 interactions that feature ageism: A case study of multi-party conversation among Japanese women

Panel contribution

***Ms. Mugiho Kojima***<sup>1</sup>

**1.** *Osaka University*

This study investigated how the exclusion of the socially vulnerable is encouraged during interactions regarding COVID-19 by analyzing online multi-party conversations among Japanese women. During crises such as earthquakes and pandemics, citizens have excluded and discriminated against the socially vulnerable by holding them responsible for the crisis. Today, in the context of COVID-19, ageism (Palmore, 1990) that discriminates against the elderly as having higher possibility of being infected and becoming severe has been observed worldwide. Conversations where participants casually and humorously discuss their experiences regarding COVID-19 with friends have been recorded. By analyzing the discourse, this study examines the perceptions of participants in the context of COVID-19, especially, who participants draw and consider as the people possibly infecting themselves and their family members. In addition, the study explores how this perception is displayed through their interactions as they conform to each other's perceptions during the multi-party conversation.

This study analyzes data recorded online (Zoom) in August 2020 as part of a longitudinal study on multi-party conversation among Japanese women that the researcher has been working on since 2018. The three participants are in their mid-20s, have been friends since they were in college, and two of them have a child each, aged one. As a theoretical framework, the study employed narrative analysis approach and positioning theory by referring to Bamberg (2004), to analyze the small story (Georgakopoulou, 2007) as interaction as well as to observe how the participants position and identify themselves and the others in it.

I found that the participants perceive the elderly as having high possibility of being infected and their condition becoming severe. The participants with children want the elderly to avoid contacting their children. Since the participants conformed with each other while laughing, the ageism in their discourse was reinforced. For example, one of the participants said that even though she wants to avoid them, she decided to "forgive and accept" an old lady who got closer to her daughter at a supermarket because "if the lady is that old, she is likely to have severe symptoms in case she is infected with COVID-19 (implying that if she is capable of being at the market, she is unlikely to have a virus)." The other participants reacted to this with laughter, and it confirmed the affiliation between them. Therefore, it was found that COVID-19 encourages ageism in social situations, and it is validated when friends conform to each other through laughter during private conversations.

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# Critical Discourse Analysis of 2010 China's Trade Dispute with Major Trading Partners in the Headlines of Chinese and Western Newsmagazines

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Panel contribution

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***Dr. Damien Ng<sup>1</sup>***

*1. Julius Baer*

This paper explores the representation of China's trade conflict with its major trading partners in one Chinese and four Western newsmagazines. They include Caijing from China, Time from the US, The Economist from the UK, L'Express from France, and Der Spiegel from Germany. Based on both quantitative and qualitative approaches, the overarching methodological approaches of this research draws on two linguistic frameworks from the realm of critical discourse analysis: 1) van Leeuwen's (2008) socio-semantic inventory of social-actor representation to examine the media representation of the major social actors in the headlines, and 2) van Dijk's (1980) notion of macro-rules, which reveal the dominant topic of the headlines under analysis. In so doing, the methodological framework helps shed light on the changing dynamics of international relations between China and its major trading partners through the analysis of the global economy as reported in the Western media. The sample in this article consists of 100 headlines and the time frame stretches across a period of 12 months in the year 2010. The findings obtained from the empirical research of the Western newsmagazines have revealed that China was not only reported unfavourably in matters relating to economics, but also across a broad range of areas spanning politics and military affairs. It has also emerged that all the four Western newsmagazines tended to put their coverage on the United States and China in 2010. This paper makes the following two key contributions to scholarship: the inclusion of information drawn from primary sources in Chinese, French and German to complement English language sources, along with their translation into English by the author where necessary; the inclusion of one French and one German newsmagazine to complement the coverage by one American and one British newsmagazine, thus giving a fuller Western perspective on China, as well as the addition of a Chinese newsmagazine that reveals China's perspective on the trade conflict.

# Criticism and rapport in an early and present-day English advice column

Panel contribution

***Dr. Magdalena Leitner<sup>1</sup>***

**1. UZH Zürich**

Giving advice is potentially face-threatening in Anglo-Western contexts as telling others what to do might be perceived as imposing and as questioning the competence of advisees to solve the problem on their own (Locher 2006: 52, 113, and references there cited). It is therefore important for advisors in advice columns to create a good rapport with advice-seekers (and the wider readership) to mitigate potential offences. Modern advice columns and advice exchanges in other present-day contexts have been widely studied in pragmatics and other fields (e.g. Kouper 2010, Locher 2013, Locher and Limberg 2012). By contrast, little is known about advice in historical contexts (e.g. Berry 2003, Fitzmaurice 2002, Schrott 2014), while the linguistic study of early print advice columns and how the relational work of advisors has changed over time remains a research gap (Locher and Limberg 2012: 23).

This paper investigates how advisors create rapport through language in Defoe's *Review* (1704-1705), one of the earliest English advice columns, and a 21<sup>st</sup>-century advice column (Dear Mariella, accessed through *The Guardian* online). Thirty advisory answers are examined for each advice column. The focus is on advice concerning love and marital relationships. Advice-giving is examined with Locher's (2006: 113-151) discursive approach of relational work, which is useful for context-sensitive analyses of the verbal behaviour performed by participants to negotiate their relationships in advice exchanges, with the necessary adaptations for the 18<sup>th</sup>-century data of this paper. I will concentrate on advisors' acts of criticism since these are potentially face-threatening (Locher 2006: 143, and references there cited). The research questions are as follows: are acts of criticism in Defoe's responses to readers' letters unmitigated or accompanied by supportive relational work? How does the performance of criticism in Defoe's *Review* compare to relational work in a modern advice column such as Dear Mariella?

Preliminary findings suggest that Mariella combines criticism with hedging and involvement strategies, such as empathy and bonding, which create a face-saving and supportive rapport. When criticising advice-seekers' actions or attitudes, Defoe's responses show mitigation through hedging but also more unmitigated criticism than in Mariella's responses. Involvement strategies of empathy and bonding are less important or even rare. Aggressive speech acts, such as insults, are infrequent in Defoe's responses and near to non-existent in Dear Mariella.

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# Cross-cultural similarities and differences in the indexing of social distance through gestures and body movement

Panel contribution

***Dr. Iris Hübscher<sup>1</sup>, Dr. Lucien Brown<sup>2</sup>, Dr. Hyunji Kim<sup>3</sup>, Dr. Bodo Winter<sup>4</sup>***

**1.** URPP Langue and Space; University of Zurich, **2.** Monash University, **3.** University of Oregon, **4.** University of Birmingham

The universality vs. specificity discussion in politeness research has attracted researchers' attention since the seminal work of Brown and Levinson (1987). A great number of papers have since been published, working out the cultural specificities in im/politeness. This research has typically been dominated by the investigation of verbal markers. However, recent research has revealed that several multimodal cues such as prosody (e.g. Winter & Grawunder, 2012 and Hübscher et al 2017) and different facial and body cues (e.g. Brown & Winter 2019) are adapted systematically in deferential face-to-face interactions pointing again towards certain, possibly shared features independent of a specific language.

To be able to cross-culturally compare multimodal politeness-related behaviour as well as possible, two parallel corpora were constructed in two different cultures. 14 Korean and 14 Catalan adult speakers participated in a total of four different pragmatic tasks (movie conversation, Tweety narrative retelling, map task and apology role play). Each speaker produced all of the tasks two times: once with a professor ("social distant" situation) and once with a close friend ("social close" situation). In an earlier paper, we investigated how manual gestures interact with politeness-related factors in face-to-face interactions in the Tweety narrative retelling task (forthcoming) and found an overall pattern towards gesture curtailment when the social distance is high in both languages. In this paper, we would like to expand on the previous findings by investigating not only how the manual gestural behaviour is adapted depending on the interlocutor and language, but also by factoring in the role of the pragmatic context. Furthermore, we are interested in including three other body signals which have been shown to play a role in the signalling of politeness-related meanings, namely head gestures, adaptors and eye gaze.

The video data has been annotated in ELAN and has been analysed both quantitatively and qualitatively in regard to the difference between gestures in relation to their frequency, size and also form and also the amount of further body signals such as head gestures (head nod, head shake), eye gaze (averted vs. at interlocutor) and adaptors (self-touches of hands, head, hair etc.). Preliminary results demonstrate that in both languages investigated there seems to be mitigation happening in relation to the use of manual gestures (similar to previous research) with variation in the overall occurrence of the total number of manual gestures in the different pragmatic contexts and more curtailed gestures (with differences between the two cultures). In Korean furthermore, a clear increase in head nods can be observed in conversations when talking to the professor leading to an increase of this type of gestural behaviour. The results from Korean and Catalan will be discussed in the light of specific vs. more universally oriented patterns in gestural im/politeness.

# Cross-modal and cross-linguistic effects in hate-speech perception

Panel contribution

**Dr. Jana Neitsch<sup>1</sup>, Dr. Oliver Niebuhr<sup>1</sup>**

**1. SDU**

The more people have access to smartphones and computers, the easier it is to become a victim of hate speech which, in turn, can result in drastic psychological harm ([1]).

Our study compares German (Ger) and Danish (Dan) spoken and written hate speech addressing the two societal minorities of *foreigners* (as a huge target group) and *Muslims* (as a more specific target group). We analyze the six most frequent hate-speech subtypes (i.e., feature conditions) in both languages – FGL: figurative language, IRO: irony, HOL: Holocaust reference, IND: indirectness, RQ: rhetorical questions, IMP: imperatives; 12 items per feature condition: 6 targeting *Muslims*, 6 targeting *foreigners* ([2]).

Based on our data collected in a web-based experiment, we compare participants' perceived severity of the feature conditions and whether one of the two modes (spoken, written) mitigates and/or intensifies hate speech. All hate speech items were derived from original written hate-speech utterances (ORIG) of the XPEROHS Twitter-Facebook corpus ([3]). Per language, a professional native speaker made the stimuli audible. In a within-subjects design, participants evaluated the items in each mode on two dimensions: personal unacceptability (x-axis); necessity of legal/societal consequences for the originator (y-axis).

For relative x-coordinates, mixed-effects regression models of 9 native listeners per language (Dan: $\bar{x}=25.3$  years; Ger: $\bar{x}=33.1$  years) showed interactions between *language* and *feature condition* (*p*-values  $<0.003$ ). Each feature-condition subset showed two main effects: Spoken stimuli (all  $p < 0.009$ ) and stimuli targeting Muslims (all  $p < 0.01$ ) resulted in higher ratings than written stimuli or stimuli addressing foreigners, except for IRO items (both  $p > 0.6$ ). Additionally, Ger participants gave higher ratings for HOL, IND, ORIG, and RQ than Dan participants on the x-dimension (all  $p < 0.03$ ). Similarly, there were also interactions between levels of *language* and *feature condition* for the y-dimension (all  $p < 0.003$ ): Results for IMP items were clearest, showing higher ratings in Ger for spoken items and those targeting Muslims (all  $p < 0.02$ ). Generally, HOL items were most unacceptable and triggered the strongest call for consequences in Ger, whereas in Dan it was the FGL items to which these judgements applied.

Overall, we see clear cultural differences in the highest ratings, but similarities for ambiguous utterances in the lower ratings.

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# Crossing over: When emergency calls turn into emotional support and suicide helpline calls become urgent cases

Panel contribution

***Dr. Clara Iversen<sup>1</sup>, Dr. Heidi Kevoe Feldman<sup>2</sup>***

***1. Uppsala universitet, 2. Northeastern University***

Emergency numbers and suicide helplines are two institutional helplines that offer different types of support for persons in crisis. Emergency calls have a short duration with a single focus of getting pertinent information to send police, fire, or an ambulance. Suicide helplines are designed for a longer duration, offering callers a chance to talk through their problems by providing emotional support. However, on occasion, call takers in emergency lines might need to provide emotional support to get the caller to give their location, and call takers in suicide helplines will sense that callers are in the midst of an urgent crisis and needing emergency service. Thus, these call takers need to act quickly and step outside their routine tasks. In this paper we demonstrate where and how these helplines cross over in terms of institutional tasks and communication problems. Using conversation analysis to examine cases of U.S. 911 emergency calls and Swedish suicide helpline calls, we identify practices where the focal action becomes one whose interactional home is in the other arena. In our analysis we identify key practices that cross over each helpline, such as emergency dispatchers formulating and assessing callers' emotional experience and suicide helpline call-takers doing risk assessment or asking for callers' location. We examine missed opportunities to cross over, and cases where call takers cross over while maintaining the respective institutional agenda. By explicating crossover practices that call-takers use to manage crisis in these different settings, we contribute to an understanding of institutional boundaries in high consequence cases. The comparative approach enables us to identify interactional problems and unmet goals.

# Crying and crying responses: A cross-cultural exploration of pragmatic socialization in a Swedish and Japanese preschool

Panel contribution

***Dr. Matthew Burdelski<sup>1</sup>, Prof. Asta Cekaite<sup>2</sup>***

*1. Osaka University, 2. Linköping university*

This paper explores pragmatic socialization by examining episodes of two to three-year-old children's crying and adults' responses to this crying in two preschools: Sweden and Japan. Based on approximately 100 hours of naturally occurring interactions, it focuses on crying episodes that emerged within peer conflict, and analyzes ways that teachers structured a triadic framework of mediation. The results show how teachers mediated by using (1) question-response sequences to clarify what happened and (2) directives and declaratives to convey norms of behaving/speaking and to attune children to the crying of others as a negative affective act that requires a remedial response. The results reveal similarities and variations in adults' responses to children's crying in the two preschools. Although the findings in part instantiate traditional models of socialization in these two societies, they also suggest ways that departed from these models.

# Cultural factors in the diffusion of language change: a study on Spanish agreement markers in the last decades of the 20th century

Panel contribution

***Dr. Ana Belén Llopis Cardona<sup>1</sup>, Dr. Salvador Pons Borderia<sup>1</sup>***

*<sup>1</sup>. University of Valencia*

Over the last decades sociolinguistics has largely contributed to study the diffusion of language change (Chambers & Schilling 2013; Labov 2001, 2007, 2018; Trudgill 2002). Studies of changes in progress have highlighted the crucial role of social factors in the propagation of changes. Recently, the role of media has been put forward (radio and TV broadcastings in Tagliamonte 2012 and Stuart and Smith 2013). However, the role played by cultural practices has hardly been explored. This paper integrates cultural practices in a dynamic mechanism of diffusion in language change.

To do so, we analyse the functional shift between the agreement Spanish DMs *de acuerdo* and *vale*. This shift is part of the process of colloquialization undergone in Spanish since the 70s.

*De acuerdo* grammaticalised as a DM in the first decades of the 20<sup>th</sup> century and was not associated to a special register. In the 70s *vale* was selected over *de acuerdo* by young counterculture activists. Gradually, *vale* expanded over *de acuerdo* to other sociolects and geographical areas, and *de acuerdo* became an agreement DMs in formal speech, this producing a reallocation in register (Croft 2000; Pons & Llopis 2020).

This study agrees that a main factor in the propagation of this change was *weighted interactor selection*, (Blythe & Croft 2009, 2012), in the sense that speakers using the new variant were more influential, so their linguistic choices were adopted because they linked speakers to this influential group.

Nevertheless, so far disregarded factors turn out to be key in the *de acuerdo/vale* shift: social practices increasing social networks (rock concerts, night life); media, which accelerated linguistic changes, and cultural practices – like music, films, novels or, comics – which, by adopting the new forms, contributed to the consolidation and spread of linguistic changes. This case study shows that the current model of linguistic diffusion should be reviewed in order to provide a more comprehensive picture of linguistic changes.

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# Cultural products, passing fashions, and linguistic changes. A view from the Italian pragmatic marker *ma vieni*

Panel contribution

***Ms. Chiara Fedriani<sup>1</sup>, Prof. Piera Molinelli<sup>2</sup>***

*1. University of Genoa, 2. University of Bergamo*

This study explores a pragma-linguistic innovation recently occurred in Italian, namely the emergence of the discourse marker *ma vieni* 'hooray', whose use was substantially boosted by its employment in a popular Italian film comedy. The emergence of this marker probably took place in connection to a larger set of pragmatic forms, all featuring the adversative conjunction *ma* 'but' combined with different fillers (*guarda*, *scusa*, *dai...*). Fedriani & Molinelli (2019) introduced the notion of *pragma-dyad* to account for such complex linguistic units which result from the recurrent association of two autonomous elements. Although *vieni* does not exist as pragmatic marker on its own, it has probably been attracted to this *pragma-dyad*, on account of the compelling paradigmatic analogy exerted by functionally neighbouring markers acting as multiple source models.

The core function of *ma vieni* is that of expressing enthusiastic joy and satisfaction, linked to a sense of positive surprise, as in (1) (see the co-occurrence of the claim *ho troppo goduto* 'I am so happy'):

(1) *finalmente, so riuscito a dare l'esame di teoria....1ERRORE!! MA VIENI!!ho troppo goduto!... (ItTenTen corpus)*  
 'I finally managed to pass the theory exam. 1 MISTAKE!! HOORAY!! I'm over the moon!'

The media presumably played a crucial role in the social embedding of *ma vieni*: more specifically, this discourse marker was used by a famous actor in a very popular film comedy (*Tre uomini e una gamba*, 1997), within a famous scene which became a sort of catchphrase for young people in the 1990s. This probably had a catalyst function in triggering and reinforcing its spread, above all in sports contexts (2):

(2) *Ma Vieni!!!! Ennesima ottima partita dei ragazzi in Champions, tenuto conto delle numerose assenze in difesa...INTER 3 BAYER 2* (<https://forum.termometropolitico.it/240109-mavieni.html>), 2002, title of the post: "Ma vieni")

'Go for it!!!! Further great match of the guys in Champions, and with numerous absences in defense... INTER 3 BAYER 2'

During the last five years, however, *ma vieni* underwent a gradual process of pragmatic and semantic expansion, as it came to express generic satisfaction and approval in a wider range of registers and genres (for instance, in restaurants online reviews). This points to the development of a possible pragmatic cycle, whereby *ma vieni* could have substituted, at least in younger generations of speakers, the synonomous marker *evvai*, which, in turns, constitutes an innovation with regard to the more old-fashioned *evviva*.

On the basis of a corpus-based study, this presentation thus addresses a set of issues included in the Call for Papers, offering a detailed micro-analysis of the acquisition and expansion of a linguistic change, considering the impact of linguistic modes and genres on it, and investigating the intriguing intersection between cultural products, passing fashions, and linguistic changes.

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# Cultural Scripts of Communication: A Cross-cultural Analysis of African and Punjabi Proverbs

Panel contribution

***Dr. Lubna Akhlaq Khan<sup>1</sup>***

*1. National University of Modern Languages, Islamabad*

## Cultural Scripts of Communication: A Cross-cultural Analysis of African and Punjabi Proverbs

Lubna Akhlaq Khan

Dua092@yahoo.com

### Abstract:

This cross-cultural research began with an assumption that a culture's paremiological resources can give an insight into its ideology, preferences and a preferred code of conduct. The focus domain of the present study is the speech-related proverbs from Punjabi and Nigerian cultures. The theoretical framework is provided by the Linguo-Cultural Approach (Petrova, 2016) and the Theory of Cultural Scripts (Goddard, 2010), which is also used to formulate the scripts of communication. Cultural informants from both cultures helped to find and organize the living proverbs among the initially collected data from the recent publications of proverb collections. Thematic categories are developed according to the 'culturemes' found in the proverbs. The study confirmed the hypothesis by Fischer and Yoshida (1968) that the population density of a speech community affects the positive or negative attitude toward speech. Cultural scripts are developed for the dominant tendencies found in Punjabi proverbs for silence as a preferred strategy along with restraint, contemplation, and indirectness while the Cultural Scripts emerged from the Nigerian corpus delineated their cultural preference for speech, directness, and clarity. Overall, the dominant cultural script about Yoruba philosophy of communication is to 'speak-up one's heart in clear and straightforward words', as compared to the Punjabi ethics of speech which stressed 'being cautious' and 'contemplative' about one's speech practices and 'silence' as a preferred response in most of the situations.

# Cyberhate and feminism frames in the Brazilian presidential political campaign in 2018

Panel contribution

***Dr. Fabiana Poças Biondo Araújo<sup>1</sup>, Dr. Clara Dornelles<sup>2</sup>***

*1. Universidade Federal de Mato Grosso do Sul, 2. Universidade Federal do Pampa*

This paper presents a discussion about the construction of the idea of feminism within the discourse produced on the web during the Brazilian presidential political campaign in 2018. The nature of the election discursive practices was polarized between conservative and progressivist point of views about contemporary emergent topics, such as gender. We chose an Instagram page called “Quebrando o Tabu” (Challenging Taboo) to analyze how people mobilized linguistic and other semiotic modes as resources to portray their view on feminism and how it relates to dynamics of cyberhate. We lurked the discussions that happened before the first and second rounds of the election, visiting the site from August to November, in 2018. In this period, the moderators of the site posted 431 posts, which incited thousands of debates. As a criterion to delimitate the data of the present study, we manually organized them according to their themes, and analyzed the ones that explicitly brought the question of feminism, except for two of the posts, that focused on the presidential candidates. Therefore, the data is constituted by 12 posts about feminism published by the page moderators, during the mentioned period, and the comments on those posts. The analysis showed that three frames (GOFFMAN, 1974; ENTMAN, 1993; 2007) on feminism are present on the data: (i) feminism as an extremist movement of “scandalous” women; (ii) feminism as a movement of women against men; (iii) feminism as a movement of the left party. Based on dualistic conceptual structures such as “woman x feminist”, “women x men”, “us x them”, these discursive practices sustain practices of cyberhate against feminisms and feminists. They thus create a kind of “truth” about feminisms, that may be considered acts of “desinformation” typical of actual social media and which discursive strategies related to sensationalism, belonging, political alignments, among others (RECUERO, 2020). However, the question that raises our attention the most relates to the dynamics of the interaction in the analyzed page, almost exclusively directed by the creation of that truth, despite the little comments that try to expand possibilities to reflect on feminisms. The reaction of the “defendants” replicate the polarization, once it leads to discussions of personal character and swearing. The discussions recontextualize (BLOMMAERT, 2008) the posts, especially because while on the one hand some posts do direct towards a view on feminism as a plural movement, that works for gender equality, on the other hand emoticons and debauchery laughs that broke the discussion are used. In sum, the reframe of the posts indexes the social imaginary constructed about the feminist movement and of women who align to this movement.

## Cyberhate and political agenda: a study of Bolsonaro's discourse about COVID-19 pandemic

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Panel contribution

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***Prof. Barbara Gallardo<sup>1</sup>***

**1.** Universidade do Estado de Mato Grosso

This research analyzes inconsistencies in President Jair Bolsonaro's arguments to justify Brazilian Federal government's failure to fight COVID-19 pandemic. It concentrates on the government excuse for the lacking of vaccines and its encouragement of early treatment with drugs such as chloroquine and hydroxychloroquine. Both issues were discussed on January 14<sup>th</sup> and 21<sup>st</sup>, 2021 programs broadcasted on Bolsonaro's YouTube channel. We suggest that the way the president builds his arguments encourages his followers to practice cyberhate, referring to biblical psalms to attack contrary views. We use Critical Discourse Analysis of Social Media to analyze how the president demeans science and scientific facts and uses strategic discourse resources to convince people that Federal government is a victim of State governors; the argumentation theory, which allows us to point out inconsistencies in his discourse that encourage his followers to attack people based on fear and anger; and the post-truth theory, which highlights the dynamics of "truth construction". The results reveal the use of prestigious online contexts to reinforce political polarization and cause distrust and online hostility among citizens, which are in compass with Bolsonaro's political agenda and his sympathizers.

# Cyberhate, verbal violence and reflexivity in the context of covid-19 pandemic in Brazil

Panel contribution

***Prof. Anna Bentes<sup>1</sup>, Prof. Edwiges Morato<sup>1</sup>***

***1. UNICAMP***

Brazilian federal authorities have been producing statements that affect public policies related to health care in the context of the covid-19 pandemic. One example is the derogatory categorization produced by President Jair Bolsonaro of individuals who are in favor of wearing a mask and of social detachment.

The systematic verbal violence performed by the Brazilian President towards certain social groups has been fostering the deepening of his supporters' cyberhate practices towards these groups. But this systematic and specific form of verbal violence performed by the Brazilian President in public and private (which, in the end, is also turned public) contexts is also fostering other forms of linguistic reflexivity performed by social agents towards these specific official socialization forces, specially when specific texts and discourses are produced as critical responses to these forms of socialization.

Our communication intends to examine the disputes involving this kind of official cyberhate practices, more specifically, through the analysis of evaluative language produced by president Jair Bolsonaro and by specific groups that react to his statements. Evaluative language, when expressing and transmitting sociocultural values, certainly brings implications of all kinds for individuals and entire communities, among which we would highlight the speeches of hate and intolerance, stereotypes, verbal oppression, prejudice.

We intend to observe more closely a social reaction to the statement attributed to the President and made public on July 8th, 2020, saying that wearing masks and practicing social distance was a "fagot thing". Reactions with a hashtag #coisadeviado were immediate. In one of the articles published that same day, the author argued that LGBTQIA+ community was proud to be associated to the use of masks, to be associated to life and not to death. In his text, the LGBTQIA+ community took the statement not as an offense, but as something to be proud of.

As principal results, we found that social categorization and value predicates produced by President Jair Bolsonaro signaling specific social meanings attributed to those who try to protect themselves from contagion of covid-19 are entextualized in a way that reinforces pragmatic and discursive resources (the assumption of the categorization and the changing of the value predicates associated to it by President Bolsonaro) that can support alternative symbolic ways of living in society, where situations of prejudice, discrimination and violence can be finally overcome. The social impacts of these critical responsive movements to official cyberhate practices are still to be evaluated, but we can say that the actual political disputes raise questions about our capacity of reconstructing bridges in social life and communicative practices. It is also important to think about how these disputes can have consequences for the perception and the implementation of public policies related to the political and sanitary Brazilian crisis.

# De-Colonizing (Speech) Disability (Research): Social Inclusion also in Research

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Panel contribution

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***Dr. Ignasi Clemente<sup>1</sup>, Mr. Robert de Miguel<sup>2</sup>***

*1. Hunter College, CUNY, 2. Independent researcher*

This paper emerges from an ongoing methodological and theoretical dialog between a (speech disabled) research subject and a (speech abled) researcher on the potential pitfalls of disability research conducted by abled researchers. *Background:* Anthropology, but also many other disciplines, have a history in which researchers from a dominant group have almost exclusively studied dominated groups, in which dominated groups rarely studied themselves, and even more rarely, in which dominated groups have turned the anthropological lenses to study dominant groups. These profound research asymmetries have perpetuated inequalities of power, knowledge, and representation. These research asymmetries have been challenged by the emergence of “native” anthropologists who began to study themselves as well as to challenge the production of knowledge originating in (ex)colonial universities. As critical feminist, queer, childhood, deaf and more generally, disability scholars have argued, these asymmetries are still found across many disciplines. *Discussion:* Combining the academic knowledge of the researcher and the experiential knowledge of the research subject, this paper weighs the pros and cons of new technologies (such as speech recognition, oral-to-written technology) and new research methodologies (such as participatory action research, written interviews, auto-ethnography) as means to develop more inclusive methods to study speech disability.

# De-ritualization as management of social roles: Multimodal analysis of ritual language and bodily behavior

Panel contribution

***Dr. Tomoko Endo***<sup>1</sup>

*1. The University of Tokyo*

In addition to daily activities inside and outside the home, children occasionally participate in special events such as rituals. While ritual language differs from ordinary language in many respects (Tavarez 2014), linguistic and bodily behaviors may be modified in order to accommodate children. Using the methodology of multimodal conversation analysis, this study aims to describe the patterns of such modifications in order to capture how the social roles of adult participants (i.e., the priest and family members) are maintained and transformed. The data for this study come from video recordings of Japanese ancestral rituals conducted at home. A priest from a shrine in the neighborhood visits the home, and family members including children participate in the ritual. This study focuses on the addressing rite, one of the five sub-parts of the ritual, in which each participant prays for the ancestors and offers a jewel skewer (a small twig decorated with a white piece of paper) at the altar. The forms of instructions given by the priest to the participants during the addressing rite are the primary target of analysis.

Linguistically, when the priest gives instructions to children, he changes various aspects such as the vocabulary, the use of honorifics and vocatives, the form of directives, and the clause-chaining format. That is, whereas the priest would say to adult participants, “Please pray to the grand spirits to show your gratitude for their continued protection,” he would say to child participants, “Let’s pray. Grandpa, Grandma, thank you for protecting us always.” Thus, compared with his speech to adult participants, the priest’s style of speech to child participants becomes not only informal, but also less formulaic, more involved, and personal. These changes suggest that he assumes the role of a caregiver in addition to religious authority.

The bodily behavior of the priest, by contrast, do not change as drastically as the linguistic behavior. The features observed only in instructions to children are subtle body movements such as leaning toward a child participant, pointing at the floor to indicate where to sit, and smiling at him/her when the child’s turn of the offering is successfully completed. It was also observed that the priest does not change his seating position or touch the children, which makes a clear contrast with adult family members, especially the mother or grandmother, who sometimes touches a child’s hand to correct the direction of the skewer, or holds a baby so that s/he can also participate in the ritual. In other words, haptic communication (cf. Cekaite & Mondada 2020) is only achieved between close family members.

While the instructions to children can be a process of enskillment and socialization (Goodwin and Cekaite 2018), this study reveals a finer distinction in social roles within one participant (i.e., the priest) as well as between participants with different relations (i.e., the priest and family members). Such distinctions are achieved in multiple layers of linguistic and bodily behaviors.

# Dealing with Interactional Difficulty in Adult-Child Conversations: Children's Rights and Accountability as Selected Next Speakers in Question-Answer Sequences

Panel contribution

***Ms. Ruey-Ying Liu<sup>1</sup>***

*1. University of California, Los Angeles*

In interaction, childhood vis-à-vis adulthood is not characterized as an absolute category but rather in terms of norms that assume and reinforce asymmetries between children and adults in terms of their rights and accountability (Sacks, 1992). That is, children may be treated as having limited rights to engage in certain activities, and certain accounts that can be applied to adults may not be applied to them. This conversation analytic study focuses on how children's rights and accountability as selected next speakers are oriented to by adult co-interactants in question-answer sequences.

In conversation, when the current speaker selects a next speaker, the selected recipient has the right and is obliged to take the next turn to speak (Sacks, Schegloff & Jefferson, 1974). However, young children whose interactional competence is still under development may have difficulty providing the requested information in a timely or adequate manner. This study examines instances in which such interactional difficulty takes place while a non-selected adult co-interactant is available to intervene in the sequence. Drawing on 36 hours of naturally occurring, everyday adult-child conversational data, the analysis reveals that when the child recipient is selected, non-selected co-interactants typically withhold their participation, displaying their orientation to the child's primary right as the selected speaker. Nonetheless, when a substantial delay occurs or when the child fails to provide a satisfactory response, non-selected interactants intervene and work to solve the problem.

Dealing with children's lack of immediate response involves two conflicting preferences: the preference for answers (Schegloff, 2007) and the preference for selected speakers to respond (Sacks et al., 1974). While the preference for answers is prioritized in adult interaction (Stivers & Robinson, 2006), the current study shows that non-selected adult co-interactants do not typically answer on behalf of children. Rather, they deal with the problem and pursue children's response. This practice offers a solution for the two contrasting preferences since it promotes progressivity without compromising children's rights and accountability as selected speakers. Similarly, non-selected interactants tend to withhold corrections to children's inadequate responses and elicit children's self-repairs. When such attempts fail, non-selected interactants do provide the requested information on behalf of children; nonetheless, they also seek children's confirmation, thereby validating their status as selected speakers.

In summary, adults tend to treat children as competent interactants in everyday conversation. However, when children violate certain interactional norms, adults do extra work to invoke children's rights and accountability as interactants while guiding them to conform to the norms. In other words, as young children develop their interactional competence, they are also socialized to claim their own rights and take on accountability in interaction.

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# Debating about the senses: the interactional negotiation of descriptors for expressing sensorial qualities in tasting sessions

Panel contribution

***Prof. Lorenza Mondada<sup>1</sup>***

*1. University of Basel*

This paper addresses the issue of meaning in social interaction by focusing on an activity – tasting sessions – which constitutes a perspicuous setting for investigating the way participants endogenously and locally establish and make sense of descriptors and taxonomies concerning sensorial semantic fields, like taste.

The semantic and lexical dimensions of sensoriality have been extensively studied in the linguistic and cognitive literature on the basis of eliciting protocols in which informants were asked to name odors, taste and color on the basis of a stimulus. This resulted in studies of the way the system of a language, or the language of a particular group, express odor (Majid & Burenhult, 2014), taste (Backhouse, 1994) or color (Berlin & Kay, 1969). Much less explored is the way in which participants engaged in naturally occurring social activities propose and debate about the lexical categories appropriate for that activity, their differentiations and their meaning.

This paper proposes an approach of lexical categories expressing the semantic fields referring to color, consistency, odor and taste qualities as they are locally made relevant, distinguished, and typologized by participants engaging in sensing the materiality of samples they describe. For doing so, I focus on tasting sessions (see Liberman 2013; Fele 2016; Mondada 2018, 2020; Mondada & Fele in press) as a naturalistic setting in which participants engage in finding the right word to describe the sensory quality of an object, respectively the sensations generated by it. In this search, they possibly doubt or diverge concerning which word is the most adequate to express a sensorial quality, compare different descriptors, and negotiate both the referential adequacy of lexical categories and the features covered by these categories. Tasting sessions are thus treated in this paper as a social activity in which the semantics of sensoriality is respecified (Garfinkel 1991) within the search for the right descriptor, the reference to pre-existing taxonomies for naming sensory qualities, and the disagreements between the participants.

The paper is based on video-recordings of tasting sessions targeting cheese, and beer, collected in Switzerland and Italy. It is based on a multimodal conversation analytic and ethnomethodological approach to sensoriality (Mondada, 2019, in press), as well as to the contributions of interactional semantics in conversation analysis (Deppermann 2005, 2011, Bilmes, 2011, 2015).

# Decentering monolingual white English in conversation transcription pedagogy

Panel contribution

***Dr. Sylvia Sierra<sup>1</sup>***

**1.** Syracuse University

Transcription of conversation is a cornerstone to EM/CA research, and many researchers train their students in this practice. In this talk, I discuss pedagogical practice around teaching students how to create their own conversational transcripts of their own conversational recordings. First, I will discuss how white monolingual English can be decentered by modeling transcription for current students with exemplary prior transcripts created by students of color, which also tend to highlight other language varieties besides white monolingual English. I show how the two primary transcripts that I currently use (one featuring Zimbabwean English and the other featuring African American English) to teach transcription to students not only model transcription, but also decenter white monolingual English, provide learning opportunities and discussions around code-switching, discourse markers, and use of minoritized English dialects. In addition, showing previous student transcripts that include code-switching or that are entirely in languages other than English (e.g. Hindi, Portuguese, and Mandarin Chinese) with English translations can be used in discussions around decentering monolingualism while also highlighting the realities of superdiversity and translanguaging practices where EM/CA might be used as a transcription tool.. Having described the use of these transcripts as exemplars, I will also draw from in-class data workshops, student presentations, and written assignments where students apply EM/CA analytical concepts to their own transcripts. I focus on cases where the analysis of languages and language varieties other than Standardized white American English enlightened students' understanding around EM/CA topics. Using these pedagogical methods in teaching transcription empowers students from minoritized language backgrounds to record and transcribe their own language varieties and translanguaging practices, while decentering monolingual white English linguistic practices in the process of transcription and analysis.

# Delving into suggestion speech acts in authoritative academic discourse-A social cognitive pragmatic perspective

Panel contribution

**Ms. Ke Li<sup>1</sup>, Prof. Wenyu Liu<sup>2</sup>**

**1.** Beijing Normal University, **2.** Dalian University of Technology

This paper aims to examine suggestion speech acts in authoritative academic discourse from a social cognitive pragmatic perspective. Suggestion, as a resource for attitudinal meaning in House and Kadar's speech act typology (House and Kadar, 2021), is an attempt made by the speaker or writer to have the hearer or reader perform actions to promote future events. Previous research on academic suggestions is mainly centered on academic interactions from a philosophical or interactional pragmatic perspective, without fully considering authoritative academic discourse and suggestion speech acts' underlying social cognitive mechanism. To fill these gaps, this paper conducts a case study of *Blue Book of Ecological Governance (China Ecological Governance development report 2019-2020)*, an important manifestation of authoritative academic discourse in China, to explore the use of suggestion speech act with the focus on illocutionary force indicating devices (IFIDs) and relevant strategies. The findings suggest that the illocutionary force indicating devices of suggesting in Chinese authoritative academic discourse tend to use modal verbs of obligation and inclination as well as no-subject clauses (无主句, *wu zhu ju*) to give suggestions. With respect to strategies, the most important dimensions with a focus on attention management in speech acts are explicitness/implicitness, directness/indirectness, conventionality/non-conventionality and perspective, which play a pivotal role in the attentional processing of the intended illocutionary force. We argue that these attentional differences imply degree of politeness. Accordingly, how suggestion speech acts relate to social action and socio-political context is further illustrated. The study may shed light upon speech act and politeness research in Chinese socio-political context.

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# Depictive gestures in multimodal instruction sequences

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Panel contribution

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**Dr. Niina Lilja<sup>1</sup>, Dr. Arja Piirainen-Marsh<sup>2</sup>**

**1.** Tampere University, **2.** University of Jyväskylä

This paper investigates how depictive gestures, i.e. hand movements that depict actions, scenes or entities referred to in talk, are configured and used for furthering the accomplishment of action in second language interactions outside language classrooms. More specifically, it analyses how depictive gestures are produced embedded in constellations of other semiotic resources such as referential practices, pointing and objects in the environment, to accomplish *multimodal instructions* in a variety of everyday social activities and their material ecologies. Drawing on videorecordings of second language interactions in settings that center around concrete manual and physical tasks, such as gardening, cooking, and building, we focus is on instructions that project a certain type of complying bodily action as the relevant next action. In these situations, lack of understanding can disrupt the progressivity of the activity. The analysis shows that depictive gestures embedded within multimodal configurations of resources work to facilitate the recipients' understanding of the instruction and support the progressivity of the activity.

The analysis builds on previous conversation analytic research investigating how instructions are accomplished in different material ecologies, e.g. crafts education (e.g. Lindwall & Ekström 2012), dance classes (Keevallik 2010) and driving (De Stefani 2018), and aims to complement this research by showing how depictive gestures feature as part of multimodal instructions that are shaped by the organization of practical activities and their material ecologies in second language interaction. The findings contribute to the study of L2 learners' interactional competences as co-constructed and sensitive to the contingencies and material ecologies of different types of social activities (see e.g. Hall, Hellermann & Pekarek Doehler 2011, Pekarek Doehler & Berger 2015). They also shed new light on second language learning in contexts outside of language classrooms.

# Determining Cognitive Ability with the help of an Interpreter in Neuropsychological Assessments

Panel contribution

***Prof. Claudio Scarvaglieri<sup>1</sup>, Dr. Peter Muntigl<sup>1</sup>***

***1. Ghent University***

We present a pilot study on interpreter-mediated communication in mental health care settings. For this research, audio- and video-recorded neuropsychological assessments (e.g., of patients suspected of having dementia) that were conducted with the help of an interpreter are examined. The assessments occurred in Dutch and the patients' native languages included Arabic, Russian and Turkish. As research on interpreter-mediated doctor-patient communication has shown, interpreters do not simply convert words or sentences from one language to another, but take an active role in brokering interaction between the principal participants, e.g. by shifting the projected interactive trajectory or by initiating new interactive sequences themselves (Bolden 2000, 2019; Pöchhacker 2004; Raymond 2014a,b). Using methods from conversation analysis and discourse analysis, our talk addresses the following questions:

- How does interpreting influence interactional trajectories in neuropsychological assessments, for example, by changing the course of action as projected by one of the principal participants (cf. Plejert et al. 2015; Majlesi & Plejert 2018)? Which actions do interpreters add to the projected trajectory and which are left out or modified? What is achieved through these changes; i.e., is it possible to identify the interactive or epistemic purpose of these changes (cf. Raymond 2014a)?
- Because neuropsychological assessments aim at assessing cognitive functioning of another person via conversation, interpreting in real-time adds a special dimension to the interpreter's task. We examine how the institutional goal of the conversation (i.e. to assess the patient's neuropsychological functioning) influences the process of interpretation and whether interpreters use specific conversational practices to manage this interactive task.

We conclude by discussing clinical implications of this research.

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# Development of pragmatic markers in L2 instruction: Learners' use of Japanese interactional particle *ne* in spontaneous conversation

Panel contribution

***Dr. Saori Hoshi***<sup>1</sup>

*1. University of British Columbia*

The present study examines L2 development of pragmatic markers by JFL learners, focusing on the use of Japanese interactional particle *ne* in spontaneous conversation with NS peers. While previous studies have documented the learner development of particle *ne* in study-abroad and classroom socialization contexts (Masuda, 2011; Ohta, 2001), research on student learning of *ne* in an explicitly instructed setting is rather scarce. The study investigates the role of L2 instruction in the learners' ability to use *ne* as a resource to participate in a range of assessment activities (Goodwin & Goodwin, 1992) during conversation.

To bridge the gap between the lack of textbook treatment and the highly frequent use of particle *ne* in Japanese conversation, the study implements concept-based pragmatics instruction (van Compernolle, 2015), incorporating awareness-raising activities of pragmatic functions of *ne* and conversation sessions with NS peers, in a third-semester Japanese class for one semester. To examine the instructional effectiveness for the development of pragmatic marker as evidenced by the learners' use of *ne*, the study focuses on the following perspectives: 1) learners' metapragmatic understanding of discourse functions and stances the particle *ne* can index; 2) learners' use of *ne* in ways that are consistent with what they were taught, and that potentially extend beyond their instructed learning in terms of form, function, and activity-relevant participation; and 3) the learners' demonstration of ability to deploy *ne* as a resource for joint stance taking and achieving intersubjectivity (Kärkkäinen, 2006; Morita, 2018) in conversations with NS peers.

Findings from the experimental group learners' performance from the pre- and post-tests provide evidence that they have demonstrated metalinguistic development of the pragmatic functions of *ne* in constructed discourse situations. Qualitative analysis of the conversation data evidences learners' changes in participation with *ne* over time: while *ne* was predominantly used in follow-up assessment turns at the onset, *ne* emerged in initial and extended assessments in order to invite the recipient's alignment (Pekarek Doehler, 2018) for joint assessment of the current talk, and topic shifts. These findings demonstrate a developmental trajectory in learners' use of *ne*; the mastery of initial-turn assessment *ne* appears to occur only after that of follow-up *ne*, as initial-turn *ne* requires the speaker's ability to judge whether what the assessable can be jointly relevant for co-participants' alignment, whereas a follow-up *ne* seems easier to produce where the assessable has already been shared at the time of the receipt.

This study underscores a critical role for explicit instruction in L2 development of pragmatic markers that are often impervious to the effects of input from and/or implicit socialization in the target speech community, and confirms that such a proposed instructional approach enables learners to actively pick up affordances to express their own *voice* (Bakhtin, 1981) to interact more meaningfully with their conversational partners. Furthermore, it offers pedagogical insights for language teachers to explore discourse-situated instruction of "grammar as an emergent system" (Bybee & Hopper, 2001), potentially promoting learners' ability to deal with new interactional contexts beyond the L2 classroom.

# Did you say “smart”? Reconstructing implicit meanings in the US 2020 presidential debate.

Panel contribution

**Ms. Misha Müller<sup>1</sup>**

**1. University of Neuchâtel**

During the first 2020 presidential debate, the following exchange occurred between the former vice-president Biden and President Trump, regarding the handling of the COVID-19 crisis in the US:

Joe Biden: “A lot of people died and a lot more are going to die unless he gets a lot smarter, a lot quicker”.

Donald Trump: Did you say smart? (Zurchner, 2020).

Donald Trump’s intervention is a typical conversational breakdown that follows the challenge of a presupposition (see also von Fintel’s (2004) *Hey wait a minutetest*). In the presentcase at hand, Trump challenges the presupposition that “he is not smart”, allegedly implied by Joe Biden. By doing so, Trump seeks to counter-attack what would be characterized as an *ad hominem* fallacy. However, despite a genuine intuition that the proposition has indeed been communicated, Biden’s assertion does not trigger such a presupposition.

This paper argues that Trump was at least sufficiently equipped to infer that there was indeed an implicit *ad hominem*. The identification of the fallacy requires the reconstruction of implicit arguments that can be revealed by cognitive pragmatics tools (as per Oswald 2016; Müller 2020). I argue that the proposition “Trump is not smart” is a weak implicature that can be drawn from Biden’s statement, using the highly accessible premise that “Biden does not believe Trump is capable of solving the COVID crisis”. From this belief, the conclusion that Trump is incapable of being “a lot” smarter serves as a euphemism for the proposition “Trump is not smart”. I conclude that the reason why the *ad hominem* seems to be presupposed is due to the fact that it is tangential to the question under discussion, which consisted in answering whether Trump was capable of handling the COVID (and not whether Trump was smart).

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# Differences in topic initiation between primigravidas and secundigravidas during antenatal care consultations

Panel contribution

***Ms. Ina Voelker<sup>1</sup>***

***1. Universität Marburg***

Procedures of knowledge-negotiation and -display can be found in almost any kind of conversation, but particularly there, where epistemic asymmetries constitute the interaction (Heritage & Raymond 2005; Stivers et al. 2011; Sidnell 2012). These asymmetries are frequently described for physician-patient consultations, for which the exchange of biomedical and experienced-based knowledge poses a fundamental feature (Brünner 2005, p. 91). In antenatal-care-consultations this knowledge transfer and closely related aspects of mutual understanding seem to play a crucial role: First, pregnancy-experiences and -emotions as well as knowledge about the birth-procedure form the basis for wishes and ideas about the delivery. Second, providing and understanding of birth-relevant information is inevitable: it strengthens mutual trust between the pregnant woman and the medical professionals but also has a legal dimension. The pregnant woman can only give consent to the discussed procedure of birth if she received, understood and evaluated the information according to its relevance. My presentation sheds light on this object of investigation and focusses on practices of indexing knowledge in conversations between midwives and pregnant women. For this purpose, not only aspects of propositional knowledge ('knowing that') but also orientations of participants to procedural knowledge ('knowing how') will be analysed. I will investigate how interactions in obstetrics change among different participants, more precisely between primigravidas and secundigravidas, who have different access to procedural knowledge ('knowing how') of birth. Emphasis will be put on how topic initiation and (the processing of) questions reveal expertise or 'knowing how' of different participants.

The data is drawn from a corpus of 37 video-recordings of interactions between midwives (or other medical professionals) and pregnant women in the last trimester of pregnancy in an obstetric ward. For one thing the midwives collect personal data of the pregnant women during these conversations and on the other, the pregnant women get the possibility to express their desires or questions about the imminent delivery. Frequently, in addition to the pregnant woman and the midwife and/or the gynaecologist, a companion (the mother or the partner of the pregnant woman) is present.

Employing conversation analysis of selected extracts of these antenatal care consultations, I will argue that there are differences in topic initiation between (midwives), primigravidas and secundigravidas and that these differences can be traced back to knowledge-differences, more precisely differences in 'knowing how' of the birth process. This assumption derives from the fact that a secundigravida has already gained experienced-based knowledge about the process of giving birth. My talk will show that secundigravidas initiate topics more explicitly than primigravidas and have more concrete wishes regarding the birth-process.

The following questions will be addressed: Which topics do primigravidas initiate in contrast to secundigravidas during antenatal care consultations? How are these topics integrated into conversation and do the processes of topic initiation reveal any design-orientations to birth-process-knowledge ('knowing how')?

# Different teams, different norms: Shared practices and inclusivity

Panel contribution

***Prof. Meredith Marra<sup>1</sup>, Prof. Janet Holmes<sup>1</sup>***

***1. Victoria University of Wellington***

The experience of joining a new community as an outsider highlights the exclusionary impact of in-group norms and shared practices that have been developed over time. Even within the same industry, the same country, or with a shared cultural orientation, there are likely to be distinctive ways of making meaning that create barriers between those who belong and those who do not. If interconnectedness works to counter divisiveness, then understanding how we bridge different communities is an important step in the quest to establish connections and, by extension, inclusion.

To explore these transitions, we operationalise the unit of the team, and interrogate the pragmatics of belonging. As we move across boundaries, we acquire familiarity with the ongoing (re)construction of values, beliefs, and attitudes that are encoded in our verbal repertoire. Indexing these norms in our claims to membership underpins our inclusion or exclusion in the (workplace) team. Adopting a social realist position that recognises the interplay of contextual constraints and agency, we make use of a contrastive pragmatics approach to compare the ‘culture’ of different teams. Focussing on the layering of multiple shared norms, we examine how individuals negotiate these parameters. Is conformity compulsory? How far can one go in challenging established ingroup norms?

Using data from a range of blue-collar and white-collar workplaces in New Zealand, we explore instances of engagement with outgroup members. Negotiating belonging is never a straightforward process. Throwing light on the complexity involved, we see how a participant who ostensibly ‘belongs’ to a national culture can be othered by their colleagues while another can be included despite disparate cultural backgrounds. We conclude by arguing that analysts need to pay careful attention to a team’s shared practices. To this end, the case is made for investigating cross-cultural pragmatics at the more abstract level of norms.

# Differential manifestations of the impact of *ba*-based cognition on grammar: Case studies from Japanese and Korean

Panel contribution

**Prof. Kaoru Horie<sup>1</sup>**

1. Nagoya University

It has been abundantly demonstrated that *ba*-based cognition (see Hanks et al. 2019) helps shape the manner of communicative interaction in many languages including Japanese (Fujii 2018). This paper presents cross-linguistic evidence in favor of the hypotheses that (i) *ba*-based cognition even helps shape grammatical structure, and that (ii) the impact of *ba*-based cognition on grammatical structure differs considerably between languages.

Both Japanese and Korean are known to possess complex grammaticalized honorific systems (e.g. subject honorification verbal affixes) that directly reflect the normative and societal behavior of an individual relative to multiple *bas* where he is embedded. However, on closer scrutiny, Japanese and Korean honorific systems differ in terms of the degree to which they are sensitized to the immediate, contingent *ba* in which conversational interaction is undertaken, as shown in (1a) Japanese and (1b) Korean:

(1a) Visitor: Yamda butyoo-wa ima **irassyai** masu ka?

department head-TOP now be:HON POLITE Q

'Is department head Yamada in? (subject honorific form)'

Receptionist: **Yamada**-wa ima seki-o hazusite **ori** masu.

TOP now seat-ACC vacate be:HUMBLE POLITE

'Yamada is currently out of his office.' (subject humbling form)

(1b) Visitor: Kim-pwucang-nim-un cikum **kyeysi** pnikka?

department head-TOP now be:HON POLITE:Q

'Is

department head Kim in? (subject honorific form)'

Receptionist: **Pwuchang-nim**-un cikum cali-ye an **kyeysi** pnita.

department head-TOP now seat-in NEG be-HON POLITE

'The department head is currently out of his office.' (subject honorific form)

Concretely, in Japanese, the immediate, contingent *ba* (the immediate context of speech) overrides the more normative, societal *ba* (the hierarchical structure of social standing between individuals). This leads to the apparently asymmetrical use of honorification toward the department head (butyoo) between the visitor (who uses subject honorification *irassyai* 'to be') and the receptionist (who uses subject humbling form *ori* 'to be' and uses 'bare name' (Yamada) to address him).

In sharp contrast, in Korean, the immediate, contingent *ba* does not override the more normative, societal *ba*, resulting in the symmetrical use of honorification toward the department head (pwuchang) between the visitor (whose uses subject honorification *kyeysi*) and the receptionist (who also uses subject honorification and continues to use the job title (pwuchang) to address him).

This paper will further suggest that the grammatical contrast between honorification systems in Japanese and Korean, arguably reflecting differential manifestations of the impact of *ba*-based cognition on grammar, is not accidental, as evidenced by other grammatical phenomena such as noun-modifying constructions and demonstratives.

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# Digital media as identity spaces – Aspects of linguistic inclusion and exclusion in German and Italian social media

Panel contribution

***Dr. Carolina Flinz<sup>1</sup>, Dr. Ruth M. Mell<sup>2</sup>***

***1. Università degli Studi di Milano, 2. Technische Universität Darmstadt / Universidade Estadual de Campinas***

Linguistic and discursive practices of inclusion and exclusion determine current social and political discourses by allowing or denying membership and participation in speaker groups (Pappert/Mell 2018; Flinz 2019). These practices can also be traced in social media, insofar as these can be understood as media identity spaces. Three are the main features of medial identity spaces (*Identitätsräume*) (Klaus/Drüeke 2010: 116):

1. Media construct geopolitical spaces;
2. Media contents are semiotic spaces, these confer or deny the assignment of meanings;
3. In the reception/appropriation of media content, intermediate spaces arise.

We want to apply this concept, which Klaus/Drüeke applies primarily to images, to social media spaces by showing the extent to which linguistic discourse practices of inclusion and exclusion open or close different identity spaces. The creation of identities goes in fact hand in hand with the definition of external and internal borders, with the inclusion of the ‘own’ and the exclusion of the ‘other’ and ‘foreign’ (Klaus/Drüeke 2010: 113).

We want to illustrate and analyze this focusing the current debates on fake news – for example in the context of the so-called corona deniers (*Corona-Leugner / negazionisti Covid*) - in German and Italy. Using the approach of a corpusbased interlingual discourse analysis (vgl. Bubenhofer/Rossi 2019) we will analyze comments in social media (among others Twitter and You Tube) around the theme, concentrating on the lexical level.

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# Digital Tools in Physiotherapy Consultation: Treating Patients – Treating Tool Problems

Panel contribution

**Mrs. Anja Schmid<sup>1</sup>, Dr. Sara Keel<sup>1</sup>, Mrs. Fabienne Keller<sup>1</sup>, Prof. Veronika Schoeb<sup>1</sup>**

**1.** Haute Ecole de Santé Vaud (HESAV)

The healthcare sector has seen a growing interest in and demand for e-health solutions. Nowadays, digital technologies have become a part of healthcare professionals' practices and their interaction with patients (Ross et al. 2016).

This contribution is part of a larger project that investigates the use of a mobile application (hereafter app) in ambulatory physiotherapy. The app enables the creation and assignment of home exercise programs, the monitoring of patients' progress, remote coaching, and the distribution of educational material. Whereas patients use it on their personal mobile device (smartphone, tablet), physiotherapists operate it via an interface on a professional PC or tablet. First, we conducted ethnographic fieldwork in two physiotherapy clinics in German-speaking Switzerland in order to identify facilitators and barriers to the adoption of the app. For instance, therapists reported a reluctance to use the app because their work might be impeded by problems related to its design or to the technical infrastructure. Second, we filmed naturally occurring face-to-face physiotherapy consultations in which the app was integrated. The aim was to examine the impact of the utilisation of the app on the interaction between patient and therapist.

Adopting Conversation Analysis, this contribution is based on video-recordings and the multimodal transcription (Mondada 2018) of both the interaction in the consultation room and the physiotherapist's screen activities. In our data, problems with the interface of the app on the therapist's screen regularly occur. For example, physiotherapists might have difficulties finding the exercise they are looking for, modifications to the patient's home program are not accepted by the app, or the internet connection breaks down. Our study examines in detail how such problems are first noticed by the physiotherapist, then shared with the patient and finally solved in interaction.

Problems with the interface of the app require the physiotherapist to adopt a device-focussed posture. Generally, interlocutors orient to the focalisation of only one participant on a digital tool in face-to-face encounters as a dispreferred action (Oloff 2019). In healthcare, the disruptive character of e-health technologies to interaction has been recognized (Ross et al. 2016). Yet by exploring the embodied resources participants deploy in order to deal with tool-related problems, our paper shows that patients actively engage in problem solving. The display of trouble by the physiotherapists becomes an opportunity for patient participation (Keel & Schoeb 2017).

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# Digital Tools in Physiotherapy: The Interactive Organization of a Quadrangular Configuration Involving Physiotherapists, Patients And Their Respective Devices

Panel contribution

***Mrs. Fabienne Keller<sup>1</sup>, Dr. Sara Keel<sup>1</sup>, Mrs. Anja Schmid<sup>1</sup>, Prof. Veronika Schoeb<sup>1</sup>***

*<sup>1</sup>. Haute Ecole de Santé Vaud (HESAV)*

Digital tools bring new opportunities and potentials into the field of healthcare and thus also to physiotherapists' practices, like improving therapy interventions, increasing patients' self-management or bringing better access to supervision for patients (cf Hinman et al, 2018). Yet, their introduction is challenging, and their use profoundly alters the organization of physiotherapy consultation and interaction between physiotherapists and patients (cf Blixt et al, 2019).

This contribution is part of a larger study on the use of digital technology within ambulatory physiotherapy. It is undertaken in partnership with Medbase, which owns over 50 medical and physiotherapy outpatient clinics in Switzerland. Physiotherapists are provided with the mobile health-application Physitrack™ (hereafter app), that allows creating and distributing home exercise programs, monitoring patients' progress and offering chat/video remote coaching as well as education material.

The paper focuses on physiotherapy consultations, in which physiotherapists introduce the app for the first time to their patients. It adopts multimodal conversation analysis to examine how the physiotherapist instructs the patient, e.g. to download the app on his or her smartphone, to open the app, to enter the activation code or to set the basic settings of the app, and how the latter complies with the therapist's instruction in turn. The analysis is based on synchronized video recordings of both physiotherapist-patient interaction and physiotherapists' computer screen activity, and their detailed transcription (Mondada, 2018).

In contrast to situations in which the activity at hand involves participants' orientation to a single device (Nielsen 2016), examining these introduction moments reveals participants' embodied orientation to and constitution of a quadrangular configuration: The physiotherapist's instructions involve her or his manipulation of the professional app-interface on the computer. At the same time, the latter closely monitors the patient, who realises the instructed activity via the patient app-interface on his or her smartphone. We will show how participants' embodied accomplishment of introductory instruction sequences are parsed in a way (Raunionau et al, 2016) that simultaneously reflects the technological affordances of the participants' respective interfaces and time constraints of physiotherapy consultation.

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# Digitalizing the visible world: Scanning the environment using a mobile with an AI app

Panel contribution

**Mrs. Ann Merrit Rikke Nielsen<sup>1</sup>, Ms. Louise Lüchow<sup>1</sup>, Dr. Brian Due<sup>1</sup>**

***1. University of Copenhagen***

Knowledge of objects in spatial environments is obtained through multisensorial resources, such as sight, hearing, touch and smell (Mondada, 2019). For most people the visual sense takes priority in the perception of objects' spatial relation to the sensing body and the social world (e.g. Goodwin & Goodwin, 1996). Visually impaired people (VIP), however, have no or very limited access to the visual aspects of these spatial relations, when orienting towards their immediate surroundings. The emergence of computer vision and natural language processing (NLP) in accessible mainstream technology, such as smartphones, enables the device to "translate" the visual world into language descriptions.

We explore in this paper the use of the app Microsoft SeeingAI which enables VIP to receive computerized descriptions of "visual" information about objects, people and places by scanning the environment - like using a flashlight to receive information about objects in the dark. Based on a video ethnographic collection of VIP scanning the shelves when grocery shopping, we investigate how this 'digitalizing' of an everyday practice is done in situ. Through ethnomethodological multimodal conversation analysis (Streeck et al., 2011) we investigate environment scanning as a specific aspect of distributed perception (Due, 2021a), that is focusing on the co-operative actions between sense-able agents. As VIP rely on other multisensorial resources than sight alone, the question is how the practice of scanning is achieved in situ. Our analysis shows, that the practice of scanning inanimate distant objects require complex coordination of the device used to scan in relation to the object(s) being scanned with regards to both distance, angle of the device, and the location of the relevant feature of the object. This paper focuses on three particular phenomena: i) scanning nearby surroundings for the location and identification of objects, ii) scanning specific objects to obtain information about the object, and iii) scanning text on the object. This paper contributes to research into blind and visually impaired people, the senses and perception in interaction, shopping activities (Due, 2017) and interactions with non-human robotic agents (cf. Due, 2021b).

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# Directives in pursuit of rules and norms in German and Polish informal interaction

Panel contribution

***Ms. Jowita Rogowska<sup>1</sup>, Dr. Matylda Weidner<sup>2</sup>***

***1. Leibniz-Institute for the German Language, 2. University of Bydgoszcz***

The presented project examines moments in informal interaction in two languages, German and Polish, in which speakers direct another to make their conduct conform to a rule or norm. The focus lies on linguistic structures that are recurring or different across the two languages. Using the methods of Conversation Analysis (CA) and multimodal interaction analysis (Deppermann 2018: 51-86), I examine video recordings of Polish and German interactions in three comparable natural settings: longer car rides, family breakfasts and board games. For illustration, consider the following short extract. The participants are playing a popular board game. At line 6, Antek directs Julek to adhere to a game rule. The conjunction *ale*(but) highlights the contrast between the expected action and the attempted rule violation. In line 9 Antek repeats and explicates the mentioned rule. Hubert and Kasia legitimise the directive by pointing out the relevant rule (lines 10-11).

PECII\_PL\_Game3\_20150919\_1\_cam1\_ale cztery owieczki

04 Julek [wymieniam]=

I'm exchanging

05 =<na:: kamienia::,>

for stone,

((arm stretch towards pile and retraction))

06 Antek ale czt^e:ry owieczki.

but four sheep.

07 Julek (arm movement, hesitation)

08 Henio no:::, no ta:k. no cztery musisz °mieć°.

PART PART yes PART four must.2SG have.INF

no:::, no yes. no (you) must have four.

09 Antek czt^ery owieczki musisz da:ć.

four sheep.PL must.2SG give.INF

four sheep you must give.

((Julek inspects his cards))

10 Henio bo nie jesteś w porcie:=

cause you're not in the harbor.

11 Krysia =w banku:.

in the bank.

The questions pursued in this project are how (by which linguistic and multimodal means) ‘adherence to rules’ is organized in interaction (Stevanovic/ Peräkylä 2012: 297-321), how rules are mobilized to justify directives, and how these processes run off with diverse linguistic resources.

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# Disaffiliation practices in replies to prejudiced and racial talk

Panel contribution

***Dr. Maria Eleonora Sciubba<sup>1</sup>***

**1.** Tilburg University

Racist talk is generally a dispreferred activity (in the sense of Pomerantz, 1984), however, when overt or tacit racist talk is emergent from interaction, participants are faced with the dilemma of how to treat the previous spate of (possibly) racist talk (Robles, 2015).

In this paper, I will analyze embodied and sequential resources interactants use to disaffiliate and treat previous prejudiced and racist “trouble talk”. I will show and discuss how prejudice and racial categorizations arise and are oriented to as problematic by either the recipient and/or the speaker.

Membership Categorization Analysis (MCA, Stokoe, 2012) is employed in this analysis to understand whether, and what kind of, racial categories and category bound activities are being used and emerge in the data presented.

I will draw from video recorded data from three different interactions in Italian, that occurred in different parts of Italy, and in different years (2008, 2019, 2020), and belonging to different interactional settings: a news interview (2019), a tv show interview (2020) and a consultation between a lawyer and three Senegalese clients (2008).

Three interactional strategies are employed by either the speaker and/or the recipient to address (and in some cases disaffiliate from) previous racial trouble talk:

- disaffiliation through laughter: this is employed by the host of the tv show, where the actions laughter performs change during the unfolding of this excerpt, for several turns at talk;
- other-initiated repair, coupled with laughter, later on followed by self-initiated repair and the use of external reasons for discrimination to make their talk “reasonable” (Billig 1988);
- neglect by the recipient of the “sensitive” racial topic, who selects to reply to the non-racial topic addressed in the previous extended turn.

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# Disagreement in public: convincing third parties through implicit strategies

Panel contribution

***Prof. Edoardo Lombardi Vallauri<sup>1</sup>***

**1.** Roma Tre University

Disagreement can happen in private or in public. When in public, typically the aim of each speaker is not to overcome the disagreement by convincing the interlocutor, but to convince the public that the speaker her/himself is right and the opponent is wrong. For this reason, persuasive and manipulative strategies are rather targeted to the public.

The proposed talk will examine a number of television debates involving Italian politicians, where decisive disagreement positions include both divergence on specifical matters and denigration of the opponent her/himself. In both cases, it will be pointed out that a consistently adopted strategy is to convey one's point through linguistic constructions where either some questionable content (through implicatures and vague expressions) or the responsibility of the speaker for that content (presuppositions and topicalizations) is encoded in an implicit way. These strategies cause easier acceptance of doubtful arguments, due to egocentric bias (Mercier 2009, Reboul 2011), reduced epistemic vigilance (Sperber et al. 2010), distraction from cognitive flaws (Maillat & Oswald 2009), and more generally shallow processing (Sanford 2002) of what is presented as needing lesser attention (Lombardi Vallauri 2016, 2019).

In particular for face-threatening disagreement (typically, offensive contents), it will be shown that television debates parallel the patterns proposed by Brocca et al. (2016, in press) for posts by politicians in social networks, with the same distribution of implicit stategies across pragmatic functions.

To give just an example, in a debate with Mr. Renzi (*Porta a Porta*, 15.10.2019: <https://www.youtube.com/watch?v=FXtcIk0d3GQ>), Mr Salvini said the following (translated here):

(1) Spain votes in November, Poland has already voted, Austria just voted, Great Britain is going to vote: the civil world votes!

Here the disagreeing argument expressed by implicature is that Renzi's party, opposing early elections, does not belong to the civil world.

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# Disagreement on Macedonian and Croatian Internet Forums

Panel contribution

**Prof. Liljana Mitkovska<sup>1</sup>, Prof. Ljiljana Saric<sup>2</sup>, Ms. Fevzudina Saračević<sup>1</sup>**

***1. American University of Europe - FON, Skopje, 2. University of Oslo***

We examine disagreement in discussions on South Slavic internet forums. The data come from posts to forum.kajgana.mk and forum.hr during spring 2020, when the forums saw significantly increased interest in topics related to the Covid-19 crisis, including conspiracy theories (CTs). Interactional sequences on such topics were extracted for analysis of the disagreement moves, paying attention to their distribution, structure, and communicative effects. This study is situated in the context of current pragmatic research on computer-mediated communication (CMC) based on the discursive approach to politeness (Locher and Graham 2010). We draw on findings by Baym (1996), Angouri and Tseliga (2010), Shum and Lee (2013), and Bolander and Locher (2017), among others, examining issues of (im)politeness and disagreement in online communication.

The forums examined allow participants to signal responsiveness via quotation, which marks what message, or part of a message, the participants (dis)agree with. The forums are moderated and direct impoliteness is discouraged, but conflicts do occur. As has been noted (e.g., Shum and Lee 2013: 55), disagreement is not always dispreferred on internet forums, and, especially in discussions about controversial issues like the one in our data, it is both likely and expected to happen.

This presentation examines how disagreement on CTs is constructed in the online communities studied, and how the participants (or “forumers”) create their online identity through disagreement, showing adherence to a particular sub-group (i.e., supporters or opponents of CTs). We focus on (im)politeness and how the contributors negotiate face in CMC, getting their opposing views across. The strategies range from regular disagreement (expressed both explicitly and implicitly) to criticism, challenges, and even confrontation. We examine the role of some frequently occurring features such as mitigation, specific lexical choices, spelling, and multimodal means; some specific phenomena include questions, informal and potentially impolite language use, forms of direct address, humor, irony, and sarcasm.

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# Disclaimers: alternative perceptions of ‘meaning’ in interaction

Panel contribution

***Prof. Paul Drew<sup>1</sup>***

*1. University of York*

There are moments when people are talking with one another when a speaker ‘disclaims’ the ‘meaning’ that the other might have attributed to a remark. For instance, in this excerpt Edna and Margy are considering where Edna might take Margy out for lunch; their dissension just before this about whether or not they’ll ‘go Dutch’ surfaces again here.

[NB:VII]

1 Edn: AN IT'S chea:p,hu

2 Mar: Yehh[hahh]

3 Edn: [hihh]#h::::(h)I'm O::n ah:.ehhh=

4 Edn: =I'M ON [RETI[:RE[MENT.] .hhh

5 Mar: [.hhh[Hey[w'l y]:yer not takin' us Edna=

6 Mar: =b't I[: thin[k'd be f u n [tih go:]

7 Edn: [.hhhhh[O H : DON'T [be s::uh]hh=

8 Edn: =u-I[: did] 'n mean that ruh-ah:=

9 Mar: [N\_o- ]

10 Edn: =I:hh didn't m:mean [that [et]

When Margy replies in line 5 that Edna is ‘not taking us’ (i.e. not paying for lunch), Edna’s disclaimers in lines 8 and 10 that ‘I didn’t mean that’ seem to target a possible and unwanted implication of her references to ‘it’s cheap’ (line 1) and the fact that she is ‘on retirement’ (i.e. a pension) (lines 3/4). In her disclaimers, Edna appears to recognise and acknowledge – and to disclaim – the possible ‘meaning’ of these references to the affordability of the restaurant and her financial circumstances. She is responding to a possible attribution of ‘meaning’ by Margy to these references to ‘cheap’ and ‘on retirement’, exhibited in Margy having ‘declined’ to be treated (line 5).

In this next example Maude’s disclaimer in line 10 is not prompted by any mis-interpretation by her recipient, Bea, but rather by her own (unprompted) recognition and acknowledgement that she (Maude) might be understood as being critical of their mutual friend, Alice.

[SBL:2:1:7]

1 Mau: ↑You know something? è-li:ke (·) you take (0.2) Doris. I think

2 she has a w:onderful sense of humor.

3 Bea: Uh huh.

4 (0.8)

5 Mau: ·t 'n I mea:n ü- uh and (·) uh:: my sense of humor, and I think

6 ↑your sense of humor (·) and her sense of humor kind of ↑click

7 like this but you take Alice:. She doesn't have the same sense

8 of humor at ↑a:ll. ( ): ·t:huhh

9 (0.2)

10 Mau: chh huh huh (h)I don't mean that critically uh I mean [:hh sh-]

Bea had not responded to Maude’s comment about Alice not ‘hav(ing) the same sense of humour’ (lines 7/8), when Maude continues by disclaiming that she ‘means’ to be critical of Alice (line 10).

Such cases as these might be considered simply as cases of repair, ‘I don’t mean’ being formats for self-correction. But they stand out as instances in which speakers recognise and orient to the possible (mis)understandings of words, phrases or expressions they have used, and disclaim those (possible) meanings. In their disclaimers, speakers orient to how what they have said is susceptible to being (mis)understood, and ‘clarify’ what they really meant.

My presentation will consider the construction and special character of such disclaimers in ordinary conversation.

# Discourse analysis of “otherness” and “reality” in French online anti-migrant comments

Panel contribution

***Dr. Nadia Makouar<sup>1</sup>, Dr. Laura Ascone<sup>2</sup>***

***1. Aston University, 2. Cergy Paris Université***

The migration crisis that Europe has been facing for years has led researchers in human sciences to investigate this phenomenon (see Hart, 2010).

This study aims at investigating a specific discourse on migration, that is hate speech against migrants on both *Yahoo News* and *YouTube* in French. The reason is twofold: on the one hand, online platforms would favor the emergence and the spread of hate speech (Monnier and Seoane, 2019); on the other hand, contrary to social networks like Twitter, both *YouTube* and the media comment sections under investigation do not impose any restriction on the comments' length, which may allow users to post structured and developed comments.

Furthermore, cyberspace has placed the user at the heart of the informational process: the ordinary citizens would not be content to apply the interpretative frameworks conveyed by experts. They would rather use their own experiences and critical competences to negotiate the meaning of both political and social issues (Jackiewicz, 2016: 22). As a consequence, this analysis aims at investigating the way anti-migrant users both create and legitimise their own polarised reality by cross-referencing the dominant discourse, whether media or political (Angenot, 1989), and their personal experience.

The goal of this study is to examine the hate speech against migrants independently from any specific event. Therefore, the corpus comprises the comments from *YouTube* and articles retrieved from *Yahoo News* between October 28, 2019 and November 3, 2019. More precisely, we collected only the comments that were published in reaction to the articles and videos whose titles present the word “immigration” that we consider as a neutral-valence term.

Thus, the hypothesis that hate speech would emerge even in a non-polarised environment was advanced. A qualitative discursive analysis was conducted on the comments where the user establishes an antagonistic relationship with the other (*i.e.* the migrant), considered and presented as a public enemy.

In a first part, we will examine, from a discursive perspective, the notion of otherness (Staszak, 2008) and, therefore, the way the anti-migrant users both denounce the dominant discourse and distances themselves from the migrant. We will then analyse how these users unveil their reality, namely by denouncing the real consequences of immigration. To conclude, we will investigate the way anti-migrant users face the immigration threat by basing their discourse on arguments of authority as well as emphasizing their personal experiences.

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## Discourse and the politics of covid in African contexts

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Panel contribution

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***Dr. Lilian Atanga<sup>1</sup>***

**1.** *University of Free State, Bloemfontein*

In 2020, the discourse of social distancing became a key prevailing discourse (Qiu 2020), articulated and applied without regard to context and actors. This discourse claimed to be vital in mitigating the spread of the novel coronavirus, also hinges on political discourse. The discourse of compliance to health norms WHO, CDC is also a key discourse, largely politically motivated with perceptions of risk along the lines of political ideologies (Barrios and Hochberg 2020). The production and consumption of such discourses within African contexts limits itself to production by political actors but the absence of consumption by social actors. The dissonance in production and consumption of COVID-19 related discourse is not only in the production of unadapted discourses according to the context of consumption, but a rejection of political discourse on COVID and a counter production of social discourses on COVID reflecting a local COVID reality not hitherto reflected in both the WHO/CDC health and political discourses.

In using a critical discursive approach to data analysis, we examine local and political discourses on COVID-19 within local and political contexts in Africa. We seek to establish why the dissonance in discourse and arguments and justifications for dissonance in the discourse between the politicians and the society.

**Keywords:** Discourse, Politics, COVID-19, Africa

# Discourse particle WAY ‘why’ as a delaying device in Korean conversation: Parenthetical confirmation of intersubjectivity as prioritized turn-organizational practice

Panel contribution

**Dr. Hyun-Jung Kwon<sup>1</sup>, Dr. Kyu-hyun Kim<sup>2</sup>**

**1.** University of Tsukuba, **2.** Kyung Hee University

From the perspective of conversation analysis, this paper analyzes the interactional functions of the discourse particle WAY ‘why’ in Korean conversation. The sense of WAY ‘why’ as an account-soliciting question word survives in its use as a discourse particle, deployed as a resource for prompting the recipient to retrieve shared (but latent) knowledge. This task is often facilitated by the use of other particles that frequently co-occur with WAY, such as pseudo-tags *ci* (‘committal’) or *canha* (‘committal + NEG’) ‘isn’t it?’, whose use presupposes the recipient’s epistemic access, *mwe* ‘what’, which, as a downgrader, indexes the ‘nothing-special-hence-easily-accessible’ character of the shared domain at hand, or *ku(len)* ‘(like) that’, indexically pointing to the relevance of the recipient-tilted epistemic domain (line 05 in Extract (1)).

The WAY-initiated sequence organizes the turn’s action/activity as a narrative type of telling that draws upon the participants’ shared experience and knowledge, which implicates the recipient as a potential co-teller. It thus furnishes the WAY-speaker with a basis for granularizing the description of a reported event on consensual grounds, to the effect that they can preempt, or reduce the likelihood of, the occurrence of any ‘disaffiliative’ uptake (e.g., repair initiation), or manage their mitigated dispreferred response. In Extract (1), for instance, the WAY-speaker (S), preemptively rejects T’s offer in the offing (line 03). Her rejection is qualified by her WAY-marked accounting, prompting T to confirm their shared experience (lines 05-06):

(1) [T&S Call] (English translation)

((In the preceding context, T offered to meet S at the local airport limousine bus stop.))

03 T: “There, (0.6) is {the departure time at the airport} four? (0.2) The {airport} bus?”

04 (0.4)

05 S: *yey. kunikka ku-ttay: ku mwe-ci? way cey-ka ku-ttay:*,

“Yes. I mean, at that time; that, what is it? ((=self-directed)) **why**, I, at that time:,” <-

06 “when I arrived at night, do you remember?=At around seven I arrived, and then”

07 “we went straight to a restaurant to grab something to eat {because it was late}.”

08T: “uh::uhuh.=Oh right right:[:]”

09 S: [“Yes. Probably I’ll be arriving like that at the same hour.”]

((4 lines omitted))

14 S: “.hh So don’t bother. You just stay at home.”

15 T: [hhhhh]

The recipient, on their part, orients to reciprocating the WAY-speaker’s displayed trust by signaling a successful grasp of the confirmable through repeated confirmation (line 08) or ‘demonstration’ of their shared understanding.

Digression into a within-turn-sequence parenthetically initiated by WAY has the (ostensibly paradoxical) interactional consequence of assuring the smooth turn-by-turn sequential progression. It contributes to organizing

the host sequence in a ‘preferred’ way, with its ‘preferred (or less dispreferred)’ structure being achieved at the expense of a briefer turn shape.

The crucial interactional import of the delaying practice involving WAY is revealed in cases where the participants fail to achieve a state of intersubjectivity. Failure to secure the recipient’s confirmation transforms the nature of the interaction from a camaraderie-based interaction invoking intimacy to a stale information-inculcating instructional activity, in which asymmetry in knowledge is foregrounded.

# Discourse traditionality and communicative distance: Paratactic lexical groups in the Romance Middle Ages

Panel contribution

***Prof. Santiago Del Rey Quesada<sup>1</sup>***

*1. Universidad de Sevilla*

This paper aims to describe discourse traditionality (cf. Koch 1987, Winter et al. 2015, Octavio de Toledo 2018) of paratactic lexical groups (hereafter abbreviated as PG, see Del Rey 2017 for a formal characterization) in Medieval and Early Renaissance Romance translations from Latin source texts. PGs have received the attention of many Romanists since the 19th century and have generally been considered a stylistic strategy linked to the epic rhetoric and the prose of Cicero. The corpus of this research is constituted by three French, three Italian and three Spanish translations and by two Portuguese translations together with the corresponding Latin source text for each of them. The purpose of this study is to quantify the repetition of specific PGs in this corpus and to discover traces of linguistic traditionality offered by the electronic corpora containing literary language musters in the Middle Ages. We will observe whether groups that already existed in Latin and that are perpetuated in the Romance languages appear, as well as whether, on the one hand, Latin PGs are found which have not had inheritance in Romance languages and, on the other, whether PGs in Romance languages come out even when they do not exhibit a clear link to Latin models. In this sense, correspondences between the source text and the target text will be paid attention in order to determine convergence and divergence phenomena (see Del Rey 2018) motivating the creation of PGs in the Romance languages and conditioning the effects of traditionality. Finally, we will reflect on the variational status of PGs and we will argue that these structures are the consequence of linguistic elaboration processes which contribute to the shaping of the field of communicative distance (cf. Del Rey 2020) in Romance languages, sometimes even leading to proper changes from above.

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# Discourses of discrimination against sex workers: An analysis of comments on YouTube

Panel contribution

***Mr. Christos Sagredos<sup>1</sup>, Ms. Evelin Nikolova<sup>2</sup>***

*1. King's College, 2. Lancaster University*

Discrimination, stigmatisation, social exclusion and hate crimes are among the many problems faced by sex workers across the globe. Sex work is often placed at the centre of societal and academic debates, with the contrasting and conflicting discourses on sex work largely informing legislation. Some feminist discourses, for example, conceptualise sex work as a form of violence against women and argue for its global abolition while other, less conservative and heteronormative discourses associate it with the emancipation of women's sexual expression. At the same time, discourse analytical studies on the representation of sex work stress the prevalence of negative bias and stereotypical representations, which can be condensed in four key themes: (a) feminisation; i.e. the assumption that sex workers are women only and clients only men; (b) victimisation; i.e. the representation of sex workers as victims; (c) problematisation; i.e. the construction of sex work as a problem and (d) foreignisation, i.e. highlighting sex workers' different descent (Sagredos, 2019).

In light of the above, in this paper, we analyse a small corpus of 393 comments on YouTube (namely the five most 'liked' and responded to comment-threads posted in response to the BBC Channel Three video "Things Not To Say To a Sex Worker"), seeking to explore how commenters use language to discursively construct sex workers as the Other. Our preliminary findings suggest that commenters on YouTube draw on various discourses (e.g. religious discourses, patriarchal discourses) in the discursive process of othering sex workers by explicitly including them in particular social categories (e.g., on the basis of gender: 'sex worker as woman') while excluding them from others (e.g. on the basis of gender, religion or parenthood: sex worker as 'not male', 'not a good Christian' and 'not a good mother', respectively).

# Discourses of inclusion and exclusion: How do evaluations of language use construct multicultural speakers' linguistic identities?

Panel contribution

***Dr. Kaarina Hippi<sup>1</sup>, Dr. Liisa-Maria Lehto<sup>1</sup>***

*<sup>1</sup>. University of Oulu*

This study examines identity negotiations as multicultural interviewees describe how their interlocutors evaluate their language use. Identities are seen as social constructs that are negotiated in interaction (Blackledge & Pavlenko 2001). A discursive approach to identity will be applied, as, for instance, sameness and difference are constructed and emerge in intersubjective relations (Bucholtz & Hall 2005). In addition, attention will be paid to analyzing subject position, reflecting linguistic life trajectories (Busch 2017). Data is examined from a total of 20 single and pair interviews with people of different linguistic and ethnic backgrounds residing in Finland. The interviews were held in Finnish and English, and the interviewees were asked about their experiences with interacting in Finnish society. Discourse analytical tools (Fairclough 1989) relying on qualitative content analysis of the interview data will be used.

The interviewees describe occasions in which their interlocutors evaluated their language use explicitly (e.g. "you speak Finnish really well") or implicitly (e.g. by switching to English after the interviewee's attempt to speak Finnish). When interviewed, the interviewees analyze and attempt to understand the interlocutors' behaviors on past occasions. Thus, when reflecting on the categorizations and evaluations, they construct their linguistic identity. Interviewees found that interlocutors' linguistic evaluations may be triggered by their accent, "foreign" appearance or name. Equal linguistic resources appear to require an explanation from the interviewees, and judging an interviewee's skills as good shows an exclusion from the group of "original" Finnish speakers.

Some evaluations, however, were interpreted as positive and inclusive by the interviewees. One interviewee reported a Finn evaluating his language in the past negatively but with an assumption that he was from another part of the country, which delighted him. Another interviewee took a positive stance toward people correcting her language, as she assumed it would help her acquire a "correct" and acceptable style and gain full membership into the target language culture.

The interviewees' attitudes toward linguistic evaluations varied according to their linguistic position: if an interviewee identified her/himself as a language learner, s/he appreciated language negotiations and took certain comments as justified. When linguistic evaluations were based on an extra-linguistic hint of origin (ethnicity, name), some interviewees reacted to such an exclusion with frustration, some with surprise, but also with humour or even a sense of self-evidence.

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# Discursive contestation in mental health rehabilitation: How Clubhouse support workers socialize clients into new discourses of work

Panel contribution

***Dr. Melisa Stevanovic<sup>1</sup>, Dr. Miira Niska<sup>2</sup>, Mr. Henri Nevalainen<sup>2</sup>, Dr. Elina Weiste<sup>3</sup>, Prof. Camilla Lindholm<sup>1</sup>, Ms. Taina Valkeapää<sup>2</sup>***

*<sup>1</sup>. Tampere University, <sup>2</sup>. University of Helsinki, <sup>3</sup>. Finnish Institute of Occupational Health*

Discourses of work continue to construct problematic social realities for individuals with mental illness. The neoliberal ideologies highlight the centrality of work to society, citizenship, well-being, success, and prosperity, while work is also discussed as a means of achieving good outcomes for individuals with mental illness. Yet, work—defined as “paid employment”—is factually out of reach for many individuals with mental illness. The Clubhouse model is an intervention program that offers people with mental illness the possibility to enjoy some social advantages of work. Membership in a Clubhouse community is open to all, while the day-to-day operation of the community involves the clients and support workers working side-by-side as colleagues to run it. The model emphasizes that every client has individual strengths to recover from the effects of their mental illness and to lead a meaningful and satisfying life. Work and work-related social relationships are seen to be a critical part of this process. However, the status of Clubhouse activities as “work” is a matter of discursive contestation—one on which our study focuses on.

In this study, we ask: (1) how the relationship between Clubhouse activities and “work” is constructed in the talk of the clients and support workers at the Clubhouse and (2) how the support workers promote the unpaid Clubhouse activities as a viable option for the clients. Drawing on 29 weekly meetings of a mental rehabilitation group as data, and conversation analysis and discourse analysis as methods, we examine how the clients and support workers compete in shaping the social realities associated with work and mental illness. We focus specifically on describing the interpretive repertoire by which the support workers challenge and give an alternative for the discourses that initially shape the clients’ understandings of themselves as potential future employees.

Two competing interpretive repertoires are systematically manifested in our data: (1) the capitalist “paid work” repertoire and (2) the more flexible “general activism” repertoire. Orientations to these two repertoires are most evident in two contexts. The first context involves the clients invoking a binary distinction between employment and non-employment, while the support workers present employment as a step-by-step process, which can be supported by the Clubhouse. The second context involves discussion about the nature of the skills that the clients can learn by engaging in the Clubhouse activities, the support workers casting what the clients refer to as basic skills of all healthy humans (e.g., tolerating the physical presence of others) as trainable “working life skills”.

The discursive contestation at the Clubhouse is thus about defining the scope of mental health rehabilitation and the ideal role of the client as an agent in his or her own rehabilitation process. From this perspective, the support workers’ central institutional task in this particular health care context is essentially of discursive and ideological nature—socializing the clients into new ways of talking about their lives with reference to work.

# Discursive cyberviolence and feminist resignification on the web 2.0

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Panel contribution

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**Dr. Julia Costa**<sup>1</sup>

**1.** Universidade Federal de São Carlos

Researches in language sciences, more specifically in discourse theories, commonly reflect on discursive cyberviolence from an enunciative perspective (the production of violence and the analysis of derived statements), not often mentioning the more subjective, identity, collective and militant dimension, based on the possibility of responding to this violence. Therefore, we propose to reflect upon the discursive cyberviolence, identifying "what is specific to the transgression of decency values in connected ecosystems" (2017, p. 83), that is, as axiological values that are the basis of the discourses, work in the argumentation instituting ethical limits, based on a specific doxa. Based on the notion of resignification, as proposed by Marie-Anne Paveau (2017a; 2019; 2019a), we will reflect scientifically on how discursive cyberviolence can undergo an inversion, not only semantically, but above all social and political, with regard to vulnerable groups. According to Paveau (2017a), resignification is a type of discursive practice with a strong argumentative coefficient within digital militancy and, although the notion of resignification has already been worked on in several domains of language sciences, the researcher emphasizes that the perspective she proposes has as its central point the political dimension (PAVEAU, 2019a, p. 2). We will analyze in this work, therefore, from a small corpus (Moirand, 2018) coming from social networks, the possibilities of concretizing the counter-discourse, that is, a response, on the part of the offended subject and the community to which he identifies himself, to the discourses understood as insulting and aggressive, with regard specifically to gender disparities. In this sense, we will reflect on the resignification, as "a privileged form of feminist discourse online in the web 2.0 universe" (PAVEAU, 2017, p. 8), being approached as an important part of the argument of digital militancy as identity defense based on counterargumentation. Resignification is, therefore, an argumentative form adopted by oppressed groups as a power of action and regeneration, of the wounds caused by gender relations, reinforcing the ideals of the movement and promoting, after all, the empowerment of this collectivity (BERTH, 2018).

# Discursive functions of linguistic recycling: Inter- and Intra-speaker style shifts within Standard Japanese, and between Standard Japanese and Iwate Dialect

Panel contribution

***Dr. Holly Didi-Ogren<sup>1</sup>***

***1. The College of New Jersey***

A guiding question for this panel is how and why language users save resources and create value by quoting and recontextualizing other's utterances through "linguistic recycling". In addition to addressing the panel's focus, this paper will also consider "reuse" of the same linguistic resources, wherein the same speaker uses different linguistic forms to express the same propositional content.

Data is drawn from two years of fieldwork in northeast (Tōhoku) Japan, and representative excerpts are selected from the full corpus of audio and visual data from six fieldsites. All fieldsites are built around a shared work output or activity, such as a diner that showcases dishes made from local ingredients, or a storycard-making group that incorporates the local dialect into their storytelling. Excerpts from stretches of talk that are activity oriented – e.g., where the talk is focused on a group goal or output. Central to the data analysis for this paper is the discursive function of style shifts, here defined as shifts between speech levels in Standard Japanese, and shifts between Standard Japanese and a local dialect.

Previous research on "linguistic recycling" has shown that repetition in the context of storytelling can function as an "intensifier" (Labov 1972), wherein "...the storyteller repeats key phrases to strengthen or intensify the events" (Karatsu 2014:186), and Karatsu's work has shown how this discursive function works in Standard Japanese. Research using Conversation Analysis has shown that repetition or "recycling" can also function more generally – not just in storytelling – as a means of creating "congruent understanding" (see for example Goodwin 1986, Szatrowski 2013, Koike 2009). Data analysis in this paper will draw on such previous research to demonstrate how shifts between speech levels within Standard Japanese, and between local dialect and Standard Japanese work discursively.

Intra-speaker style shifts will be shown to be linked to the discursive functions of evaluating another person's work, to introducing and closing a topic, and to mitigating the face threat of criticism.

Inter-speaker shifts will be shown to discursively function to align speakers in an evaluation of another speaker's contributions to the joint activity or goal, and in general to contribute to a "congruent understanding" of speaker position and evaluation.

The paper will contribute to work on style shifts, on pragmatic functions of local dialect, and on (im)politeness. With regard to language use in Japan, the paper will bring attention to the "language life" of local dialects. Linguistic recycling will be shown to be a useful operational principle for investigating the discursive functions of style shifts.

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# Discursive Orientations to Age and Related Ideologies in Police Interviews with Suspects Aged 17 and 18

Panel contribution

**Dr. Annina Heini**<sup>1</sup>

**1.** Aston University

In England and Wales, 17- and 18-year-olds are subject to different legal provisions pertaining to their statuses as children and adults respectively. On the one hand, as suspects in police custody, children are entitled to a number of special measures. Because of their *ipso facto* status as vulnerable interviewees, they are required to have an appropriate adult (i.e. a parent, guardian, social worker or volunteer) present during questioning. Interviewers are furthermore instructed to take into account children's increased risk of suggestibility. Adult suspects, on the other hand, are expected to navigate the interview and by extension the legal system on their own. Note that the transition from child to adult happens overnight when a person turns 18. The dataset for this research consists of authentic police interviews with 17- and 18-year-old suspects conducted in England. Using a multi-method approach rooted in Conversation Analysis (CA) and Critical Discourse Analysis (CDA), it was examined how age is discursively orientated to by interview participants. In these discursive orientations, speakers reveal ideological attitudes in connection with age, such as notions of maturity, responsibility, autonomy, and vulnerability. The interview data show suspects invoking vulnerability by emphasising or downplaying their age and respective statuses as children and adults respectively in attempts to evoke a sense of compassion from interviewers. Furthermore, interviewers reveal ideological attitudes when explicitly and implicitly characterising young suspects' behaviour as immature, naïve, or ignorant. Finally, in interviews with 17-year-old suspects, appropriate adults are assigned different discursive roles when being called upon by either suspects or interviewers: suspects pass the floor to (grand)parents in order to seek corroboration of their contributions; interviewers call upon appropriate adults for them to verify suspects' statements. Both of these practices feed into the ideological notion of young people as being unreliable sources of information. These three-way negotiations are particularly revealing when approaching them from a CA perspective, for they involve suspects, interviewers, and appropriate adults, i.e. actors of a variety of different institutional and discursive statuses. In line with the data-driven and inductive CA paradigm, the discursive orientations to age and related ideologies show that age matters to the speakers in this highly institutional setting.

# Discursive Phatic Inclusion in Asymmetrical Consultative Meetings

Panel contribution

***Prof. Akin Odebunmi***<sup>1</sup>

*1. University of Ibadan*

Doctors sometimes permit short or extensive phatic communion in their interchanges with patients in spite of the dominant asymmetry that threatens rapport in Southwestern Nigerian hospital consultative meetings. The allowance, designed as an avenue for cultural acts, emotional association or strategic clinical interventions, often relaxes the typically tensive atmosphere of consultative meetings and eventuates in the discursive inclusion of patients in clinical care. Previous studies on phatic communion in Nigerian hospitals which have focused only on the adjacency features of prefatory greetings, have left unattended the inclusive role of phatic contents in the meetings. To address this lacuna, 20 sessions of taped doctor-patient consultative interactions in five hospitals in Oyo and Ondo States of Nigeria were analysed with theoretic resources from dialogical, accommodation and action theories. Additional ethnographic information to support the top-down analysis conducted was sourced from 20 doctors and 10 patients. Findings indicate that phatic communion, which occurs across all structural positions in the interactions and which can be initiated by any of the parties, derives its objects from routine/seasonal greetings, location/folk tracking and extra-consultative social relationships. The resulting intrusive or non-intrusive dimensions of the phatic expressions generate three types of discursive inclusion: code-compromise, power-reductive and face-redressive. Respectively, doctors inconveniently switch to dispreferred communicative codes to accommodate patients' participation; actively evoke shared socio-cultural experiences that neutralise physician power to sustain pre-consultative social relationships; and tactfully engage patients on assumed common agential orientations to mitigate threats earlier exchanged with patients. When intrusive phatic communion, preceded or followed by asymmetrical sequences, is initiated by doctors, it is most commonly an emotional or a strategic move to de-professionalise the doctor figure and invite the lifeworld personality of the patient to the encounter. When initiated by patients, it is usually a cultural act and consequently an extension of accustomed relational patterns inserted helplessly into consultative encounters. In most instances, doctors co-construct the designs and accommodate them as appropriate discursive cues. Non-intrusive phatic communion is perceived invariably as an institutional necessity by both parties, but when it dovetails to or meshes with the intrusive phatic communion, it sometimes presents a strategic move for specific consultative goals, which the parties sometimes do or do not negotiate satisfactorily.

# Discursive Representations of Animals in North American and Chinese Mainstream News Media: A Cross-Linguistic Corpus-Based Analysis

Panel contribution

**Ms. Ziwei Liu**<sup>1</sup>

**1.** Carleton University

As the impact of human activities grows and, consequently, climate change, marine pollution, and disease transmission, the conditions of our living environment have become less hospitable for both human life and the life of countless non-human species (Stibbe, 2012). People, however, tend to focus on how human beings are affected while ignoring animals. Animals, as an indispensable group of our ecosystem, have been variously represented from sentient beings bearing the same rights as humans to mere objects deprived of their intrinsic values. These various representations of animals reflect the ideologies (e.g., anthropocentrism and anthropomorphism) underlying the discourses, and these ideologies, in turn, influence how people perceive and treat animals.

Research into animal representation is very limited in both ecolinguistics and discourse studies (Cook & Sealey, 2018). Thus, to fill in the research gap, this study investigates the underlying ideologies associated with the discursive representation of animals in these fields of study. Given the ecological issues, such as climate change, marine pollution, and disease transmission, I chose three typical kinds of animals (i.e., polar bears, whales, and bats) relating to these circumstances in my study and ask the following research question:

How have animals been represented discursively in both the Chinese and North American mainstream news media?

Then, to address this broad research question, three subordinate research questions will be considered:

1) In what ways are animals represented under the circumstances of climate change, marine pollution, and disease transmission in North American and Chinese mainstream media (e.g., as sentient beings like humans or objects without intrinsic value)?

2) What attitudes towards the animals appear to be prevalent in the mainstream media of China and North America?

3) What underlying ideologies can be identified in these representations?

For this study, I employ both ecological discourse analysis (EDA) and corpus linguistics (CL). EDA, as a qualitative research approach, extends the traditional critical analysis of abuse, inequality, and dominance between human groups to the relationship between human groups and ecosystems, including humans' dominance of animals. CL is a quantitative research method used for language analysis (McEnery & Hardie, 2011). It requires researchers to provide empirical evidence drawn from a corpus composed of authentic discourses to support any statements made about language (Brezina, 2018). At the same time, the quantitative evidence yielded by corpus analysis can support the qualitative results of discourse analysis (Alexander & Stibbe, 2014).

This research presents a comparative analysis of two sub-corpora composed of two different languages (i.e., Mandarin Chinese and American English). The research data has been collected from both China and North America's mainstream news media (e.g., CNN news, CBC news, Xinhua news). By identifying the lexical, grammatical, and semantic language features of the discourses in the two different languages, the study will reveal the attitudes of these mainstream news media towards the animals and their relating ecological issues. At the same time, the study has implications for understanding the ideologies underlying these representations of animals.

# Dislocated in Corona Times: Narratives of Chronotopic Disruption During the Pandemic

Panel contribution

***Dr. Agnes Bolonyai<sup>1</sup>***

***1. North Carolina State University***

The COVID-19 pandemic has dramatically altered our life, including our experience of two fundamental dimensions of social life: time and space. With the lockdown and social-physical distancing measures, normal activities came to a halt and the usual temporal and spatial frames of life got disrupted—an experience widely described as ‘unprecedented’. Such rupture in mobility and flow of activities can significantly distort our perception of time, from creating a sense of timelessness to a slowing-down or speeding-up of the passage of time (Holman & Grisham 2020; Ogden 2020). This paper explores the discursive construction of people’s lived experience of spatio-temporal rupture during lockdown in pandemic narratives. Using discourse-narrative analysis and a chronotopic approach (Bakhtin 1981, Agha 2005, Blommaert & De Fina 2017, Karimzad 2019), I investigate how 1) the temporal-spatial architecture organizing the pandemic experience contrasts with the pre-pandemic chronotope of ‘normalcy’; and 2) how people’s identity formation and meaning-making practices are (re)structured within, and in relation to, the spatio-temporal disruption created by the pandemic.

I draw on discourse narratives from a larger corpus of mediatized data published on the coronavirus. Data was collected from various online media sites, with public discourses including diaries, journals, blogs, essays, reflections, and news pieces. The analysis of discourse narratives reveals that the Corona-pandemic is constructed as a ‘punctuated’ chronotope (Deleuze 2003). In this tacit spatio-temporal order of irruption, destabilization, and liminality, the experience of enforced spatial immobility, isolation, and radical localization in the ‘here’ (the ‘Big Close’, stay-at-home order and social distancing) is intertwined with a sense of temporal discontinuity, dislodgment, and/or being stuck in the ‘Long Now,’ and ‘enforced presentism’ (Guyer 2007), and an attempt to recalibrate a lost sense of grounding in space and time as ‘the new normal’. The data analysis also highlights the different ways in which an array of social roles/personas (suburban mom, high school senior, medical professional, essential person, elderly nursing home resident, business owner, anti-racism protester, etc.), ‘voices’, affective stances (fear, anxiety, boredom, confusion, anguish, uncertainty, disorientation, exhaustion, powerlessness, desperation, loneliness, stress, mourning, anger, togetherness, stillness, gratitude, etc.) and social positionings are produced in the spatio-temporal architecture of narratives of chronotopic disruption. I will argue that while Corona narratives evoke shared discursive imaginaries of the spatio-temporal disintegration caused by the pandemic, the construction of self and regimes of affect deployed also vary in significant ways depending on people’s unequal position in broader socio-economic, power, and racialized identity structures.

# Displayed monologues: Features of non-address in Aboriginal Australia

Panel contribution

***Dr. Stef Spronck***<sup>1</sup>

**1.** University of Helsinki

Many of Australia's 250+ Aboriginal cultures impose restrictions on speakers w.r.t. which members of the community they can talk to freely and under which conditions (Heath et al. 1982). Some addressees need to be actively avoided during certain life stages and in certain social contexts. For example, McConvell (1982: 93) notes that '[i]f a [taboo relative] approaches, a person should cast down his eyes, shake his head, and make a noise by sucking his lower lip or else exclaim *wartirri!*' These are strategies to signal the intention not to engage in dialogue.

In order to nevertheless signal meaning to taboo relatives in situations in which (minimal) communication needs to be established, Australian Aboriginal languages often provide elaborate avoidance registers (Fleming 2014). These registers cast the avoidance relative not as an addressee but an 'overhearer', in terms of Levinson (1988), and are spoken as short monologues, as if no other speech participant is present. I will refer to this type of speech act as 'displayed monologue'.

In this talk I discuss two concrete examples of displayed monologues, based on newly recorded and archival data from the Australian Aboriginal language Ngarinyin. The first of these is a widow register, which a recent widow adopts and a mother-in-law/son-in-law register, which is maintained in the presence of an in-law of the opposite sex.

Although it is commonly asserted that Australian avoidance styles only vary lexically and phonologically from 'regular' speech (Fleming 2014), the Ngarinyin examples also show distinct grammatical features. I place these grammatical features in a wider typological context of non-addressed (i.e. 'monologic') grammar as discussed by Hasegawa (2011), and others.

I conclude by arguing that characterising displayed monologues, and non-addressed grammar more generally, may provide an important avenue of research for connecting the study of face-to-face interaction to the increasingly common non-personal encounters with language. While I subscribe to the view that dialogue is the primary state of language (Vološinov 1973), even as a tool-for-thought (Vygotsky; Mercier & Sperber 2017), many linguistic processes today occur outside the context of embodied dialogue, e.g. in computer-mediated language. I suggest that studying Australian displayed monologue may help us understand what aspects of mediated language are 'new' and which aspects have deep origins in traditional language use.

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# Displaying embarrassment in Taiwanese business negotiations

Panel contribution

**Dr. Wei-Lin Melody Chang<sup>1</sup>, Prof. Michael Haugh<sup>1</sup>**

**1.** University of Queensland

Displaying embarrassment is a complex and delicately balanced interactional practice, which involves first breakdown and then restoration of the progressivity of the ongoing social activity. Embarrassment is generally defined, following Goffman (1956), as a “moment in face-to-face interactions where an individual becomes flustered, momentarily loses self-control, and is unable to comfortably participate in the systematically organised procedures that conversation requires” (Sandlund 2004: 162), and thus embarrassment “emerges in relation to a specific action produced by a co-participant” (Heath 1988: 154), either on the part of the speaker or addressee. From a lay perspective, then, one may “embarrass” oneself through one’s own behaviour, or alternatively, one may trigger “embarrassment” in a co-interactant. From a conversation analytic point of view, however, questions remain as to what counts as a *display* of embarrassment to participants, and how such displays influence the overall trajectory of the interaction (Goodwin & Goodwin 2000).

In this paper, we explore these questions through a CA-grounded analysis of ten hours of audiovisual recordings of interactions between business people in Taiwan speaking in a mixture of Mandarin Chinese and Taiwanese. We specify displays of embarrassment analytically by first identifying different types of potential embarrassment elicitors in these business negotiations, and then characterising features of the turn design of responses to these. Two key embarrassment elicitors identified in these business interactions are teasing (Drew 1987), and topicalising unmet expectations (Chang and Haugh 2011). Responses to these potential embarrassment elicitors are characterised as displays of embarrassment when particular features of turn design are observable, namely, breakdowns in syntactic coherence, repetition in lexical choices and response tokens, prosodic elongation. We focus, in particular, on instances where involvements in multiple lines of action with different underlying preference structures for the participants, for example, accepting versus rejecting the tease, ratifying or disputing the topicalised expectations, are embodied through shifting gaze, body movements and posture. We observe that the embodied display of multiple involvements in different lines of response action also leads to a breakdown in the progressivity of the ongoing social activity that underpins these interactions, namely, negotiating and finalising business agreements. This in turn can lead to work on the part of the embarrassment instigator to restore progressivity through topic shift or topic closing interactional moves.

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## Do so construction in Mandarin Chinese: at the syntax-pragmatics interface

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Panel contribution

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***Dr. Xiaolong Yang<sup>1</sup>***

*1. Zhejiang University of Finance and Economics*

With the recognition of incrementality and context-relativity in language parsing and production, this study explores the significance of these two concepts in Chinese *do so* (*zheme/name zuo*) construction, in which the adverb *zheme/name* ‘so’ precedes the verb *zuo* ‘do’. Within the framework of Dynamic Syntax (Kempson et al. 2001; Cann et al. 2005; Cann and Kempson 2017), it is argued that (i) Chinese *do so* construction does not have meanings independent of context: it merely serves to direct the hearer’s attention to information associated with a previous context, with the task of constructing some more determinable and relevant content for the utterance so far to reduce the processing effort between speakers and hearers; (ii) the retrieval of semantic content for *zhem/name zuo* ‘so’ is a routinised effect corresponding to the efficiency principle proposed in Hawkins (2004).

# Documents in Court: Materiality and the Strategic Authentication of a Police Transcript

Panel contribution

***Dr. Susan Ehrlich***<sup>1</sup>

1. York U

The decontextualization of text and/or talk from previous speech events in the legal system (e.g., depositions, affidavits, police interviews) and their recontextualization in trials is an ‘epistemological method’ (Matoesian 2000: 879) used by lawyers to impeach the credibility of witnesses. By juxtaposing previous and current statements made by witnesses, cross-examining lawyers are able to expose, or, in many cases, manufacture, inconsistencies in witness testimony—yet, this strategic work of lawyers is often rendered invisible. In this paper, I am interested in how the organization of a lawyer’s questioning in relation to a written transcript of an accused’s police interrogation—what Lynch and Bogen (1996: 213-214) have called a *documentary method of interrogation*—can endow the whole examination process with an aura of neutrality, obscuring the strategic work of lawyers.

The data for this paper come from an American rape trial, *Maouloud Baby v. the State of Maryland*, a trial in which the prosecuting lawyer spent much of his cross-examination of the accused (i.e., over half of the cross-examination) questioning him about lies he told in his police interrogation. Rather than confirming that the accused lied in his police interview in *one* question-answer sequence, however, as the defense lawyer did in the accused’s direct examination, the prosecutor spent an inordinate amount of time in the trial working through the transcript of the police interview, *seemingly* line-by-line. In multiple ‘accusation sequences’, the prosecutor would (1) quote a lie from the transcript that the accused had produced in the police interview, (2) contrast the lie with what really happened and (3) accuse the defendant of lying, a speech act that would then be confirmed by the accused. Important for my purposes here is the way the prosecuting lawyer would highlight the *materiality* of the police transcript as he worked through it. Before focussing on a particular lie, for example, the prosecutor would direct the accused’s attention to the relevant portion of the transcript by referring to page numbers and line numbers as shown below:

1 SE: Now: on th- the next pa:ge, page seven. [(0.6)]=

2 MB: [hhhhh]

3 SE: =uh:m: detec- on the bottom of page twen- line twenty two: (0.5)

4 detective Ri:ley says he’s tryin tuh figure out what happened.

Moreover, the lawyer would often highlight the neutrality of the exercise he was engaged in, as can be seen in line 7 below, where he is ‘simply counting up’ lies that have (supposedly) already been documented.

5 MB: Yes but like I told you I did lie to the pohlice.

6 SE: Well th- >we’re gonna<- that’s what we’re going through

7 right now. I’m simply counting up how many there is alright,

In sum, this paper investigates the discursive means by which a material object, such as a police transcript, comes to be ‘granted a certain objective standing’ (Lynch and Bogen 1996: 214) within the context of a trial and, in turn, obscures the strategic work of lawyers in their attempts to undermine the credibility of witnesses.

# Dogs receiving human utterances in interspecies interactions

Panel contribution

***Dr. Mika Simonen***<sup>1</sup>

**1.** University of Helsinki

In this study, it is investigated how dogs respond to human utterances during group dog walking sessions. Videotaped materials were collected from interactions between two dogs and their owner during their daily walking round in a park. Each dog had a GoPro videocamera attached to its body. The videotaped materials were analyzed with multimodal conversation analysis and transcribed according to the conventions of Mondada (2018), but simplified for the purposes of this study.

Extracts (1) and (2) are taken from a group dog walking session, and previously Dog 1 has offered its ball to the owner and proposed a play. The owner/speaker accepted the proposal and is now holding the ball. Dog 1 is standing in the near distance and looking at the speaker. Dog 2 has its own ball and is standing next to the speaker.

(1)

+ (0.2) + (0.3) + (0.3) +

Speaker + **a** + **las** +  
down

Speaker + looks at Dog 1->

Dog 1 + goes down-+

Dog 2 + stands->

The dog who is playing with the owner responds to the directive *alas* ("down"). The other dog standing next to the speaker is not gaze-selected and doesn't respond to the directive.

Extract (2) is taken after Dog 1 (i.e., Belu) has moved further away from the speaker and Dog 2. Dog 1 is currently laying down and watching the others.

(2)

+ (0.06) + (0.05) + (0.2) + (0.2) +

Speaker + **Be** + **lun** + **pallo** +  
*Belu's ball*

Speaker + looks at Dog 1->

Dog 1 + raises up +

Dog 2 + drops ball +

The speaker announces that she is holding Dog 1's ball. When the addressed dog hears the two first letters of its own name, it raises up as if responding to name call. Thus, the gaze-selected dog (in Extracts 1-2) can respond to human utterances as the speaker might expect.

Dog 2 is not gaze-selected by the speaker (in Extracts 1-2). The dog did not show any response to the directive (in 1), but it responds by dropping its own ball when the other dog's name is mentioned (in 2). This response is not expected by the speaker but might relate to the dog's self-play.

In sum, dogs respond to human utterances during group dog walking sessions in expected and unexpected ways. Goode (2007, 57) reported that his playing dog reacted after hearing "go." It is suggested that dogs in general can receive human utterances after hearing only one or two letters. Dog 2 was left outside of the play and its

responsive turn—dropping its ball when hearing the beginning of the other dog’s name—could be interpreted signaling discontent and offering grounds for moral considerations (e.g., of being a third wheel).

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# Doing a “parenting companion” in action: Giving directives to others’ children

Panel contribution

***Dr. Tetsuri Toe<sup>1</sup>***

**1.** Kobe College

Japanese society has been caught between the “socialization” and “privatization” of child care. Matsuki (2013) reports how this dilemma is experienced by those who provide child care to families. Then, how about parents who receive child care services? How do they manage the dilemma as they seek social support in raising their children? To answer these questions, this study focuses on interactions between parents of an infant in *kosodate hiroba*. To be more specific, it focuses on how the parent of a child and other adults give directives to the child. *Kosodate hiroba* is a place where parents of an infant gather with their children. Video data of interactions there are examined by using conversation analysis. Detailed analysis of the “position and composition” (Schegloff 2007) of the directives has led to the following observations. There are two types of directives. The first is directives which explicitly treat the child’s behavior as “bad” with such negative descriptors as “dame (no good),” for instance. The second is those that control the child’s behavior by, for instance, “control touches” (Goodwin and Cekaite 2018) to the child. A child who did “problematic” behavior such as sitting on another child is controlled by the second type of directive done by a person other than the mother. She produces first type of directive to her child next. By refraining from using the first directive type, the person other than the parent orients to a norm that the first type of directive should be produced by the mother first. She produces the first type of directive only after the mother produced one. By producing this directive, she also affiliates with the moral stance to child care displayed by the parent’s directive. Thus, she is doing a “parenting companion” in action.

# Doing Detached Empathy in Service of Representing Constituent Emotions

Panel contribution

***Dr. Jessica Robles<sup>1</sup>***

***1. Loughborough University***

In any representative form of government, it is critical to understand how politicians present the concerns of those whom they are meant to serve. Petitions, which ask for change and therefore are a request for some form of service, are one important way in which the public can mobilize, through their representatives, demands on their government. However, a challenge of petitions is that they are not interactional: they are brief documents, with little context and no recourse to obtain explanations from those who have started or signed the petition. Therefore, it is the job of those representing and discussing the petition to fill in the details, to represent positions and persons, and to ascribe intentions and emotions. This presentation analyses how UK Members of Parliament reconstruct and represent the alleged positions and purported feelings of their constituents when discussing petitions in committee.

The analysis primarily examines two hours of video-recorded discussion in a hybrid online/offline meeting of the Petitions Committee (held July 15, 2020) related to the Government's easing of COVID19 lockdown restrictions. Using Jefferson (1984) and Mondada (2004) transcription notations, and discursive and conversation analysis, the data are analysed for politicians' formulations of constituents' views, identities, intentions and emotions. For example in the excerpt below, MP Ruth Jones describes and attributes a number of emotions to the category "many in our communities" and relates this description to the contrastive invocations "normal" and "new normal."

03 RJ: and from all communities. (1.0) and I can absolutely  
 04 understand the powerlessness the rage and the fear and  
 05 the general malaise that many in our communities are  
 06 experiencing .hhh and the desperate feeling of wanting  
 07 things to go back to what we knew as normal .hh but  
 08 there is going to be no quick return to normal as we  
 09 knew it .hh and our now as restrictions are eased and  
 10 our country opens up again is to reflect on how best  
 11 to mould and shape the new normal that lies ahead.

Jones refers to several emotions in this brief portion of her statement, including powerlessness, rage and fear (L04), malaise (L05), desperate feeling (L06), and wanting to go back to normal (L06-07). She positions these feelings in relation to her own role as representative with "I can absolutely understand" (L03-04), and in contrast to both "go back to what we knew" (L07) and "the new normal that lies ahead" (L11). In doing so she does not associate her own personal experience with the feelings listed, but performs an empathic stance toward them, and displays a recognition of their distance from what was previously normal (which she associates with her own experience in L07 as what "we" knew as normal). By doing this Jones accomplishes the institutionally-appropriate and role-proscribed activity of representing her constituents' views while not professing to occupy those views personally. This is marshalled in service of building toward an action that advises the government and her fellow PMs regarding future actions.

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# Doing knowing-how through the particle ‘gewoon’

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Panel contribution

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**Ms. Paulien Harms<sup>1</sup>, Prof. Tom Koole<sup>1</sup>**

**1.** University of Groningen

This paper focuses on the use of the particle ‘gewoon’ (‘just’) in referring to actions as part of the competences of both speaker and recipient. Our data consists of two datasets; classroom interactions at a lower level of secondary education and handover interactions at the intensive care unit (ICU). In both interactions, the distribution of knowledge and redressing of imbalance has a central role. We analyzed these interactions by videotaping them and analyzing these including the corresponding written-out transcriptions. In these two utterances

- Student: maar moet ik dan gewoon (.) hier vier dan zeg maar vijf en dan zes

*but do I have to just (.) here four then say five and then six*

- Physician: verder zul je (.) gewoon op geleide van eh kijken (.) moeten kijken hoe het

gaat,

*further you will have to (.) just by uh looking (.) see how it goes.*

the particle ‘just’ implicates some sort of obviousness or implies something as common knowledge and we found that in both of our data sets, the particle displays an orientation to the (shared) procedural knowledge of both speaker and recipient.

We want to answer the question how, by characterizing actions or procedures through the use of the particle ‘just’, the professional competence of both interaction participants is brought about and what actions are accomplished by claiming mutual competence. Additionally, we want to discuss our findings in the light of recent studies of the role of epistemics in interaction (e.g. Heritage 2012; Stivers et al. 2011): in how far can this oriented-to competence or knowing-how be considered as part of epistemics. We will use conversation analysis as a method to analyze our data.

Heritage, John (2012) Epistemics in action: Action formation and territories of knowledge, *Research on Language and Social Interaction*, 45:1, 1-29

Stivers, Tanya, Lorenza Mondada & Jakob Steensig (eds.) (2011) *The Morality of Knowledge in Conversation*, Cambridge: Cambridge University Press

# Don't touch – negotiating the boundaries of acceptable touching in classrooms

Panel contribution

**Dr. Sara Routarinne**<sup>1</sup>, **Dr. Ulla Karvonen**<sup>2</sup>

**1.** University of Turku, **2.** University of Helsinki

Human-to-human touch has various important functions in many institutional settings, including schools (e.g Burdelski, Tainio & Routarinne 2020). Earlier research on classroom interaction has indicated that teachers and classroom assistants use physical contact - often, but not always accompanied by talk or other modes of communication – to control students' conduct, to manage their participation and attention and regulate their emotional states (e.g. Cekaite 2016; Routarinne et al. 2020). In peer interaction, students are shown to touch each other in order to gain attention as well as to display affection and build a sense of togetherness through playful teasing and different forms of physical closeness (Karvonen, Heinonen & Tainio 2018). While some of the tactile practices in classrooms seem to be fairly conventionalized (e.g. Cekaite 2016; Heinonen, Karvonen & Tainio 2020), all touches are situated (see Mondada 2016), and the participants negotiate locally their meanings and functions as well as their appropriateness and acceptability.

Persons involved in tactile interactions do not always experience touch positively. Also in classrooms, embodied acts can be physically forceful, embarrassing, or otherwise feel uncomfortable. In this presentation, we ask how boundaries of acceptable touch are locally negotiated in the interactional activities that constitute the everyday social world of classrooms. Our data consists of over 100 hours of video-recorded classroom interaction in Finnish schools with students aged between 7 and 15 years. In analyzing the data, we make use of multimodal conversation analysis (e.g. Mondada 2016). For the purposes of this presentation, we have collected instances in which one participant rejects or displays disapproval of touch initiated by another participant. Our analytical focus is on the interactional uptake of touch, displayed through the publicly visible and hearable actions of the participants. In our analysis, we pay attention to the

- 1) verbal and non-verbal resources/practices participants use in order to display their orientation to touch as problematic
- 2) moral rules and norms participants (more or less explicitly) invoke in displaying their orientation to touch as problematic.

Our analyses emphasizes how touch is multimodally negotiated in interaction. Firstly, the receiving party may pull lean back from the approaching hand or body, and thereby adjusting his or her body outside the anticipated trajectory of movement. Secondly, various vocal means are mobilized in a temporal sequences synchronized with the embodied withdrawal. The vocal means make use of response cries (i.e. *a:h::*) and symbolic language (i.e. *no..; don't touch*). Among students, rejection of touch from the other party, may lead to the self's counterattacks of hitting back – especially if the other managed to extend a touch that is taken up as hostile or otherwise unwelcome. In these cases, the teacher may intervene in student conduct. Mainly between peers in classrooms, the subtle line between teasing and bullying is balanced dynamically through the force, pace and rhythm of approaches and responses. The moral norms are oriented to in verbal formulations. The findings contribute to the overall systematics of tactile interaction in classrooms.

# Downgraded epistemic stance-taking by teachers in whole-class discussions

Panel contribution

***Mrs. Sofie van der Meij<sup>1</sup>, Dr. Myrte Gosen<sup>1</sup>, Dr. Annerose Willemse<sup>2</sup>***

*<sup>1</sup>. University of Groningen, <sup>2</sup>. Linköping university*

In whole-class discussions, teachers are advised to take on a facilitating role, with the goal of stimulating a discussion framework where students and teacher collaboratively construct knowledge. In this role, the teacher shows various types of conduct that facilitate discussions (Willemse, 2019). Our data from whole-class discussions in upper primary school show that teachers occasionally explicitly take downgraded epistemic stances (e.g. 'I don't know'), which contrasts with their institutionally assigned epistemic authority and is therefore possibly another type of facilitating conduct.

In the current study, we have collected utterances in which these downgraded epistemic stance markers occur, and analysed them using Conversation Analysis. In our analyses, we focused on the positions of the utterances in which these downgraded epistemic stances occur, and on the varying ways in which this practice influences the participation framework (Goffman, 1981). We made a collection of utterances that contained the use of 'I don't know' or similar strongly downgraded epistemic stance markers, including non-verbal conduct that clearly conveyed low epistemic stance taking.

Previously, Houen et al. (2019) studied teachers' 'I wonder...' formulations and found that these downgraded epistemic stance utterances can stimulate student participation. Our analyses of utterances that contain downgraded epistemic stance markers nuance these findings, as the instances in our data do not only occur in initiating utterances, facilitating discussion or student participation, but also in responsive utterances. In the latter cases, the teacher moves away from explicitly responding to a student's statement or question by claiming a lack of knowledge. These utterances function in the interactions in different ways. In some cases, the teacher takes a downgraded epistemic stance while passing on the student contribution or question to the rest of the class (Willemse et al., 2020), whereas in other cases the teacher questions the student contribution or marks it as irrelevant and steers toward topic closure. While the former type is quite similar to the initiating utterances, as it welcomes students' contributions, the latter type shows that teachers' utterances that show a downgraded epistemic stance may also affect the course of the interaction and the participation framework in a very different way.

This study demonstrates that the short utterances in which teachers take a downgraded epistemic stance can occur in different positions and have different functions in the interaction, that are not equally stimulating and thus each affect the participation framework during the whole-class discussion in different ways.

# Drawing an occasioned map on the hand in Locomotion and Orientation courses for visually-disabled persons

Panel contribution

***Prof. Marc Relieu<sup>1</sup>***

*1. Telecom Paris*

In this communication, based on video recordings of Locomotion and Orientation courses for visually-disabled students, we will examine how occasioned maps (Psathas, 1979, Garfinkel, 2012), drawn in the student's palm are interactionally traced and noticed in order to represent a crossing for all practical purposes.

We will begin to show how such hand-drawing maps sequences occur during those courses. After the teacher has initiated the sequence, the co-participants establish a mutual bodily position, which will facilitate the making of the drawing. After moving close together, one of the co-participants stretches one of his palms, turning it into a surface to be drawn on. The palm's limits "furnishes the maker with the"edges" of the map, the "scale" which can be used within the boundaries provided" (Psathas, 1979, p.207). The co-participants also have to choose who will draw and with whose hand. In the following fragment, the teacher holds one of the student's hand while drawing on it with the student's another hand finger.

Map drawing is constituted from lines and stops which are neither evanescent, nor permanent. Their "persistence" is not an intrinsic feature, but a mutual accomplishment. In the following fragment, lines and stops marked on the palm are embedded into the accompanying talk they index occasionally. Saying "Vaugirard" (Translator's Note: *the street of Vaugirard in Paris*) with a prospective indexical ("ça - that", Goodwin, 1996) prefacing the drawing itself (l. 1). Then, the drawing begins with a "tap" on the palm, which makes sensitive the point of departure. She draws a line which provides a first sensible description of this boulevard. As the students acknowledges the drawn line as a depiction of the street (l. 4), the teacher draws the same line back (l. 5). As this second gesture reaches the previous point of departure, the teacher produces a confirmation query ("d'accord? - okay?") and moves the finger down again. As the gesture reaches its objective, the student produces a confirmation receipt (line 8, "ouais ouais - yeah, yeah"). The situated meaning of the street and the local sense of "the lived drawn line" with its limits elaborate each other. The conventional, wordy representation (the name) is produced and understood in and through its unique correspondence with the drawn line (Garfinkel, 2002, p.202).

1. T: et en \*fait, vaugirard elle est comme\*ça.

*and in fact, vaugirard she is like that*

2. \*TLH grasps Y's hand and stretches it \*Presses->

3. ->slides downward——\*——

4. S : \*ouais

*yeah*

5. >-slides upward——\*——

6. T: \*d'accord ?

*okay ?*

7. >-slides downward——\*——

8: S : \*ouais ouais.

*yeah yeah*

Note : *T* is the teacher ; *S* is the Student; *TLH* means Teacher's left hand. The others symbols are the usual signs used in "multimodal" transcripts

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# Dynamic patterns of age-related change in Chinese-Speaking Seniors' speech

Panel contribution

***Ms. Minli Wang<sup>1</sup>, Ms. Min Wang<sup>1</sup>***

***1. Xi'an Jiaotong University***

**Background:** Empirical studies on aging and language have documented that older adults exhibit reliable age-related declines across many aspects of language production, in comparison with younger adults. However, existing studies have mostly treated the “older adults” as a homogenous group and compared their language use with that of the young people. Thereby, it remains underexplored how language changes among the seniors at different stages of aging, and yet addressing this issue is crucial to our understanding of developmental trajectory of speech production of adults in general and seniors in particular.

**Aims:** From a Dynamic System Theory (DST) perspective, this study aims to describe dynamic linguistic patterns emerging *within* the older adult group, from young-old, middle-old to old-old in a Chinese-speaking society. Specifically, 1) it reveals the developmental trajectory of fluency, complexity and idea density, respectively, in seniors’ oral speech; and 2) it explores how relationships among the three subsystems of speech production (i.e., fluency, complexity and idea density as “connected growers” supporting each other’s growth, or as “competitive growers” inhibiting other’s growth) vary with different age groups.

**Methods:** A group of 90 normally ageing individuals (aged 60-90 years) participated in the study (45 women and 45 men). Participants were divided into three age groups: 60-69, 70-79 and 80-90 years old. Spontaneous oral speech data were elicited by having participants describe the person/event that most influenced their lives. A minimum of 400 words was elicited from each participant. Linguistic patterns are still under examination in light of fluency, complexity and idea density, with DST techniques such as linear and polynomial trend lines, min-max graphs.

**Expected Results:** 1) Chinese-speaking seniors’ speech follows a non-linear developmental pattern. That is, fluency, complexity and idea density remain stable or increase until middle-old ages (i.e., 70) and then decline, with the very oldest adults presenting a pessimistic picture about speech production. 2) With age ascending, relationships among fluency, complexity and idea density shift from support to competition. That is, seniors at earlier stage of aging have relatively enough cognitive resources to sustain co-development of the three subsystems, whereas among the very oldest adults higher level of complexity and idea density are associated with lower level of fluency due to age-related declines in cognitive capacity.

**Implications:** Extending a DST perspective on aging and language, this work indicates that the relationship between age and verbal communication is complex. Normally aging individuals are a non-homogeneous group in terms of speech production. At different stages of aging, various aspects of speech production change at various rate and interact in various way.

# Easy-to-read German: Comprehensibility and applicability in different contexts

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Panel contribution

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***Dr. Bettina M. Bock<sup>1</sup>***

*1. Universität zu Köln*

When inclusive communication is discussed, easy-to-read is one form of accessible communication that is repeatedly mentioned. However, it often remains vague, in which way and in which contexts it should be applied in the field of tertiary education, and which goals can be tied to this approach of text simplification. On the one hand, this is due to the heterogeneity of target groups that are associated with easy-to-read. On the other hand, the effectiveness and appropriateness of easy-to-read principles are subject of vivid debates. That means that it is not self-explanatory, how ‘good’ practices of easy-to-read could look like in tertiary education contexts. Easy-to-read German aims at making (primarily) texts easier to understand and most often uses a rigid rule-based practice, that is not sensitive to context, addressee or text type. There are several rulebooks with general directives and prohibitions regarding linguistic and typographic features that have shaped the understanding of what easy-to-read German is. Meanwhile, there are both theoretical linguistic considerations as well as empirical studies putting the intelligibility and appropriateness of common easy-to-read principles to the test. In the LeiSA project (University of Leipzig, 2014-2018) linguists conducted several empirical studies, working with two target groups (adults with so-called intellectual disability (ID), so-called functional illiterates). Some of the key results will be presented in the talk. Based on these empirical findings, we developed an alternative concept of producing easy-to-read texts: Instead of rules and rulebooks, the concept of appropriateness has been emphasized. It has been elaborated an orientation framework for the process of text production in easy-to-read German, that is sensitive to different contexts, text types and target groups. This framework will be used to reflect quality criteria of easy-to-understand communication in the context of tertiary education. Moreover, possible fields of application in university/tertiary education are discussed (e.g. participatory research with its specific communicative challenges).

# Economy or Solidarity: Exclusion and Inclusion of Older Persons in the Discourse on Covid-19

Panel contribution

***Ms. Milena Belosevic<sup>1</sup>***

***1. University of Trier***

In April 2020, German politician Boris Palmer made a controversial statement about older corona patients, “We might be saving people who would be dead anyway in half a year - because of their age and their previous illness” and raised the question of which social groups should be primarily included in the measures against the coronavirus.

This paper examines 2900 YouTube-comments concerning the German talk show “Markus Lanz”, in which Boris Palmer, among other politicians, discussed his statement. To reconstruct the patterns of collective thinking (Busse 1987) about the above-mentioned question, the analysis of argumentation patterns or topoi (Wengeler 2003) for and against curfew rules will be carried out. More precisely, the focus lies on the question of whether and to what extent the age-based restrictions are justified or not.

The first findings show that the online commenters both support and disapprove of the differential treatment based on age. For instance, the argumentation in favor of measures taken to protect older persons such as social exclusion is based on the economy topoi, which can be defined as follows: To protect the economy, restrictions for other social groups who are not at a high risk of coronavirus should be released. Further, the topoi of high-risk groups contains argumentation in favor of safety measures because It's not only older persons who are at greater risk of dying but also children and people with chronic illnesses who are at higher risk too. On the other hand, the age-topos is based on the uncertainty about the question of what age is considered old.

However, online commenters also reject the exclusion of older persons from safety measures and public life by arguing that they must decide for themselves whether and how they want to be protected (topos of free decision), by mentioning other factors such as pre-existing health conditions, which are rather to cause death than the coronavirus (topos of other dangers) or by reinforcing Palmer’s argumentation through the topoi of low life expectancy. Similarly to the topoi of low life expectancy, the stereotype knowledge about the limited healthcare resources is of central importance in the topoi of priority (favoring young over old in treatment is justifiable because older persons are less likely to recover). At the same time, online commenters draw on the solidarity with older persons to approve the lockdown measures for the whole society (topos of solidarity).

Therefore, the topos analysis provides insights about the age-based collective knowledge regarding both the inclusive health protection and exclusion of older persons from public life in the coronavirus debate.

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# Effects of Spanish gender-inclusive language on sentence processing

Panel contribution

***Mrs. Ana Zarwanitzer<sup>1</sup>, Dr. Carlos Gelormini-Lezama<sup>1</sup>***

***1. Universidad de San Andrés***

In response to traditional Spanish, gender-inclusive morphemes have recently been introduced in River Plate Spanish as a way to include women and non-binary identities. Gender morphemes *-e* and *-x* have become available as a way to replace the masculine gender morpheme *-o* to refer to mixed groups.

Our study aims to compare the effects of gender-inclusive language and traditional language on sentence processing. Thus, we carried out a sentence-by-sentence self-paced reading experiment to examine the difference in reading times in milliseconds for sentences containing animate nouns referring to mixed groups with the traditional masculine morpheme *-o*, or the new morphemes, either *-e* or *-x*.

Our main hypotheses are:

- (1) reading times for sentences containing gender-inclusive morphemes *-e* and *-x* should be longer than for those containing gender-specific *-o* because as a very recent language change, readers have not had the same exposure to these forms;
- (2) reading times for sentences containing the gender-inclusive morpheme *-x* should be longer than for those with *-e* as they alter Spanish phonotactic rules and generate unpronounceable words;
- (3) young adults will favor gender-inclusive words more than older adults as they have been more exposed to these;
- (4) women will favor gender-inclusive options more than men because they participate more actively in the feminist movement that encourages their use.

The experiment was tested in 69 monolingual speakers of River Plate Spanish, 38 young adults and 31 older adults, 35 women and 34 men. A set of 18 written experimental items, as the one shown in Table 1, and 18 filler items were introduced to each participant. Each item consisted of two sentences and a comprehension question. The experimental items had three versions, which were identical except for the gender morpheme of Sentence 2. Each item was presented to each participant in only one condition, though all three conditions were tested across participants.

We conducted a mixed ANOVA with a Bonferroni correction with Morphological Gender (*-o*, *-e* and *-x*) as a within variable, and Age (young adult or older adult) and Gender Identification (women or men) as a between variable. The ANOVA revealed: (a) a main effect of Morphological Gender,  $F(2,130)=23.497$ ,  $MSE=5764441$ ,  $p<0.001$ ; (b) a main effect of Age,  $F(1,65)=22.976$ ,  $MSE=2.53E+7$ ,  $p<0.001$ ; (c) no significant effect of Gender Identification,  $F(1,65)=0.034$ ,  $MSE=36992.16$ , *n.s.*; (d) no interaction effects between variables.

Pairwise Comparisons showed: (a) a significant difference between *-o* ( $M=2079.5$ ,  $SD=652.13$ ) and *-e* ( $M=2651.623$ ,  $SD=880.49$ );  $t(130)=6.12$ ,  $p<0.001$ ; (b) a significant difference between *-o* ( $M=2079.5$ ,  $SD=652.13$ ) and *-x* ( $M=2547.788$ ,  $SD=866.49$ );  $t(130)=5.54$ ,  $p<0.001$ ; (c) no significant difference between *-e* ( $M=2651.623$ ,  $SD=880.49$ ) and *-x* ( $M=2547.788$ ,  $SD=866.49$ );  $t(130)=0.909$ , *n.s.*

Surprisingly, people of different ages and gender are going through this process in a similar way. A longer exposure to gender-inclusive words or the fact that these are closely linked to feminist movements and offer an alternative in language that involves women to a greater extent than men, do not appear to affect its processing. Results show a slight difference between both gender groups, but with men rather than women favoring inclusive language.

# ELF disagreement as an Interactional Resource for Doing Interculturality

Panel contribution

**Dr. Qing Yang<sup>1</sup>**

**1.** *Guangdong Ocean University*

This study aims to investigate the discourse process of managing intercultural differences through the lens of disagreement among speakers with heterogeneous linguacultural backgrounds using English as a lingua franca (ELF hereby). It questions the traditional paradigm of approaching intercultural differences as a hinderance to intercultural communication. The collected data were eight hours of audio-recordings from 13 casual conversation sessions of various lengths from five ELF participant groups. The focal segment of data analysis was placed on interactional sequences of disagreement starting from the initial disagreeing turn on an arguable topic and ending with the decay or closure of the arguable topic. Twenty-three disagreement episodes were identified and analyzed, which demonstrated how intercultural differences were made relevant, mobilized and managed in and through interactional sequences of disagreement. The sequential analysis reveals that disagreements are strategically exploited to purport asymmetries in participants' knowledge that is structured on "L1-dominated conceptual base" (Kecske 2013:67) and to prompt the unfolding sequences for co-creating an *ad hoc* "interculture" (Koole & ten Thije 1994; Kecske 2013, 2019) as the common conceptual base for mutual understanding. In addition, the linguistic analysis is triangulated by retrospective interviews which verify the constructive role of disagreement in pursuit of intercultural understanding. Therefore, it is argued that disagreement is used as an interactional resource for doing interculturality by modifying ELF participants' priori background knowledge and creating common knowledge in situ. This finding can provide some insights into L2 interactional competence in culturally diverse ELF context by reconsidering the creative use of disagreement as the result of the interplay of societal interaction and individual cognition.

# Elicitation techniques in content-based language teaching – forms, features and impacts on participation

Panel contribution

***Ms. Karin Aguado Padilla<sup>1</sup>, Ms. Kathrin Siebold<sup>2</sup>***

*<sup>1</sup> Universität Kassel, <sup>2</sup> Universität Marburg*

Classroom interaction and, in particular, learners' active participation are considered important procedures for successful foreign language acquisition (cf. Seedhouse / Walsh 2010). In order to promote high-quality classroom interaction, teachers need a pronounced level of interactive competences (cf. García García 2016) which can be trained through awareness raising and practical activities in teacher education (cf. Kupetz 2018). In favor of giving empirical support to this kind of interaction-oriented teacher training, genuine classroom interaction research is indispensable.

We analyze systematically selected aspects of interactional competences of novice teachers, with a special focus on identifying and describing elicitation techniques and their interactive effectiveness. The main questions are the following: What kind of effects do the teachers' linguistic elicitation prompts (like questions, imperatives, etc.) have on the active participation of foreign language learners in content-based teaching phases? Which forms of prompts generate active discourse involvement, which ones rather inhibit participation? In addition to explicit verbal elicitations, we also take into account the role of multimodal resources in interaction, like facial expressions, head gestures, gaze, pointing and body orientation, and seek to reveal whether and to what extent they accompany, reinforce or even replace them (Sert 2015).

The data consist of videotaped and transcribed German language lessons of several novice teachers (= students at the Philipps University in Marburg) who teach Spanish-speaking learners of German (= students at Pablo de Olavide in Seville) in an online teaching and learning environment at level B1.

Our first findings indicate, on the one hand, that different novice teachers intuitively fall back on very heterogeneous, but idiosyncratically preferred communication patterns and do not exploit the great linguistic range they have at their disposal for encouraging learners' participation (one of the prospective teachers, for instance, almost exclusively uses polar questions as prompts). On the other hand, certain factors (such as the placement of a prompt after a long phase of complex input) seem to inhibit participation. A first attempt to filter out recommendations for elicitation techniques that enable active participation from the analyzed data and a didactic outlook on the potential of using case analyses to develop reflexivity and practical interactional skills in teacher training complete this paper.

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# Eliciting student collaborative production through syntax, prosody, body, and the surroundings in Chinese-as-a-Second-Language Classrooms

Panel contribution

**Ms. Xiaoyun Wang<sup>1</sup>, Ms. Shui Li<sup>2</sup>, Prof. Xiaoting Li<sup>1</sup>**

***1. University of Alberta, 2. Peking University***

The development of L2 interactional competence (IC) can be viewed as a process where L2 speakers constantly adapt interactional practices to act jointly with others as do L1 speakers (Pekarek Doehler, 2018). Through constantly co-participating in classroom interaction and closely monitoring their teachers' interactional practices, L2 students may get to understand how language structures are employed to accommodate interactional needs such as projecting the next linguistic element and relevant social actions (Auer, 2005). Yet little attention has been paid to how teachers assist L2 students to be interactionally competent in projecting the next linguistic element and relevant actions through syntactic and pragmatic co-completion. The present study investigates how L2 teachers mobilize semiotic resources (such as morphosyntax, prosody, bodily-visual movement, and objects) to project trajectories of temporally unfolding linguistic structures and involve students in accomplishing various interactional and pedagogical tasks collaboratively.

The data for the study are 18.5 hours of video recordings of Chinese-as-a-second-language classroom interactions between Mandarin native speaker teachers and adult Chinese language learners from various native language backgrounds at a university in Beijing, China. An examination of the data shows that teachers use two types of syntactically incomplete utterances (SIUs) with differing syntactic hierarchies and projection strengths in two distinct types of pedagogical, interactional, and sequential environments. First, after teachers ask students a *specifyingquestion* (e.g., What is the administrative level below autonomous region in China?) which is used to create the foundation for presentation of new next content and receive no response, teachers initiate the response on behalf of students and promote them to collaboratively produce target linguistic structures. These SIUs contain a flat concatenation of constituents on the same hierarchical level with a *local strong* projection force, such as the [Numeral+Classifier+(NP)] structure (with the NP unproduced) in Mandarin. This type of SIUs are used as a practice that can quickly and efficiently lead to a sequence closure, thereby promoting the progressivity of pedagogical tasks. Second, when teachers engage students in providing a non-predetermined answer (e.g., describing an item and telling a story; also see Mercer, 1995), they utilize SIUs that contain structures with a global projection to prompt students to produce utterances with deeper hierarchical structures. These SIUs are routinely used as the main body of reviewing and production tasks. Given the minimal syntactic constrain of these SIUs, they require greater agency on the part of the students to produce a longer stretch of talk. These two types of SIUs are constructed with different prosodic patterns combined with bodily-visual resources and objects (e.g., gaze, gesture, posture shift; and Chinese characters and drawings on the blackboard).

Given that teachers mobilize SIUs with different projection forces to either make their questions more accessible to students or to facilitate them to develop a longer stretch of talk, this study will contribute to the understanding of how both the types of pedagogical tasks and goals shape the design of teachers' talk, and also how teachers' utterances give students the opportunity to collaboratively complete the task-in-progress.

# Embodied practices of spectating in video gaming

Panel contribution

***Ms. Isabel Colon de Carvajal<sup>1</sup>, Ms. Heike Baldauf-quilliatre<sup>2</sup>***

*1. ICAR Laboratory, ENS of Lyon, 2. ICAR Laboratory, Lyon 2 University*

Our contribution investigates the role of non-players in videogame sessions. Research dealing with technology in interaction mostly focuses on those who “use” the technological device in an “active” way. We will draw attention to the role of those who are often considered as “less active”, more precisely, to the role of spectators. One of the main points of conversation analysis is to show that interaction is always co-constructed by all participants. Within the last decade, different studies have detailed this co-construction with regard to technology use in interaction: concerning the use of mobile phones, tablets, voice interfaces or videogames. Research on videogames, however, focuses essentially on the players’ activities (Reeves et al. 2017; Baldauf-Quilliatre/Colon de Carvajal 2020; Rusk/Stahl 2020) even if in numerous situations other people - non-players - are physically present and participate in different ways in the interaction and in the gaming (Tekin/Reeves 2017; Olbertz-Siitonens/Piirainen-Marsh/Siitonens subm.). Drawing on video-recorded playing sessions with Kinect, Tekin/Reeves (2017) have shown in a pioneering study “in which [ways] those watching play conduct their participation in the game in a range of interactionally coordinated, interwoven, and organised ways.” (2017, 2). Olbertz-Siitonens/Piirainen-Marsh/Siitonens (subm.) highlight the role of co-players as “potential resource” (subm., 35).

Our analysis is based on audiovisual data of French videogame sessions involving different configurations (different types of games, different number of participants, different gaming devices). By looking more closely at what the non-players do, we have explored what spectating can mean in these different cases and how it can be related to gaming activity and social relationships (Baldauf-Quilliatre/Colon de Carvajal in press). We would like to explore the relationship between gaming configuration and practices of spectating: 1) non-players who engage in gaming by spectating use different embodied practices to construct spectatorship ; 2) these practices are related to the gaming configuration as well as to the construction of social relationships.

We aim to contribute to a better understanding of technology use with regard to videogaming, especially concerning non-playing participants. By drawing on the dynamic participation framework between players and non-players, we will first argue spectating is not a pre-defined role but an interactional achievement. Secondly, we claim that practices of spectating are part of practices of membership categorisation.

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# Embodiment, learning and social action: The case of requesting in L2 emergence.

Panel contribution

***Prof. Søren Wind Eskildsen<sup>1</sup>***

**1.** University of Southern Denmark

L2 learning, teaching, and explaining are accomplished in ways that are embodied, socially co-constructed and irreducible to any one constituent turn-at-talk. Using conversation analysis and usage-based linguistics (UBL), I focus on a beginning L2 user in an ESL classroom and trace, over 30 months, L2 development along two dimensions of embodied L2 learning, namely development of pragmatics as interactional competence, i.e. the deployment of specific expressions to accomplish specific actions, and development of L2 linguistic resources as seen through the construction-based lens of UBL.

In a recent study (Eskildsen & Kasper, 2019), we investigated the same L2 speaker's linguistic means of accomplishing requests over time. Our focus then was on the development of 'can you + verb?' which he used to ask varying co-participants to carry out particular actions. Other recurring expressions for accomplishing requests were identified (e.g., 'one more time' used to ask for repetitions in repair sequences) and an idiosyncratic constructional template, 'you + verb (thing) + a [person's name]', was identified as this L2 speaker's method to instruct fellow students toward task accomplishment (cf. also Eskildsen & Wagner, 2018). We noted an extremely high degree of correlation between interactional environment and request format; that is, different formats were used to accomplish different types of request. The main purpose of this paper is to get to the core of this relation between type of request and the request format while also examining the embodied conduct that plays into request accomplishments.

I show how the L2 speaker's orientation to concrete instantiations of the request formats as 'learnables' (Majlesi & Broth, 2012) is fundamentally embodied, and how he builds his request-making repertoire in an exemplar-based, locally contextualized manner that is concretely rooted in social experience and hinges on the local configurations of space and the physical proximity of objects involved in the action of requesting. The data show that his learning trajectory undergoes both routinization and diversification processes. He routinizes specific expressions in recurring environments as he uses them to accomplish the same specific type of request over time (e.g. 'can you write (for me please)?', 'can you spell (for me please)?'). In these instances, he co-employs alongside the talk recycled embodied work that elaborates the deictic references of the talk and the relation of the roles among them (e.g., requester, requestee and object being requested). At the same time, the linguistic patterns for requesting evolve from their exemplar-based origins to become permeable constructions with open slots for an increasing array of lexical material (e.g., 'can you write/spell' => 'can you help/show/repeat'), enabling him to accomplish requests in a wider assortment of environments. In and through this diversification, his embodied conduct changes, especially in the form of other types of deictic gestures. This paper analyzes details of this development with respect to embodied conduct, linguistic resources and achievement of social actions.

# Emergent pragmatic conventions in spoken interaction: Micro-diachronic analysis of inclusive vs. exclusive multilingual practices in three TIGs

Panel contribution

***Dr. Marie-Luise Pitzl<sup>1</sup>***

*1. Austrian Centre for Digital Humanities and Cultura Heritage, Austrian Academy of Sciences*

Whenever groups of speakers meet for the first time, linguistic practices and pragmatic conventions cannot necessarily be taken for granted and might be adapted, (re-)negotiated and changed by means of and throughout interaction. This holds true for all situations in which interlocutors are unacquainted, but is heightened when groups are linguistically and/or culturally heterogeneous. A prime example are interactions in which speakers use English as a lingua franca (ELF). In these situations, interactants have individual multilingual repertoires that comprise a situational multilingual resource pool. Thus, languages available, but also pragmatic conventions will be more diversified in these contexts – which provides us with a prime opportunity to study how they might emerge, evolve and change.

Due to its inherent orientation towards multilingualism, ELF research has examined code-switching and multilingual practices for quite some time. Many existing studies (e.g. Cogo 2012) offer interesting insights into which elements of which languages might be used for which purposes in different (E)LF contexts. There has, however, been relatively little engagement with how particular linguistic and multilingual practices actually come about, i.e. how they are first initiated and subsequently negotiated in real time in groups of (unacquainted multilingual) speakers. Producing more sophisticated empirical descriptions of such ‘micro-diachronic’ developments might contribute not only to our understanding of ELF use, but also to understanding the emergence of new/specific pragmatic conventions more generally.

Contributing to the study of pragmatics in spoken language, this talk describes emergent multilingual practices in three Transient International Groups (TIGs, Pitzl 2018). For this purpose, it analyzes transcribed spoken ELF data from the Vienna-Oxford International Corpus of English (VOICE) and provides detailed micro-diachronic portraits of how three TIGs (Malta-TIG, student-TIG, BELF-TIG) develop group-specific multilingual practices. Qualitative and quantitative evidence indicates that the initial use of non-English elements as code-switches may evolve towards multilingual practices that can be either more inclusive (Malta-TIG, student-TIG) vs. more exclusive (BELF-TIG). Crucially, both inclusive as well as exclusive multilingual practices are indicative of the emergence of more general pragmatic group conventions that are closely tied to processes like rapport management, facework and accommodation.

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# Emerging Identities. Constructing Self-hood over Time and Space by Persons with Dysarthria

Panel contribution

***Prof. Melissa Moyer<sup>1</sup>***

*1. Universitat Autònoma de Barcelona*

This presentation reports on the complex issue of the self-construction and representation of identity in adults with a speech impairment resulting from an acquired brain injury. Current approaches to identity (Bucholtz 2009; Bucholtz and Hall 2005) typically focus on the role of language in the dynamics of social interactions but when a person has a speech impairment (i.e. dysarthria or aphasia) alternative modes and modalities of communication gain importance for constructing meanings intended to convey a person's presentation of the self (Goffman 1963, 1959). Research on disability and identity has focused on more fixed notions of identity involving either personal narrative accounts (Watson 2002) or societal perceptions of disability that are categorizing (Shakespeare 1996). The current proposal is informed by a view of language as a key element for dynamically negotiating identity and it extends this focus to the examination of materiality (Strang 2013), place, and time in the construction of selfhood (Guerrero-Arias et al. 2020). The embodiment of meaning-making strategies in specific contexts involves multiple forms of realizing agency, stance, emotions, gestures, and multimodal language expressions (Goodwin, M. et al. 2012; Jaffe 2009; Ahearn 2001; Goodwin, C. 2003). Persons with dysarthria typically must engage with their past, prior to their brain injury, their present where they must face the limitations imposed by their acquired physical conditions in their everyday interactions, and, finally with the imposed societal categorizations associated with their disability. This presentation draws on video, audio and participant observation data of two participants who took part in an ethnographic study that was carried out over nine months in 2017-2018 on the communication of identity by persons with dysarthria. The time, plac, meaning-making focus on identity shows how the complex conjunction of constructed self-identity, materiality, and agency challenges the societal contexts (Flynn 2021) and interactions where disability is treated as a dysfunction that produces social exclusion in society.

# Emoji as translinguistic discourse markers - findings from a multilingual corpus and their pedagogical applications

Panel contribution

**Dr. Judith Purkarthofer**<sup>1</sup>, **Dr. Heike Wiese**<sup>2</sup>

**1.** University of Duisburg-Essen, **2.** Humboldt-University Berlin

In our paper, we present emoji as discourse markers, based on findings from a multilingual corpus, and discuss pedagogical applications for this domain.

Emoji are a fairly recent phenomenon, and we are lacking systematic studies of discourse-pragmatic meanings for different emoji (cf. Dürscheid 2020a on this gap). However, research on these digital innovations is a vibrant new field, and there is a number of first studies that can provide background for our investigation (see Bai et al. 2019 for a transdisciplinary overview).

We understand discourse markers as pragmatic markers that operate on the level of discourse and contribute subjective, intersubjective, or textual meanings. We show that emoji can be subsumed under this concept, drawing on data from the open-access multilingual RUEG corpus (Wiese et al. 2020; DOI: 10.5281/zenodo.3236069). This corpus provides closely parallel elicited, but naturalistic language productions along different dimensions (written vs. spoken mode, (in-)formality, adolescent vs. adult age groups, languages, and language constellations) that supports systematic comparisons. The corpus covers data from speakers in five countries (Germany, US, Turkey, Russia, Greece), including monolingual speakers in all countries as well as both languages of bilingual speakers with heritage languages Greek, Russian and Turkish in Germany and the US. The corpus is linguistically rich and deeply annotated, supporting systematic comparisons along the different dimensions including cross-linguistic comparisons, majority vs. heritage language use, and monolingual vs. bilingual speakers.

For the investigation of emoji, we focus on the informal-written data, consisting of WhatsApp messages written on the same topic in five languages. We argue that approaching emoji as discourse markers can help us understand and systematise their functional and positional distributions (cf. Wiese & Labrenz *to appear*). What makes emoji special is their “translinguistic” status: they are not bound to a single language, but transcend language boundaries and hence can act as bridges between languages. Furthermore, even though they are conventionalised markers, they carry a strong iconic element. Taken together, this makes them particularly easy to understand, which sets them in contrast to other pragmatic markers (cf. Bruti 2019).

Against this background, we present transfer activities using emojis in the classroom. Patterns in the use of emoji as discourse markers shed light on the rules governing non-standard language use and bring attention to register and register knowledge. Teachers and students can explore their own use of emoji and compare them with findings from the multilingual RUEG corpus. Corpus data has proven extremely attractive for students and teenage learners, as they can make their own observations leading to potentially new findings. By drawing on multilingual examples from majority and heritage language contexts, students and teachers can reflect on current phenomena of language variation and change. As emojis are used across languages, they can also serve as ways into new texts and new languages.

Taken together, our paper shows how the special status of emoji as translinguistic discourse markers can be used pedagogically to support the recognition of speech patterns, foster language awareness and ultimately challenge standard language ideologies of teachers and learners.

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## Emojis as Pragmatic Markers

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Panel contribution

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**Dr. Xinjia Peng<sup>1</sup>**

**1.** Nanjing University

Emojis—the smiley faces, the hearts and the thumbs-up icons one can easily tap and insert into the text on your mobile device—have been conceived of as paralinguistic elements. In the past, they were considered as a kind of nonverbal cues similar to facial expressions and gestures, as language proxy and indicators of emotions. Only in more recent studies it is shown that emojis (as well as emoticons) serve pragmatic functions (Dresner & Herring, 2010; Al Rashdi, 2018; Sampietro, 2019 *inter alias*), which follows that they should be understood in linguistic, rather than extralinguistic terms. The current study proposes to examine emojis as pragmatic markers, similar to lexical items that serve pragmatic functions but only with a pictographic representation. Evidence comes from emoji use in a ten-year Weibo corpus (Weibo is Twitter-like microblogging service in China).

The panel presentation will focus on several high-frequency emojis on the platform. The use of these emojis, along with the development trend of general emoji use on the platform shows that the platform and its users have together selected and defined the use of emojis as pragmatic markers that construe agreement and minimize conflicts, as markers of identity and affiliation. Contrary to the common understanding that pragmatic markers exhibit high-degree of variability and are context-dependent, it is observed that these digital pragmatic markers are highly homogeneous in terms of their pragmatic meanings and distributional patterns. Such homogeneity, countering to linguistic creativity of autonomous language users also opens up criticism to the reification and digital categorization of personal emotions and expressions in the digital age.

# Emotion and disclosures of domestic violence in social insurance service calls

Panel contribution

***Dr. Marie Flinkfeldt<sup>1</sup>, Dr. Helena Tegler<sup>2</sup>, Dr. Stina Fernqvist<sup>2</sup>***

***1. Uppsala University, Department of Sociology, Centre for Social Work (CESAR), 2. Department of Sociology, Centre for Social Work (CESAR), Uppsala University***

In this paper, we use conversation analysis to examine how emotion features in interactions where the possible occurrence of domestic violence is raised, in an institutional setting which does not regularly deal with such issues. The database consists of 671 phone calls to the Swedish Social Insurance Agency's (SSIA) customer service, recorded in 2016 and 2017. At this time, a new rule was being implemented in Sweden, according to which separated parents themselves must sort out maintenance for children. One reason for the SSIA to intervene as an intermediary, however, is if there is a history of violence or threats in the family that makes it problematic or dangerous for the parents to be in contact. Parents who have experienced domestic violence therefore need to disclose this to support requests for maintenance support through the SSIA.

Previous CA research on disclosures of domestic violence in other settings has shown that victims typically do not refer directly to experiences of violence, but tend to rely on references to place (e.g. jail) and person (e.g. ex-husband), on the basis of which such inferences can be made (Tennant & Weatherall, 2019). The current study supports these findings but also examines the use of another resource by which callers can make violence inferentially available, namely emotion. We examine emotion in three ways: a) the caller's displays of emotion (e.g. crying, prosodic variations, and voice quality); b) the caller's formulations of their own emotions in descriptions of the relationship with the other parent (e.g. "I'd be afraid to ask him"); and c) the caller's formulations of the other parent's emotions (e.g. "he'll be very angry"). Previous research has shown how displayed or formulated emotion can be used for building and undermining the sensibility of action (e.g. Edwards, 1999) and how, in institutional settings, emotion can provide or support a basis for service-seeking while leaving the issue's institutional relevance to the institution to unpack and assess (Potter & Hepburn, 2003). Drawing on this research, we show how both formulations and displays of emotion can be used to tacitly raise a history of violence, without explicitly describing violent acts. By such means, the callers in our data provide an opportunity for call-takers to more explicitly topicalize violence on their behalf (e.g. by asking if violence has been an issue, which is not a routine question). When call-takers do not treat emotional displays or formulations as possible indications of violence, callers instead need to provide more explicit descriptions to account for their requests for support, placing additional burden on them to progress service and receive maintenance to which they are entitled. We conclude by discussing implications for training of case officers.

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## Emotion in storytelling interaction

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Panel contribution

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**Dr. Chris Rühlemann**<sup>1</sup>

1. University of Freiburg

Storytelling is driven by emotion. The recognition of this fact started with Labov's assessment that evaluation is storytelling's "raison d'être" (Labov 1972: 366) and has been elaborated in interactional terms more recently by Stivers (2008), who conceptualizes storytelling as "an activity that both takes a stance toward what is being reported and makes the taking of a stance by the recipient relevant" (Stivers 2008: 32). Preferably, the stance taken by the recipient supports the stance taken by the teller, thus creating emotive affiliation, typically occurring at the climax of the story where the most intensive display of affiliation is expected (cf. Kupetz 2014; Selting 2010). Even more recently, research in the psychobiology of emotion in interaction has shown that affiliation is correlated with storyteller's and story recipient's arousal, that is, the intensifying activation of the autonomic nervous system associated with emotion (Peräkylä et al. 2015: 302) as evidenced by changes in galvanic skin conductance. In line with emotional contagion theory (Hatfield et al. 1994), Peräkylä et al. (2015) have discovered that displays of affiliation by recipients have the effect of decreasing the storyteller's arousal and increasing arousal in the story recipient while non-displays of affiliation lead to increased arousal in the storyteller (Peräkylä et al. 2015: 302).

This paper is based on selected data from the Freiburg Multimodal Interaction Corpus (FreMIC) currently under construction at Freiburg University. Drawing on the human voice's sensitivity to emotion (Liebenthal et al. 2016, Goodwin et al. 2012) and previous research that has shown that emotion display in storytelling is multimodal, playing out not only verbally, but also prosodically and gesturally (e.g., Couper-Kuhlen 2012; Selting 2010, 2012) including gaze behavior (Rühlemann et al. 2019), the paper seeks to extend previous research by approaching emotion and emotion display in storytelling both through psychobiological measures such as galvanic skin response and multimodal measures such as acoustic analysis (pitch and intensity measured in Praat), gesture analysis, and eye tracking analysis. Based on qualitative and quantitative analyses, the paper examines and compares story sequences in full psychobiological and multimodal detail.

The analyses suggest the crescendo hypothesis, which posits that the story recipients' emotional contagion and emotion display, or lack thereof, depends on a number of factors including prominently the storyteller's intensifying use of prosodic and gestural resources toward the story climax.

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# Empathy and emotions when exchanging advice

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Panel contribution

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***Dr. Carolina Figueras<sup>1</sup>***

***1. University of Barcelona***

Empathy is a key component of social cognition and prosocial behavior. It concerns the faculty to understand and identify the mental states of others, as well as the potential to simulate their affective states. Empathy is usually separated into two major components: cognitive and affective. The former refers to the recognition of the other person's emotions, a process that likely requires perspective taking. The latter, instead, is related to the capacity to share the emotional experience felt by others, that is to say, the ability of appropriating the emotions sustained by the other person. Affective empathy not only requires recognizing the other person's emotion but also adopting that emotion. The embodiment of emotion, therefore, does not account for all types of empathic experience.

Against this backdrop, the focus of the present contribution is how emotions and empathy are conversationally managed in the speech event of exchanging advice in two mental health online support groups: one was a chat dedicated to eating disorders and the other was an anorexia nervosa recovery forum. The analysis was conducted within a psychological paradigm that highlighted the role of cognition and emotion in the advice-giving act. The examination of the different affective practices deployed in the advice seeking and the advice provision posts revealed that advisees tended to use emotional language as a mitigation mechanism to tune the illocutionary force of their requests to the audience, to modulate their self-presentation agenda to the forum normative requirements (framework) and to cope with the stressor of the illness. Advisors, in contrast, produced a comprehensive body of mitigating strategies related to the notions of (cognitive) empathy and perspective-taking, two cognitive constructs that were negotiated, represented and handled in interaction.

# Empathy Training During Joint Picture Book Reading in Japan and the United States

Panel contribution

**Ms. Moeko Ozaki**<sup>1</sup>

1. Keio University

It is often claimed that Japanese people value interpersonal relationships while Americans are more information-oriented. However, it has not been fully elucidated how and when children acquire such culture-specific ways of speech based on statistical and cross-sectional evidence. The present study examined how Japanese and American parents conduct empathy training to their children, and the process in which such communicative skills are acquired by their children. 179 American and 107 Japanese parents to 0 – 4 year-olds were videotaped reading *The Very Hungry Caterpillar* to their children in home settings. All videos were transcribed and coded based on conversational function and linguistic feature.

The results revealed that Japanese parents consistently use empathetic speech for 25-50% of their utterances regardless of their children's age but the frequency of such utterances gradually decreased. The Japanese children started using empathetic speech for 10% of their utterances immediately after 24 months, which doubled by the age of four. On the other hand, American parents used significantly less empathetic speech compared to that of Japanese parents, and gradually increased the ratio of empathetic speech according to their children's development from approximately 3% at 2 months to 18% at 4 years old. American children rarely used empathetic speech.

A further inspection of the content of their empathetic speech revealed that Japanese parents begin by using assimilations such as "paku paku paku" ("nom nom nom") and gradually switch to using assertions such as "kawaii-ne" ("It's cute, isn't it"), while American parents start using both simultaneously once the children become verbal. Another key finding is that American parents use empathetic speech in combination with questions and utterances regarding personal opinions, while the Japanese parents used them to describe physical situations in the book.

These results suggest that while in both languages parents provide scaffolding for empathetic speech, Japanese parents generally place more emphasis on empathetic speech even for infants, but gradually decrease the amount of scaffolding and also shift the content from directly assimilating with other characters to more implicit forms of empathy training as the children show signs of acquiring said conversation skills. On the other hand, American parents provide phased scaffolding for empathetic speech as their children develop cognitively and become more verbal. The American parents also tend to use empathetic speech as a means for interactive communication by combining them with questions and utterances regarding opinions, whereas the Japanese parents use empathetic speech also as an unidirectional utterance to explain the content of the book.

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# Enabling participation in joint drumming within organizational workshops

Panel contribution

***Dr. Ulla Karvonen<sup>1</sup>, Dr. Riikka Nissi<sup>2</sup>***

***1. University of Helsinki, 2. University of Jyväskylä***

When making music together, participants have to simultaneously orient to the temporal production of rhythm and sound through instruments and/or their bodies and to the interpretation of such production by their co-performers (Schutz, 1951). In larger groups, this is often accomplished with the help of a 'leader' who aims at synchronizing the actions of the performers, for example, by various embodied means (Paalanen, 2019). However, while joint music-making itself requires a special kind of organization of participation in order to be viewed as 'music', it is also embedded in broader activity contexts which may bring forth further institutional constraints and expectations for joint action. In this paper, we investigate joint music-making in one specific institutional setting, a workshop provided by new kinds of creative professionals who use art-based methods for the purposes of organizational training and development. Unlike many other workplace situations, such workshops are not institutionalized to a large extent and the way in which they proceed is usually not transparent to the participants (see Mikkola & Nissi, 2020). However, as organizational practice, the core goal of the workshops is to enhance employee engagement and inclusion in the workplace, thus bringing *participation* in workshop activities into the spotlight. The aim of the paper is to examine how the creative professional who instructs the workshop enables participation in joint music-making in a situation that lacks wider cultural recognizability and urges the participants to use their bodies and instruments in ways that differ from usual workplace activities.

By using multimodal conversation analysis as a method, we analyze the organization of joint music-making sequences in workshops that utilize various kinds of percussion instruments, especially drums. In particular, we focus on a sequence where the creative professional initiates a joint drumming session for the first time by dividing the participants into four groups. In terms of participation, this requires both synchronous and sequential organization of action as the group members are at first instructed to play together by synchronizing their mutual actions according to one collective rhythm and then to enroll in joint drumming one group at a time.

The results show how the creative professional employs different linguistic and embodied means that are applied during the music-making sequence in order to make the 'rules' for participation transparent and to encourage engagement and immersion in the activity. These include linguistic formulations (e.g. directives), embodied demonstrations as well as various lexical and non-lexical vocalizations that are used, for example, to mimic the expected rhythm and address instructions to individual instrument groups (*pam pam pam, tsa tsa tsa*), to repair the established rhythm (*hei, ha, haa*), to evaluate joint drumming (*yeeea, yes yes*), to close the instructive sequence (*go go*) and to organize the transition to the next group (*okei*). In conclusion, we discuss our results with regard to the boundaries of workplace situations and roles and reflect on the possibilities and consequences of non-participation.

# Encouraging students' participation in the Spanish as a Foreign Language Classroom

Panel contribution

***Dr. Marta García<sup>1</sup>***

***1. Georg-August-Universität Göttingen***

Many classroom activities, like warm-up rounds, homework feedback, activation of students' previous knowledge or reports of group work results, are usually conducted as teacher-led whole-class interaction. Ensuring high student participation in this setting is considered crucial for the lesson's success and ultimately for the learning process. Of course, the quality of the students' contributions is much more important than the level of participation; the challenge for teachers, therefore, involves not so much getting students to say something, but rather encouraging them to make relevant contributions and to really engage in classroom talk. Previous research in this area has highlighted the importance of addressing the students' transportable identities (Richards 2006) and a skillful navigation between control and connection (Waring 2014). While these studies were conducted within the context of adult (English) second language learning, there still remains the question concerning learners' engagement at school, where control issues are much more relevant and young learners' commitment cannot be taken for granted.

The following contribution addresses this gap and analyzes, from a conversation analytical perspective, different excerpts of whole-class activities in the Spanish as a foreign language classroom. Data were taken from a corpus of audio and/or video recorded practical school trainings and illustrate typical sequences of teacher-led plenary discussions. While the interaction is teacher-led most of the time and follows a traditional question-answer pattern, there are some moments when this participation structure is challenged by an unexpected student contribution. This inverts the institutional roles of teacher-as-an-expert and student-as-a-novice. By analysing instructor's and students' subsequent turns that these unexpected contributions trigger, the argument is made that (future) language teachers need to become aware of these moments in order to harness the learning potential they offer.

Richards, Keith (2006): 'Being the Teacher': Identity and Classroom Conversation. In: *Applied Linguistics* 27 (1), S. 51–77.

Waring, Hansun Zhang (2014): Managing Control and Connection in an Adult ESL Classroom. In: *Research in the Teaching of English* 49 (1), S. 52–74.

# Enforcing rules and norms in everyday family interactions: A cross-linguistic study

Panel contribution

**Dr. Uwe-Alexander Küttner<sup>1</sup>, Dr. Anna Vatanen<sup>2</sup>, Dr. Jörg Zinken<sup>1</sup>**

***1. Leibniz-Institute for the German Language, 2. University of Oulu***

Humans are a ‘normative’ species (Bergmann, 1998; Rakoczy & Schmidt, 2013): We always have an eye to what we and others can, should, or must (and mustn’t) do. In other words, we are sensitive to the deontic dimension of action. The family is a site where children are socialized into the rules, norms and proper procedures of various activities (e.g., Keel, 2016; Ochs & Kremer-Sadlik, 2007; Sterponi, 2009). In this presentation, we take a cross-linguistic look at how children are socialized into what is normatively and morally expectable and appropriate behavior in social interaction. Using the methods of Conversation Analysis, we examine video data from English, Finnish, German and Polish families.

The focus is on verbal turns that adults (parents or caregivers) direct to children and in which they formulate, enforce or otherwise invoke rules or norms in order to change the child(ren)’s current behavior. We describe the sequential placement of these turns as well as the linguistic and multi-modal resources that participants employ in them. Our aim is to explore both the commonalities that these turns exhibit across the languages in our sample as well as the various language-specific resources that participants mobilize in producing them. This will allow us to discuss what may be considered ‘more generic features of norm/rule enforcements’, and how diverse sets of linguistic means can be used to instantiate them in different ways.

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# Engaging students in classroom discussions: A micro analytic view on teachers' interactive practices and learners' changing participation

Panel contribution

***Prof. Vivien Heller<sup>1</sup>, Prof. Miriam Morek<sup>2</sup>, Ms. Noelle Kinalzik<sup>1</sup>, Mr. Valentin Schneider<sup>2</sup>***

*<sup>1</sup> University of Wuppertal, <sup>2</sup> University of Duisburg-Essen*

While various approaches have been proposed to develop “academically productive”, “dialogic” or “accountable” classroom talk, the question of how to involve students with diverse learning needs is still largely unanswered. Both quantitative and qualitative studies demonstrate that academically productive classroom talk is not automatically associated with broader student participation (Clarke 2015; O’Connor et al. 2017). Particularly in diverse classrooms, it seems to be crucial to interactively involve students who may be not familiar with the discursive practices of constructing and transmitting knowledge (Quasthoff, Heller & Morek 2017). However, we still lack empirical findings on what constitutes such interactive engagement practices.

Addressing this gap, our study investigates interactive engagement practices from a micro-analytic perspective. Our study is based on a long-term (1,5 years) videography of whole class discussions in twelve inclusive classes in secondary schools. Drawing on multimodal interaction analysis, we first reconstruct engagement practices that teachers use to engage students who usually do not proactively engage in classroom talk. Such practices include explicitly addressing questions to individual students, reducing discursive demands through explicating or modifying communicative expectations (in CA terms: conditional relevancies), embodying a questioning and curious stance, and embodied revoicings. By also taking into account how students respond in the next turn, we discuss what potential the different practices might entail for engaging students in whole class discussions. Thereby we aim at contributing to the panel’s question how learner participation can best be encouraged in heterogeneous learning environments.

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# Enregistering Lisa

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Panel contribution

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**Prof. Theresa Heyd<sup>1</sup>**

1. Universität Greifswald

In exploring the concept of enregisterment since the foundational work by Agha (2003) and others, sociolinguists have examined linguistic material ranging from fine sociophonetic detail to macro semiotic categories. In this contribution, I want to engage with one underexplored linguistic resource, namely first names and the language ideologies that are constructed around them. In formal semantic/pragmatic approaches, debates around if and how names mean are a traditionally difficult topic. Sociolinguistically speaking, it appears straightforward that first names are closely tied to the making and managing of social meaning – indeed, they are almost organically linked to the construction of what Agha (2003) calls “characterological figures”. This is evident, for example, in experimental evidence of name-based discrimination against marginalized groups (e.g. based on race and ethnicity, but also along lines of gender or social class) in sectors such as the job and housing markets (e.g. Carpusor and Loges 2006).

Here, I examine a specific linguistic practice in the use of first names for stylistic moves of exclusion, namely the attribution of fictitious first names to individuals or groups. I argue that these symbolic acts of naming are instrumental in moves of inclusion and exclusion. For example, North American public discourse has focused on the linguistic construction of *Karen*, as a White middle-class woman performing sociopragmatic moves of overstepping and linguistic acts of everyday racism. Similarly, such characterological figures based on imagined names and their social meanings are widespread in incel discourse (e.g. *Stacy*, *Becky*, and *Chad* – see Menzie 2020).

I present further evidence for this linguistic practice by analyzing the persona *Lisa* in German student discourse. Based on data from global and local social media platforms, as well as interview data, Lisa emerges as a young, shallow female persona perceived as entitled and annoying. In her incarnation as *Lisa aus Australien* (Lisa from Australia), Lisa is a gap year returnee who self-styles as mobile and linguistically fluid. I analyze the mediated material that goes into the construction of the social persona of *Lisa*, and I discuss some of the implications of this kind of social commentary on linguistic mobility. In particular, I argue that the fine detail of the parody – including its gendered trope of the shallow girl – enables the voicing of purist and territorial stances which are at odds with contemporary ideals of cosmopolitanism and mobility, and which point to uneasy debates about eliteness (Thurlow and Jaworski 2017) in late-modern publics (Heyd and Schneider 2019).

Agha, A. (2003). The social life of cultural value. *Language & Communication*, 23(3-4), 231-273.

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Menzie, L. (2020). Stacy, Beckys, and Chads: the construction of femininity and hegemonic masculinity within incel rhetoric. *Psychology & Sexuality*, 1-17.

Thurlow, C., & Jaworski, A. (2017). Introducing elite discourse: the rhetorics of status, privilege, and power.

# Entextualisation of 18th and 19th century witness and suspect depositions by legal scribes in the historical Witnesses corpus

Panel contribution

***Ms. Magda Serwadczak<sup>1</sup>, Prof. Mieke Vandenbroucke<sup>2</sup>, Prof. Rik Vosters<sup>1</sup>***

*1. Vrije Universiteit Brussel, 2. University Antwerp*

Court proceedings typically rely on depositions of witnesses and interrogations of suspects for the discovery of evidence and case decision-making. In the case of earlier depositions prior to the trial, the witnesses' or suspects' statements are usually presented and incorporated in the trial in written entextualised form and become as such recontextualised in the trial's discursive environment. During the trial, courtroom depositions and interrogations are also typically simultaneously committed to paper by courtroom scribes. As such, witness and suspect statements are of crucial importance and omnipresent in courtroom cases, and this is the case for both historical and contemporary court proceedings.

In this paper, we introduce the historical *Witnesses* corpus gathered at the Vrije Universiteit Brussel ([www.getuigenissen.org](http://www.getuigenissen.org)), which encompasses eighteenth and nineteenth century witness depositions and suspect interrogations used in trial cases held at Flemish courts. In doing so, we will present examples from the corpus to illustrate both the practice of disposition and interrogation as well as the legal scribes' practices of entextualisation in historical Flemish courtrooms, with an empirical focus on documents from the Bruges region and cases related to violent crimes (e.g. (attempted) murder, arson and sexual assault).

In addition to an introduction to the *Witnesses* corpus, we will also present initial results of a case study of 152 documents in sexual assault cases. The presented analysis is part of a PhD project which aims to shed more light on the language of legal proceedings and the institutional discourse from a diachronic perspective. Adopting both a qualitative and quantitative approach, we investigate the general structure of the depositions (including examples of formulaic language which are displayed throughout the documents as well as the depositions' distinctive features and the components they consist of). Additionally, we aim to address the basic questions regarding the written sources' credibility in reflecting the spoken interaction of the actual interrogation. In order to do that, we focus on (among others) orality markers, implicit meanings and questioning strategies (understood as ways of introducing questions and information). The results of this analysis will be framed against the background of the entextualisation process during the trial case's proceeding.

# Epistemics and conversational humour in intercultural initial interactions

Panel contribution

***Prof. Michael Haugh<sup>1</sup>, Mr. Amir Sheikhan<sup>1</sup>***

***1. University of Queensland***

Theories of conversational humour to date have generally assumed speakers have access to similar cultural frames and can recognise incongruities based on their shared linguacultural backgrounds (see e.g. Attardo & Raskin 2017). This assumption raises questions, however, as to what happens with respect to conversational humour in intercultural settings (Davies 2015; Marra & Holmes 2007) or in initial interactions (Haugh 2011; Haugh & Weinglass 2018; Mullan 2020) where shared knowledge or common ground is less assured. In this paper, we examine conversational humour in intercultural initial interactions, in which participants not only do not know each other, but also come from different cultural backgrounds, through the lens of epistemics (Heritage 2012; cf. Sperber et al. 2010). Our analysis examines episodes of conversational humour identified in the Video-Mediated English as a Lingua Franca Conversations (ViMELF) corpus (REF), comprising 20 dyadic intercultural initial interactions conducted through Skype, and a collection of a further 10 recordings of dyadic intercultural initial interactions collected by Zoom. The analysis focuses on the design of these humour episodes, the negotiation of shared knowledge prior to and during these episodes, and responses to humour bids. Preliminary results indicate that whether and how an attempt at humour is responded to reflects the epistemic stance/status of participants in that conversation. When the speaker assumes K- status for the recipient or there is no local negotiation of relevant knowledge, the laughable is generally disattended. On the other hand, when K+ status is assumed for the recipient or the laughable is based on locally co-constructed shared knowledge and/or knowledge is negotiated, the humour episode is expanded upon by the recipient. We conclude that the role of epistemics needs to be more explicitly attended to in the theorisation of humour more broadly.

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## Establishing joint attention in Virtual Reality

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Panel contribution

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***Ms. Liliana Lovallo<sup>1</sup>***

***1. University of Lausanne***

Technology mediates an increasingly larger part of our interactions with others. Virtual Reality (VR) technologies are pushing the limits of digitally mediated communication, allowing participants to inhabit and share an immersive digital environment in which they can move, manipulate objects, and engage in joint activities. The simulation of presence in the VR environment (e.g. the sense of “being there” and of occupying a body in the virtual world, cf. Jerald 2015: 46) as well as of co-presence with other participants makes Virtual Reality a unique platform for social interaction in the digital era.

This contribution focuses on interactions between participants playing videogames together in VR. Participants playing in the same VR environment are faced with the problem of making sense of their spatial surroundings and of coordinating with each other in order to organise their shared play activity. Establishing a common spatial and referential frame in the game environment through joint attention is thus an essential task to secure smooth playing – a task the players need to accomplish over and over again in the ever-changing, fast-paced setting of the videogame (Mondada 2013). Participants playing together need to organise their actions so that they are visually accessible for their teammate and in general attuned to the on-going game activity and relevant game objectives. In order to ensure mutual orientation and achieve joint attention, participants mobilise an array of different resources such as deictic expressions, response cries, and gestures. Gaming sequences in which these resources are deployed are analysed with attention to the problem of handling the complex temporality of play activity while managing the affordances and restrictions to which interaction in VR is subjected.

The study is carried out using video recordings of videogaming sessions at German Virtual Reality arcades. Player activity in the VR environment – the first-person view of what participants perceive in VR – was recorded directly from the computer-generated feed stemming from each player’s VR device. Two cameras were placed near the play area in order to supply an external perspective of the players’ bodily conduct in the real world. A multimodal CA approach was adopted for the transcription and analysis of the data.

# Establishing the interactive roles of the helper and the help recipient in educational peer talk – epistemic stance-taking in instructive help interactions

Panel contribution

**Ms. Denise Wakke<sup>1</sup>**

**1.** University of Wuppertal

The negotiation of ‘knowing how’ is of great relevance in teaching and learning contexts and an essential part of educational help interactions. Students orient to the anticipated ‘knowing how’ of their fellow students in order to receive or provide help in the processing of tasks and thus ensure their and their fellow students’ capacity to solve academic assignments. Within the scope of these peer interactions, the students are faced with the challenge of taking on the interactive roles of helper and help recipient.

Previous conversation-analytical studies that focused on teacher/tutor-student-interaction have shown that a structural and an epistemic asymmetry is constitutive for help interactions in educational settings (Koole 2012; Svahn/Bowden, 2019). Coping with this epistemic gradient is particularly demanding for students in their interaction with peers, sometimes resulting in oppositional stances (Newman, 2002). However, the role of epistemics in the establishment of the interactive roles of the helper and the help recipient and the sequential organization of help interactions has not yet been investigated.

Addressing this research gap, this contribution examines the students’ *epistemic stance* (Heritage, 2013) in self- and other-initiated instructive help interactions. It focuses on how the interactants position themselves and each other while orienting to and negotiating the ‘knowing how’ of their interlocutor and exposes how epistemic stance-taking and positioning unfold in the course of interaction. The data is based on twenty-two video-taped lessons of two fifth grades. The help interactions of interest were transcribed and analysed using ethnomethodological conversation analysis.

The results confirm existing findings and show that the majority of all successful help interactions are self-initiated by the help recipient through a self-establishment as being in need of help. Beyond that, a contrastive qualitative analysis of the participants’ orientations to ‘knowing how’ in self- and other-initiated help interactions displays that the ascription of an *unknowing epistemic status (K-)* (Heritage, 2013) by the helper may lead to its negotiation, since at first the help recipient too takes a knowing epistemic stance. Hence, a *preference* (Pomerantz, 1984) for self-initiation of help interactions becomes evident.

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# Estarías estando un poco alcoholizado. constructions as understating expressions in Rioplatense Spanish

Panel contribution

**Mr. Pedro Díaz Lammertyn<sup>1</sup>, Prof. María Sol Sansiñena<sup>1</sup>**

**1. KU Leuven**

The Spanish conditional (e.g. *cantaría*‘I would sing’) is a major inflectional category with a well-described set of modal and evidential meanings, such as the expression of indirect evidentiality, either inferential or reportative (Vatrican 2015, a.o.). However, the past two decades have seen the rise of a set of virtually undescribed constructions, particularly in Rioplatense Spanish, and in online contexts. In these recent uses the conditional, often in combination with progressive marking (Cond + Pr) and stative verbs, gives rise to an ironic effect by pragmatic inferences (Díaz Lammertyn & Sansiñena 2020). One might express the pragmatic features of (1) in English by “It seems as if you are a bit drunk”, which suggests having to pass via an inferential path to become aware of it. The interactional turn illustrated in (1) functions as the second part of an adjacency pair and counts as a dispreferred response which expresses subjective judgement: a previous behaviour is criticized.

(1) *Esta-rí-as esta-ndo un poco alcoholizado.* (Twitter)

be-cond-2sg be-prog a bit drunk

‘It seems as if you are (lit. would be being) a bit drunk.’

The use in (1) pragmatically conveys the opposite of the attenuated meaning associated with the conditional and the interlocutor has to infer this. In this sense, (1) can be viewed as an instance of an *understating expression* (Colston & O’Brien 2000). In the cases described here, the invited inferences are a pragmatic constant of the semantics-pragmatics of the expressions (Díaz Lammertyn & Sansiñena, 2020). Moreover, the predicate with progressive marking is often a state predicate, as in *estando*‘being’ (1). The features ‘state’ and ‘progressive’ have often been considered incompatible (Yllera, 1999, p. 3411); however, we will argue that the dynamic aspectual configuration of the periphrasis overrides the state lexical aspect of the predicates.

This paper aims to contribute to the study of the conditional through the thorough description of (Cond + Pr) constructions. We will answer the following questions: What are the semantic and pragmatic extensions of the conditional in present-day Spanish and how do the different meanings relate to each other? What are the lexical-grammatical features of these constructions? How does the grammatical aspect of the progressive periphrases influence the aspectual configuration of the constructions? The analysis is based on a sample of 1,000 Tweets selected at random from a purpose-built Twitter corpus (2010-2020) and annotated for a variety of grammatical, semantic-pragmatic and discourse-interactional features.

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# Ethics and Morality in News Interviews: A Contrastive Discourse Analysis

Panel contribution

***Prof. Zohar Kampf<sup>1</sup>***

*1. The Hebrew University of Jerusalem*

In this presentation we take a contrastive perspective in order to examine the pragmatics of ethical and moral discourses in two journalists' cultures: Israel and the United States. By studying the ways Israeli and American interviewers formulate the epideictic accountability question (Kampf & Katriel, 2016) 'do you / condemn?' and interviewees' respective answers, we aim to underline both ethical and moral differences in the two cultures. On the ethical level, we examine how far journalists from different political cultures are willing to go in order to fulfill their traditional role society as norms enforcers (Lazersfeld & Merton, 1948). By studying the level of assertiveness in formulating epideictic questions (Clayman & Heritage, 2002a), we look for differences in how interviewers balance between the ethical codes guiding their professional conduct (e.g. neutrality, objectivity, etc. Clayman & Heritage, 2002b; Montgomery, 2007), and their aspiration to achieve their interactional goal, namely getting an unequivocal and quotable answer to their question.

On the moral level, we examine the interactional negotiation between interviewers and interviewees on the questions of what is condemnable in Israeli and US political cultures. Applying a contrastive discourse analysis, we aim to find differences in the norms and values that are cherished in each society and in the moral boundaries suggested by the interlocutors for 'proper' political behavior and in-group membership (Glasser & Ettema, 1989).

Accountability questions will be identified on the basis of keyword searches in Israeli and US news databases which archive data from a range of media outlets. We will look for utterances that include the performative marker 'condemn' (Beale, 1978; Kampf & Katriel, 2016) embedded within yes/no assertive questions (Clayman & Heritage, 2002a). We conclude by discussing the benefit of applying a contrastive discourse analytic approach, using epideictic markers as a tool for studying differences in journalistic and political cultures.

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# Ethnically motivated slurs against Ecuadorian indigenous leaders on Twitter

Panel contribution

***Dr. Maria Placencia<sup>1</sup>***

**1.** *Birkbeck, University of London*

This paper explores the use of ethnically motivated slurs against Ecuadorian indigenous community leaders and representatives on Twitter. Ecuador has a history of discrimination against its indigenous population dating back to the colonial period (Gómez Nadal 2017). The indigenous uprisings of the 1990s led by CONAIE (Confederation of Indigenous Nationalities of Ecuador) brought about important changes, with indigenous peoples gradually gaining increased social and political representation, as well as the recognition of Ecuador as a pluri-national state in the 2008 Constitution. However, despite the gains they have made over the past few decades, ethnically based discrimination still seems to persist. How such discrimination is enacted through language in face-to-face interethnic interactions in the Ecuadorian Andes has received some attention from anthropologists and sociologists, in particular (see, e.g., Cervone 1999; Carrillo Salgado 2002). A critical pragmatics perspective on this topic is offered by Placencia (2008).

Building on the works above and studies on slurs (e.g., Jucker 2000; Croom 2013) and insults (e.g., Guimarães 2003; Stokoe and Edwards 2007; Mateo and Yus 2013), in this paper I examine a sample of slurs on Twitter against a selected number of indigenous leaders. I analyze the design of such slurs and the stereotypes that they invoke through which ethnic prejudice is (re)created. My ultimate aim is to bring to light this kind of discursive racism perpetrated online. While studies on face-to-face interaction in the late 1990s and the 2000s have shown the use of *veiled* racism (see, e.g., Cervone 1999), Twitter (and possibly other social media) offers a space where blatant verbal abuse appears to have resurfaced, aided by the anonymity that Twitter can afford. It is also behaviour that appears to go hand in hand with the increased political polarization of Ecuadorian society within the past 15 years.

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# Evaluated Reference Terms and Impression Management in Courtroom Closing Statements

Panel contribution

*Prof. Krisda Chaemsathong<sup>1</sup>*

*1. Hanyang University*

In line with the well-established notion of identity as fluid, contingently-occasioned and discursively constructed and negotiated, research has shown that social identity is at stake in the courtroom and can affect the outcome of a trial, for all participants involved (Fuller 1993; Matoesian 2001; Hobbs 2003, 2008; McKinlay and McVittie 2011; Vartiainen 2017; Chaemsathong 2011, 2019). This paper sets out to explore reference terms as evaluative resources that allow lawyers to construct and deconstruct the identities of social actors in their narratives, thereby (dis)establishing the credibility and authority of these individuals. The study draws upon present-day high-profile American trials and attends to the under-theorized genre of the closing statement—an uninterrupted monologic speech addressed to the jury before deliberation on the guilt of the defendant, hence the last chance for “impression management” (Hobbs 2003, 2008) of the person on trial and witnesses. The findings explicate how reference terms, including personal names and identification and function descriptions, can be explicitly or implicitly evaluated, which in turn serve to manage impression for the referents by differentiation and exclusion. It is also found that the two sides attribute polarized identities to the same characters in a systemic fashion.

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# Evaluation in Chinese celebrities' child-father interactions

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Panel contribution

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**Dr. Yi An**<sup>1</sup>, **Prof. Hang Su**<sup>2</sup>

1. Beijing University of Posts and Telecommunications, 2. Sichuan International Studies University

This study investigates evaluation in Chinese celebrities' child-father interactions, using data taken from a highly acclaimed Chinese reality TV show, *Dad Where Are We Going*. Drawing on Martin and White's (2005) Appraisal framework, the investigation examines how fathers and children express their feelings (i.e. Affect), judge other people (i.e. Judgement), and assess things (i.e. Appreciation), and further explores the social values and ideologies reflected in, and in turn reinforced, by their use of evaluative language. The examination shows that Judgement made up the largest proportion of evaluation made by parents, whereas Affect accounted for a much higher percentage in children's use of evaluation. Moreover, while fathers' judgements of children were predominantly negative, their judgements of themselves were mostly positive. By contrast, in children's data, the rates of positive judgement were equally high for themselves and for fathers. The results are discussed in relation to socialization (Schieffelin and Ochs, 1986). In addition, it is found that conformity to the group, harmonious relationships, deference to and respect for the elders, opportunity education (Fung et al., 2004; Miller et al., 2008), and implicit expression of love, are valued in Chinese celebrities' child-father interactions. Finally, the implications and impacts of Chinese celebrities' values and ideologies on the public are discussed.

# Evasive Responses in Political Ritual Interaction: A Speech Act Point of View

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Lecture

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***Ms. Shiyu Liu<sup>1</sup>, Prof. Fengguang Liu<sup>1</sup>, Prof. Daniel Kadar<sup>1</sup>***

***1. Dalian University of Foreign Languages***

In the present talk, we examine the pragmatic strategies and ritual functions of ‘evasive response’ behaviour, by approaching such behaviour through the lens of speech acts. Evasive response behaviour is a discourse strategy which is often adopted by politicians and their spokespersons to encounter questions that they perceive as ‘threatening’. The speech act patterns through which evasive responses are realised have been understudied in pragmatics. The current study aims to fill this knowledge gap. We believe that studying data drawn from the realm of language and politics is particularly worthwhile to study because compared to daily verbal interactions the participation structure of political events tends to be more complex, which in turn influences the way in which pragmatic evasion is realised in such ritual settings. In the analysis of speech acts we use the typology of House & Kadar (2021), which divides speech act categories into ‘Substantive’ and ‘Structural’ speech acts. This classification of speech acts helps us to systematize our data in a replicable way, by considering which are those speech act types that can be used to describe evasion in any data type. Our data is based on transcribed data drawn from press conferences held by the Chinese Ministry of Foreign Affairs.

# Evidential/focus markers and discourse connectors in Southern Peruvian Quechua

Panel contribution

***Prof. Liliana Sanchez<sup>1</sup>, Prof. Luis Andrade Ciudad<sup>2</sup>, Prof. Roger Gonzalo Segura<sup>2</sup>***

*<sup>1</sup> University of Illinois Chicago, <sup>2</sup> Pontifical Catholic University of Peru*

Evidentiality has been extensively studied across languages from the morphosyntactic perspective (Aikhenvald 2004), the semantic perspective (Faller 2004), and more recently from the discourse perspective (Fetzer & Oishi 2014). Fetzer and Oishi (2014) identify E1 languages that obligatorily mark evidentiality through grammaticalized means (evidential morphemes, tense, etc) and E2 languages that optionally mark evidentiality through lexical or non-verbal means. The relationship between evidential markers and discourse connectors in E1 languages has been less explored (Muysken 1995). In this study, we focus on the distribution of Southern Peruvian Quechua (SQ) evidential/focus markers such as -mi (attested) or -si (unattested) and discourse connectors such as hina ‘like’ (Muysken 2015) and chaymanta ‘then’ and we explore the role that evidential suffixes have on the way in which discourse units are structured. This interaction is exemplified in the following excerpt from a Southern Peruvian Quechua narrative:

[1] chaymanta warmacha caja-pi apa-mu-sqa rana-cha-ta.

Then boy-DIM box-LOC bring-DIR-PST.REP frog-DIM-ACC

“Then the boy brought the frog in the box”

[2] hina-spa chura-n wakin animal-cha-n-pa ladu-n-man

Then-SS put-3.S some animal-DIM-3.S-GEN side-3.S-ABLA

“Then (same subject) (he) put it next to some of his animals.”

[3] hina-pti-n chay sapu chiqni-ku-spa-m

Then-DS-3.S that toad hate-REF-SPA-FOC/EVID

chaki-cha-n-ta foot-DIM-3.S-ACC

kachurpari-n.

let go-3.S

“Then the toad, hating it (the frog), let its leg go”

[4] hina-pti-n-mi warmacha saputa qaqcha-n.

Then-DS-3.SFOC/EVID boy toad-ACC tell off-3S

“Then, the boy told off the toad (attested)”

This discourse fragment from an elicited frog-story narrated by an adult speaker shows a sequence in which the discourse connector chaymanta in [1] is unmarked, followed in [2] by hina marked with the same subject marker -spa. In [3], the subject changes and hina receives the different subject marker -pti and in [4] the subject changes back to the boy and hina is marked with -pti and the attested evidential/focus marker -mi. This last utterance breaks the sequence of events in which the boy introduces the frog to the animals and initiates a new sequence in which the boy chastises the toad. To confirm this is a regular pattern in SQ discourse, we analyzed 18 frog stories produced by adult Quechua-Spanish bilingual speakers in order to understand a) the distribution of evidential marking of discourse connectors, and b) the extent to which it is required to start a perceived new sequence of events in discourse. Our findings revealed that while evidential markers may appear on discourse connectors, only a third of the speakers have a preference for marking them on connectors indicating different patterns of text structure development among these bilinguals. Among those who produce them on discourse connectors, the use is frequent and the pattern in [4] holds for some speakers. The data indicates that the marking of evidentiality on discourse connectors is optional and the distribution of evidential/focus markers depends on the perceived sequence of the events.

# Evocation and tautologies: varieties and constraints (joint work with Natalia Zevakhina)

Panel contribution

***Dr. Elena Vilinbakhova<sup>1</sup>, Dr. Victoria Escandell-Vidal<sup>2</sup>***

*1. St Petersburg University, 2. Universidad Complutense de Madrid*

Our talk is concerned with the human capacity to interpret utterances which do not provide enough information on the level of sentence meaning. More specifically, we look at nominal tautologies, as in (1b). In the literature it is standardly assumed that nominal tautologies are used to evoke a piece of shared knowledge: in this case, *John is John* conveys that being late is something built in in John's nature (Wierzbicka 1987; Fraser 1988; Gibbs and McCarrell 1990; Miki 1996; Bulhof and Gimbel 2001; Meibauer 2008).

(1) a. -John has missed his plane!

b. -No wonder! John is John.

It can be noted, however, that the interpretation of the tautology in (1b) does not fully depend on the fact that both speaker and hearer actually share the assumption that John is always late. Any passer-by, not knowing who John is, would arrive at the same interpretation effortlessly. Hence, the role of shared knowledge is not crucial, as most of the previous literature assumes.

The main claim we argue for in this talk is that shared knowledge is neither a necessary nor a sufficient condition for the interpretation of tautologies. Specifically, (i) when the hearer does not have previous knowledge about the entity referred to in the tautology, the occurrence of the tautology itself induces the accommodation of a relevant assumption that can make the use of the tautology legitimate in the discourse context; (ii) only permanent properties can be invoked as premises conveyed by tautologies; transitory states are rejected, even if they constitute shared knowledge and are supported by the context.

In order to test these assumptions, we conducted a survey with sixty participants recruited from Amazon Mechanical Turk with IP-addresses from the US and reportedly speaking English at home.

We created 26 dialogues such as (2a) with two possible interpretations for a tautological expression in each dialogue. The conveyed messages involved either ILP, referring to the permanent property such as (2b), or SLP, indicating a transitory state, such as (2c), and were followed by a question (2d).

(2) a. ANN: Jill bought a Louis Vuitton bag!

BILL: No wonder! Jill is Jill.

b. Conveyed message: She is a spendthrift.

c. Conveyed message: She won the lottery yesterday.

d. Can Bill's reply convey the indicated message?

We created two lists with 26 critical items and 26 fillers. Along with 26 fillers, each participant read 13 dialogues with SLP and other 13 dialogues with ILP interpretations, and had to answer the question in (2d). Statistical analyses conducted with JASP software (JASP team, 2019) confirmed our claims: the participants were significantly more likely to accept the conveyed messages with permanent properties than messages with transitory states.

# Excluding the immigrant ‘Other’ via resistance and inclusion: The case of the Greek anti-racist short film Jafar

Panel contribution

***Dr. Rania Karachalioú<sup>1</sup>***

*1. University of Patras*

Contrary to a great amount of research concentrating on explicit discriminatory practices and the overt demonization of the immigrant ‘Other’, this study places emphasis on antiracist discourse/s, which officially aim(s) to resist xenophobia and social inequalities (see also relevant works: Archakis et al. 2018, Tsakona et al. 2020). Combining Bamberg’s three-level model of narrative positioning (1997, 2004) with methodological tools of Critical Discourse Analysis (van Leeuwen 2008, Reisigl & Wodak 2001), I investigate otherness in the Greek antiracist short film *Jafar*(2013), which went viral the year it was launched. Focusing on Jafar’s character, I argue that although the film appears to denounce racism, it simultaneously reproduces practices of discrimination.

In the film, a racist Greek family enters a hospital waiting room, where a dark-skinned man in a bowed stance is silently sitting, only to realise a few moments later that Jafar is their daughter’s bone marrow donor. With relation to the *story world* (level 1), the visual analysis reveals that, in most of the scenes, Jafar’s representation follows the strategies of distanciation, disempowerment, and objectivation, which are commonly used for excluding the ‘Other’ (van Leeuwen 2008: 141). Interestingly, Jafar’s bowed stance is transformed into a direct gaze and a smile only when the doctor announces his ‘true’ identity. This concurrence implies that certain eligibility conditions apply for Jafar’s visibility. In other words, the immigrant ‘Other’ is accepted when he becomes the ‘beneficiary Other’. As far as the *act of narration* (level 2) is concerned, YouTube comments range from solidarity-driven to xenophobic. By means of topoi, i.e. «content-related argument schemes used in argumentation for and against discrimination» (Reisigl & Wodak 2001: 75), I analyse comments related to the topoi of humanitarianism and advantage, which confirm the controversial reception of the film.

With respect to the *socio-ideological macro-level* (level 3), my analysis shows that the film allows two different representations of otherness: i) the caring ‘Other’, which resists the stereotype of the ‘violent’, ‘criminal’ immigrant and ii) the beneficiary ‘Other’, which regulates immigrant inclusion via eligibility criteria of usefulness. Given the above findings, otherness seems to be a rather delicate matter, even when it comes to antiracist discourse/s.

This research work is supported by the Hellenic Foundation for Research and Innovation (HFRI). It is part of the research project “TRACE: Tracing Racism in Anti-raCist discoursE: A critical approach to European public speech on the migrant and refugee crisis” (HFRI-FM17-42, HFRI 2019–2022).

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# Exclusion and Inclusion in Peer Groups: The Construction of Exclusionary Acts by Hearing and Deaf Youth

Panel contribution

***Dr. Sara Goico<sup>1</sup>, Dr. Marjorie Harness Goodwin<sup>1</sup>***

*<sup>1</sup>. University of California, Los Angeles*

In this talk, we bring together findings from ethnographic research on a girls' peer group of mixed ethnicities and social classes in an elementary school in Southern California and a mainstream elementary classroom with three deaf students in Iquitos, Peru. In the latter field site, the deaf youth have grown up without acquiring either Spanish or Peruvian Sign Language and, therefore, communicate using local signs that they have developed over the course of their own lifetime. Despite the cultural, socioeconomic, and stark linguistic differences between the youth in these school settings, we find that the children are similarly engaged in reinforcing bonds of solidarity within their peer groups through explicit acts of classmate exclusion. We approach our work with children concerned with people's lived experiences, asking: What does it mean to inhabit the world of a group of peers? and How is exclusion achieved in peer interaction? In addressing these questions, we begin from the premise that "a primordial site for the organization of human action, cognition, language, and social organization consists of a situation within which multiple participants are building in concert with each other the actions that define and shape their lifeworld" (Goodwin & Goodwin 2004, 223). Thus, we use video recordings of naturally occurring interactions from our distinct ethnographic contexts to look at how practices of exclusion and ridicule are constructed in moments of situated interaction among peers working co-operatively with one another. In doing so, we focus our discussion on the bodily organization, multiparty participation frameworks, multimodal semiotic resources, and sequential organization that constitute exclusionary acts. The similarities in the construction of exclusionary acts between our sites is particularly noteworthy given that the deaf youth are accomplishing similar social work without the linguistic resources of the Southern California girls. This comparison provides an important site to investigate the abilities that underlie human sociality.

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# Exegesis: Interpreting a text to support a position

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Panel contribution

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**Dr. Eric Hauser**<sup>1</sup>

1. University of Electro-Communications

Drawing on data from telephone conversations between former U.S. President Johnson and subordinates, I use Conversation Analysis and Occasioned Semantics to analyze cases of *exegesis*, that is, the interpretation of a written text within interaction. It is shown that exegesis is used in local contexts of disagreement or disalignment to support a position and to pursue an adequate response to the articulation of that position. Exegesis involves the referencing and possible reading of a written text followed by an interpretation of the text. The interpretation may be prefaced by expressions such as “what he was saying is ...” or “what he comes out and says is ...” which explicitly indicate that what will come next is an interpretation of the intentions of the writer or of the upshot of the written text. When a recipient does not respond, a response may be pursued through further exegesis or through other means to support and possibly mitigate the speaker’s (i.e., the text interpreter’s) previously articulated position.

In each case of exegesis in the data, the writer of the text is a third party, neither the text interpreter nor the recipient. For comparison, I look at a case from the same dataset in which participants interpret what a non-present third party has said, rather than a written text. Instead of reading or referring to a text, the speaker first uses indirect reported speech to indicate what the third party has said. However, this is then followed by a lack of uptake from the recipient, indicating possible disalignment. Uptake is then pursued through an interpretation of what this party has said, prefaced with “what he’s saying is ...” The similarities between interpretation of what a third party has said and exegesis indicate that the latter may be a subtype of a more general phenomenon, that is, interpretation of spoken or written discourse/text produced by a non-present other. This bears some similarity to formulations (Garfinkel & Sacks, 1986; Heritage & Watson, 1979) which involve interpretation of prior talk. What makes this phenomenon distinct from formulations (or perhaps better, reformulations) is that the person who originally produced the discourse/text is not part of the current interaction, which results in the person whose words are being interpreted not being available either to contest or confirm the interpretation. Based on these cases of exegesis and the comparison case, consideration is given to the situated nature of interpretation of another’s words. Specifically, the meaning attributed to another’s words and/or intentions is a meaning which is relevant for these participants at this particular time. In addition, interpretation is interested, in that it is used in support of a position in a context of disagreement or disalignment.

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# Exercising the right to remain silent in Japanese trials

Panel contribution

**Dr. Ikuko Nakane**<sup>1</sup>

1. University of Melbourne

Defendants in criminal trials in Japan have a right to remain silent, and cannot be obliged to testify against themselves. As in other jurisdictions where the right to silence is guaranteed, the defendant cannot be disadvantaged because of their silence. In other words, the defendant's lack of responses to questions in court cannot be interpreted negatively. However, Grice's cooperative principle (1975) and key insights from Conversation Analysis, especially the theory of preference organization (Pomeranz 1984) have demonstrated that silence is a 'dispreferred' response to a question that would be non-cooperative. The paradoxical relationship between the norm of communication in everyday conversation and the institutionally constrained (non-)interpretation of silence has led to judges' meticulous attention to wordings used in jury instructions on the defendant's silence in some jurisdictions (e.g. Biber 2012).

This paper examines divergent interpretations of the defendant's silence in three high-profile homicide cases in Japan, based on media reports and other relevant material. It discusses how those divergent interpretations collide with each other in the courtroom context and in the public discourse domain. To this end, I draw on Kurzon's (2011: 2276) three types of participants in relation to silence: the silent person, the addresser, and the observer. For the silent person, the defendant, the silence, to which the law ascribes no interpretable meaning in the trial context, is used strategically to avoid self-incrimination. For the addresser, in this study the prosecutor, the silence needs to be presented as the defendant's failure to respond to the allegations against them. This stance aligns with normative negative interpretation of non-response to addressee-specific questions. Here, we see what Heffer (2005: 23) calls 'paradigmatic' and 'narrative modes of reasoning' in conflict over the interpretation of the defendant's silence.

The judge, an 'observer', is bound by the rules of the law in presiding over the trial, and cannot attribute negative meanings to the defendant's silence. Nevertheless, the cases in this study suggest that it is challenging for Japanese judges to apply and maintain the 'paradigmatic' approach to the defendant's silence in regulating trial communication and evidence. The 'observers' also include the victim's family and friends, and the media. In this study, the media not only reported the victim's family's desperate plea to the defendant for 'the truth', and in some cases expressed critical views on the right to silence. The study highlights the challenges that institutional constraints on meaning and pragmatic forces pose on the integrity of the defendant's right, especially where capital punishment is still practiced.

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# Experimental pragmatics and the law – Examples of legal interpretation

Panel contribution

***Dr. Benedikt Pirker<sup>1</sup>, Mrs. Jennifer Smolka<sup>1</sup>, Dr. Izabela Skoczen<sup>2</sup>***

*1. University of Fribourg, 2. Jagiellonian University*

1. Context: Recently, experimental pragmatics has begun to be applied in the sphere of legal language. Interpretation is an essential and omnipresent activity in law and can be understood as a process of language comprehension. Legal norms – so-called maxims, canons or rules of interpretation – typically prescribe (among other things) that a legal norm or legal notion is to be interpreted in accordance with its ‘ordinary meaning’. This allows to rely on experimental methods to test various predictions about such ‘ordinary meaning’. The presentation features two different projects that implement such experimental research.
2. Project IntLLEX (Pirker, Skoczeń): Can the legislature, which, in international law, corresponds to the parties to a treaty, convey more than it said or wrote? Can a(n international) judge or arbitrator add content to a legal rule without being accused of judicial activism? When is non explicit content part of the ordinary meaning of a legal rule? Do the answers differ for moral or political content? We explore these questions in experiments based on real cases from the international legal-interpretive practice. We find that: (i) the level of explicitness of a legal rule has an influence on the confidence in truth judgments (higher for higher levels of explicitness), (ii) the level of explicitness of a legal rule has an influence on deniability judgments (lower for higher levels of explicitness), (iii) moral content of a legal rule influences the direction of the aforementioned interactions (morally uncontroversial content requires considerably lower levels of explicitness). In our experimental setting, participants (experts and laypersons) were first presented with different formulations of legal provisions and then evaluated a statement of a lawyer describing what the legal rule conveys. We tested four levels of explicitness: linguistic meaning, explicature, strong implicature and weak implicature. We asked how confident participants were in their truth judgments and to what extent would they allow the speaker to later deny what he or she claimed. In the morally neutral cases that we tested the difference between weak and strong pragmatic effects was pronounced. By contrast, in cases with a strong moral valence the difference was mitigated. We also manipulated the level of moral agreement: morally controversial cases generated substantially higher falsity ratings. We take this as primary evidence that moral considerations directly impact the notion of ordinary meaning.
3. PhD project (Smolka): The project deals with the relevance-theoretic and (selected) neo-Gricean accounts of pragmatic enrichment and examines which of these prominent pragmatic theories may be best suited to account for pragmatic enrichment in international law and experimentally test the developed claims. The linguistic item chosen to test these claims in order to develop a future experimental setting is the word ‘or’ and its interpretation in selected international legal contexts. In the real world, the interpretation of ‘or’ determines whether e.g. the International Court of Justice has jurisdiction in ongoing proceedings between the Russian Federation and Ukraine.

# Expertise of experience in co-development of social and health care services: Self-promotion and self-dismission as interactional strategies

Panel contribution

***Dr. Elina Weiste<sup>1</sup>, Dr. Melisa Stevanovic<sup>2</sup>, Mrs. Lise-Lotte Uusitalo<sup>2</sup>***

*1. Finnish Institute of Occupational Health, 2. Tampere University*

Contemporary social and healthcare services exhibit a major cultural change toward increasing client involvement in the development of services. This trend has given rise for a new group of experts who are invited to bring forward their experiential knowledge as client representatives in ministerial committees and service co-development groups, where they are expected to work side-by-side with clinical professionals. In the co-development processes, the client representatives are given the role to bring experiential knowledge into the joint discussion. Still, despite their equal right to participate in the service development with professionals, the possibilities of the client representatives to contribute to the actual decision-making has been noted to be restricted.

In this presentation, we have three main goals. First, we ask how the client representatives in the workshops aiming at the co-development of social and health care services design their contributions to the ongoing joint decision-making activity and how their contributions are responded to by the professionals. Second, we specifically probe the conditions in which the clients' tellings of personal experiences are treated by the professionals as deontically relevant or otherwise applaudable. Third, we compare the ways in which "ordinary" clients and experts-by-experience design their interactional contributions, asking how professionals differentiated responses to the client contributions could be best accounted for.

Our data consist of four audio and video-recorded co-development workshops (16 hours of interaction) held in three large communal social and healthcare organizations in Finland. The aim of these workshops was to promote work practices that would enhance clients' involvement in their own care, as well as in the planning and development of the social and healthcare services. In each workshop, there were approximately 15 participants involving professionals, managers, clients, experts-by-experience, and facilitators. The workshop interaction was analysed by means of conversation analysis.

Our data exhibits a systematic pattern linking the self-promoting and self-dismissing turns-at-talk by the client representatives to specific types of responses by the professionals. When the client representatives promote their expertise in experiential knowledge as relevant for making decisions, their contributions are disregarded by the professionals. If, however, the client representatives dismiss their experiential knowledge to be irrelevant for the decision-making activity at hand, that knowledge is subsequently treated as important and even applaudable by the professionals. Thus, paradoxically, in order to gain relevance for their views, the client representatives need to dismiss themselves from their position as experts of experience.

# Explanation of technical terms as textual interaction in popular science books

Panel contribution

***Mr. Henri Satokangas<sup>1</sup>***

**1.** University of Helsinki

This paper examines the explanation of technical terms in popular science books as sequentially organized interaction, where diverse semiotic resources are employed in the construction of conceptual knowledge. The aim is to bring clarity to the actual linguistic and other semiotic features of popularization discourse in general and the recontextualization of technical vocabulary in particular.

Informed by dialogistic approach to the analysis of text construction (e.g. Hoey 2001; Thompson 2001) and particularly the organization of texts constructing specialized, technical knowledge (Halliday & Martin 1993), I study term explanation sequences as gradually unfolding interaction between writer-in-the-text and reader-in-the-text, positions construed through the linguistic features of the text. Within the discourse of popular science, these positions are created throughout the text by, among other means, the use of field-specific lexicon. My data consist of four Finnish popular science books written by academic scholars from different fields. The selection of books was based on their representativeness of different areas of research and different stylistic strategies (e.g., narrative vs. expository style).

In this paper, I will first map the general rhetorical patterns used in the explanation of technical terms in the popular science books, such as elaboration patterns and naming patterns, and explore the construction of these patterns by identifying their specialized lexical and grammatical features, such as identifying intensive clauses (Halliday & Matthiessen 2014). Then, I focus on two specific semiotic resources that are utilized in the popular presentation of technical information: verbal narratives and visual images. The sequential organization of knowledge construction via narrativity and multimodality is analyzed in terms of relationship between different passages of verbal text as well as visual images. The categorization of text passages and images is based on systemic-functional genre theory (Martin & Rose 2008) and social semiotic framework on visual design (Kress & van Leeuwen 1996).

Finally, narrativity and multimodality are placed within the scheme of explanation patterns. My overall aim is to show how, throughout the data, specific patterns can be identified in the explanation sequences utilizing different semiotic resources of popularization. The identified patterns organize the structure of the interaction between the writer-in-the-text and reader-in-the-text of popular science. The patterns function as frames that direct both the production and the interpretation of popularization texts.

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# Exploiting metaphor in disagreement

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Panel contribution

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***Dr. Lotte van Poppel<sup>1</sup>, Dr. Roosmaryn Pilgram<sup>2</sup>***

*<sup>1</sup> University of Groningen, <sup>2</sup> Leiden University*

The use of metaphors is a common strategy in argumentative discourse supporting a particular claim or promoting behavioural change. Recent studies have drawn attention to the potential harm an inappropriate metaphor could cause on the audience and even on society (e.g. Hauser & Schwarz 2015; Al-Saleem 2007). Problematic metaphors in public discourse, for instance military metaphors in communicating about Covid-19, have therefore been criticized a great deal, both in academia and in public discussions (e.g., Sabucedo, Alzate & Hur 2020). Active resistance to problematic metaphors can occur in various ways. In the current study, we focus on the way criticism is expressed by investigating one particular type of resistance, namely when an antagonist exploits the protagonist's commitment to a particular metaphor by using it for their own attack. We use the pragma-dialectical theory of argumentation and Krabbe and van Laar's (2011) typology of critical reactions to characterize this type of resistance, and we present several case studies.

A recent example occurred in response to the press conference by the Dutch government on September 28<sup>th</sup> 2020, in which Prime Minister Rutte and Minister of Health De Jonge announced new measures to contain Covid-19. De Jonge argued that it will take some time before the effects of the announced measures will be observable, because "This virus is like a mammoth tanker. It takes time to correct its course and to slow it down" (our translation of "Dit virus is als een mammoettanker. Het kost tijd om bij te sturen en af te remmen."). In the many responses to this metaphor on social media like Twitter, a common criticism was that not the virus, but the government was like a mammoth tanker: slow in responding to the situation.

This type of resistance is of particular interest because of its complexity and its potential risk to the protagonist's position: it involves a particular critical reaction to the metaphor to which the protagonist is committed and that needs to be addressed, and it also involves a move with an additional attack on the protagonist's claim. Also, although the shifting of metaphors has received attention in the literature (e.g. Cameron 2008), this strategy has not been viewed from an argumentative perspective or in relation to resistance. The current study aims to fill this gap by unravelling the mechanism of resistance through exploiting metaphors.

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# Exploring Dangran ‘Of course’ Responses to Polar Questions in Taiwan Mandarin Talk-in-Interaction

Panel contribution

**Ms. Yu-Han Lin<sup>1</sup>, Ms. Shu-Yu Huang<sup>1</sup>**

***1. University of Hawaii-Manoa***

Responses to polar questions can be designed to go beyond affirmative/negative. For instance, Stivers (2011) shows that responses containing ‘of course’ in English, and equivalent response tokens in Dutch, Italian and Japanese, problematize the askability of the question. Drawing on 160 cases from two published corpora—“CallFriend - Taiwan Mandarin Corpus” and “Taiwan Mandarin Corpus”—and the TV talk show Kanxi Laile ‘Kangxi Coming’ aired in 2015, this study explores the use of Taiwan Mandarin *dangran* ‘of course’ in response to polar questions with conversation analysis. We also take multimodality into account when available.

We have found two types of *dangran*: stand-alone and syntactically-integrated *dangran*. Echoing previous findings, both types contest the askability of the question due to the answer being self-evident and counterchallenge the morally problematic assumption within the question. In contrast, 53% *dangran*-responses are suffixed with an utterance final particle a; a treats the question as inapposite and counter-expected. When a is present, it augments the challenging force compared to *dangran*-responses without a. The difference is evidently shown in the speaker’s vocal and bodily design (Excerpts 1 and 2).

(1) Inferring from P’s previous comment, T asks if P means that he would win the competition of “the charmest man” if they hold the competition again after twenty years.

09 T ni jiu hui diyi ming dui bu dui,=  
you then will first rank right N right  
You will be in first place, right?

+nods  
10 P =+↓dangrang.  
Of.course  
Of course.

(2) C asserts that when a guy in an ambiguous relationship gives a vague answer “I treat you as a special friend”, it is necessary to ask “what kind of special friend am I” for clarification.

08 T HAI YAO ZAI WEN MA-  
still will again ask Q  
Are you gonna keep asking?!  
+turns away +turns back and frowns

09 C +DANGRAN +A:  
of.course PRT  
Of course!

Specifically, speakers have achieved various interactional work with syntactically-integrated *dangran* depending on the kinds of response. *Dangran*-embedded transformative responses are more delayed and hesitant than other types of responses, treating the matter addressed in the questions as delicate. In repetitional answers, full repetitions more strongly assert respondent’s agency than partial repetitions. *Dangran* in multiple responses shows that the majority of respondents prioritize confirmation/affirmation before uttering *dangran* in their responses.

In conclusion, we have shown the similarities and differences between *dangran* in Mandarin and the equivalents in other languages in literature, extending cross-language research on answers beyond question design. We further explicate how *dangran* interplays with different types of resistant responses. Substantial and various

kinds of data enable us to have systematic context-free and context-sensitive examinations. Furthermore, this study contributes to multimodal CA examination since participants' bodily conduct provides strong evidence for our analysis on the difference between *dangran* and *dangran a*. Moreover, information can be inferred from visual conduct, which may or may not be observable from talk itself. Future work will include Mainland Chinese talk-in-interaction to expand the research scope.

# Exploring interspecies communication through discourse analytic theory: An analysis of human-goat communication at a petting farm

Panel contribution

***Prof. Leonie Cornips<sup>1</sup>, Ms. Fien De Malsche<sup>2</sup>***

**1.** NL-Lab, Humanities Cluster (KNAW) & Maastricht University, **2.** University of Antwerp

Our contribution will examine how applied linguistic research can further contribute to the burgeoning field of interspecies studies, leaving behind an anthropocentric mindset in our general worldview and our conceptions of language and communication (Cornips & van den Hengel, 2021; Milstein, 2013; Pennycook, 2018). To this end, we will address two research questions: (i) whether traditional discourse analytic linguistic theory can be used to analyze non-human communication, and (ii) whether the genre-specific concepts of communicative events, communicative purposes, and move structure as defined by Bhatia (1993; 2002) and Swales (1990) can be applied to interspecies interactions. To answer these questions, we conducted a linguistic ethnographic case study on human-goat communication within the discursive context of the petting farm with a specific focus on feeding interactions in order to better understand how these social actions are co-constructed and achieved through communication between the human and goat participants.

The dataset consists of 6000 words of field notes, 42 photographs, and 29 videos collected during 6 visits (14 hours of observation in 2019) at a petting farm in the Netherlands. The data show that the different key concepts of genre theory affect communication between human and non-human animals in ways that are similar to how they affect human-human communication. Additionally, the data provide more insight into how both goats and humans exert agency, revealing the strongly anthropocentric ways in which humans interact with goats at the farm. Even though the power relations observed in the data showed that the human participants do not expect or want the goats to do exert agency, the goats often do, and we suggest that the humans and goats both display intentional communication as they co-produce meaning by means of changes in body orientation and directing their gaze towards the receiving participant (Sievers et al., 2017). Consequently, the results illustrate the possibility and need for applying traditional linguistic theory to non-human contexts, and we argue that this type of posthumanist research can lead to new insights in general communicative paradigms and as such could contribute further to the understanding and welfare of (farm) animals.

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# Exploring language ideologies of silence through the study of metadiscourse

Panel contribution

***Dr. Melani Schroeter<sup>1</sup>***

***1. University of Reading***

Silence is a notoriously difficult object of empirical analysis. This paper discusses the benefits of investigating silence and silencing through the lens of metadiscourse. Studying metadiscourse about silence not only helps to empirically 'localise' (perceived) silences, but also to carve out language attitudes, norms and ideologies that underpin attitudes about silence, including contexts and purposes for which it is (not) acceptable. Studies based on metadiscourse that deal with changing or culture-specific communicative norms can also indirectly inform us about silence. For example, studies that demonstrate the increasing value of well-managed communication, openness, discussion, debate and deliberation point towards an increasing problematisation of silence, especially in the public sphere.

With this methodological concern in mind, the paper will be based on evidence from previous studies that indicate an increasing problematisation of silence and silencing in the public sphere in post-war Germany. Taking these findings as a starting point, the paper will provide an analysis of the discourse of the New Right in Germany, arguing that this political movement strategically exploits the value put on communication and the problematisation of silence and silencing in public discourse that goes along with it.

The paper will demonstrate that in line with the New Right's metapolitical approach, much of their discourse involves a metadiscourse about public discourse in Germany. Notions such as the existence of a silent majority, of artificially drawn and heavily guarded borders of discourse, silencing of dissent as well as tabooing of vital topics and concerns are frequently perpetuated in this metadiscourse while drawing on a widely shared social consensus that silence and silencing are in conflict with sustaining a democratic society.

The contribution will conclude that it is important to understand language ideologies of silence and silencing as well as their change through time and through changing communicative configurations, such as the emergence of a 'digital public sphere'. Such an understanding is important because helps to explain the uses and acceptability of silence across domains and contexts and to carve out strategic aims that may be involved when silence and silencing is put out for debate.

# Exploring the pragmatics of inclusion and exclusion in an amateur netball team. The case of emergent leadership

Panel contribution

*Dr. Kieran File<sup>1</sup>, Dr. Stephanie Schnurr<sup>1</sup>, Ms. Solvejg Wolfers-Pommerenke<sup>1</sup>, Dr. Daniel Clayton<sup>2</sup>,*

*Ms. Anastasia Stavridou<sup>3</sup>*

*1. University of Warwick, 2. Warwick Uni, 3. University of War*

In line with the panel's focus on the pragmatics of inclusion and exclusion in team sports, this paper explores how leadership emerges among the players of a netball team, paying particular attention to which players are included in and excluded from this process.

Drawing on over ten hours of naturally occurring interactions among the players of a women's amateur netball team in the UK, and applying the concepts of deontic and epistemic status and stance, we identify and describe some of the specific pragmatic features and processes through which leadership is claimed and assigned, as well as contested, rejected, passed on, and eventually accepted by different team members at different points throughout an interaction.

Findings illustrate that the pragmatics of inclusion and exclusion are closely intertwined with each other, and that while several players are included in the processes of negotiating leadership, others remain marginalised and excluded.

This paper makes several contributions: i) it provides empirical evidence to currently largely theoretical debates around emergent leadership, and ii) it illustrates some of the benefits of approaching the notions of inclusion and exclusion in team sports from a pragmatic angle.

# Exploring the pragmatics of inclusion in examples of leadership and followership practices in a basketball team.

Panel contribution

***Ms. Anastasia Stavridou<sup>1</sup>***

***1. University of War***

Sports is a research site with rich resources of interactional data, and thus, for the study of contemporary social issues, such as the phenomena of inclusion and exclusion in (team) sports. However, only recently has the study of these phenomena from a sociolinguistic perspective reached scholarly attentions (File, 2018, File & Schnurr, 2019, Wolfers et al., 2017).

This paper aims to address how various players of a basketball team are included in communicative activities during time-outs due to the absence of an officially assigned coach, by critically examining the interactions in the microlevel. Drawing on more than 20 hours of video-recorded data collected from a university-level men's basketball team during their league games, the paper explores the pragmatics of inclusion in and exclusion from leadership practices, and what discourse analytical tools players employ when making leadership claims and taking over leadership responsibilities.

Adopting an ethnographic design, the study follows the approach of Discursive Leadership (Fairhurst, 2007, 2008) in order to explore the how inclusion and exclusion are discursively accomplished in examples of leadership and followership performance. More specifically, the study utilises the methodological tools of Interactional Sociolinguistics (Goffman, 1974; Gumperz, 1982, 2001; Schiffrin, 1994) in order to unpack how various players are included in or excluded from communicative activities during the team's time-outs.

Preliminary findings suggest that with the absence of a coach, various players step up and take over leadership responsibilities at different points during the games. By contrast to mainstream conceptualisations of leadership which tend to agree on one established leader involved in leadership practices, usually the coach or the team captain, the analysis of data illustrates that leadership in action can be a "muddy" practice as different players are involved in different instances. Consequently, the study questions traditional ideas about leadership and provides empirical data to unpack the processes of inclusion leadership practices.

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# Exploring the ‘dark side’ of sociability: what can the pragmatics of flattery teach us about hypocrisy?

Panel contribution

***Ms. Roni Danziger<sup>1</sup>***

*1. The Hebrew University of Jerusalem*

Participants in an interaction use language in order to achieve social goals (Goffman, 1967). A compliment that encourages desired behavior arguably offers a positive evaluation with an interactional goal in mind. However, when that compliment is labeled as flattery, it implies that participants in an interaction evaluated the conventionally coded language as having strategic or manipulative intent. This fine line between what is considered acceptable and unacceptable positive social behavior is at the center of this presentation. This presentation will argue that like flattery, hypocrisy is also a label of socially unacceptable intentions expressed by language in interaction. Placing both social phenomena as representations of the ‘dark side’ of sociability, i.e., the possibility of positive conventional language to be judged as socially unacceptable, permits the comparison between the two labels.

In a recent meta-pragmatic study of Hebrew speakers, a data-driven definition of flattery was suggested, positing that flattery is a “*marked communicative action; it is intended to be face-pleasing to the recipient, an effect that mediates one of three interactional goals of the flatterer: transactional, self-promotional, or relational. The action is perceived by at least one participant in an interaction as instrumental after evaluating textual cues and contextual clues.*” (Danziger, 2020: 423). This definition clarifies that flattery is an interpretive construct; participants in an interaction interpret conventional actions as having strategic or manipulative intent and meta-pragmatically label them as flattery. Specifically, suspected solidarity-oriented actions are judged as flattery (a) if the addresser is perceived as having something to gain from an act, (b) if unequal power relations affect contextual expectations, (c) when the action is deemed exaggerated or hyperbolic, (d) when there is a recurrence or a change in the addresser’s behavioral patterns, (e) if the direct addressee is judged as underserving or (f) if the action is performed publicly.

Hypothesizing that the meta-pragmatic label of hypocrisy is given when participants in an interaction detect socially unacceptable mismatch between previous behavior and a current one, this presentation will suggest a framework for studying the perception and use of hypocrisy by presenting the pragmatics of flattery, and the meta-pragmatic methodology used to study it. Building on relational work theory (Locher and Watts, 2005), which puts emphasis on judgements of language in interaction, a meta-pragmatic methodology can outline the specific cues and clues (Weizman and Dascal, 1991) participants in an interaction evaluate in order to arrive at a judgement of language as hypocritical. This presentation will suggest a methodological path to discover when does an otherwise acceptable behavior receive a negative label that encapsulates an evaluation of inconsistent moral behavior.

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# Expressing and addressing customer dissatisfaction on Instagram

Panel contribution

***Prof. Stefan Diemer<sup>1</sup>, Ms. Marie-Louise Brunner<sup>1</sup>***

***1. Trier University of Applied Sciences***

Our paper investigates the pragmatics of webcare interactions surrounding expressions of customer dissatisfaction in an international business context through Instagram. We follow a corpus-driven approach specifically optimized for multimodal data, providing an interdisciplinary, applied perspective. The basis for the study is a collection of Instagram posts and comments by 60 European companies from different sectors in 2018-20. In the context of the panel, we investigate in particular the discursive dynamics and interactional strategies in this public webcare setting when customers voice their dissatisfaction: How is the discourse framed linguistically and paralinguistically, how do companies react, how do other customers react and interact.

Instagram has become a key medium for companies that address an international and young customer base. Companies have been shown to use Instagram mainly as a marketing and customer engagement tool (Brunner & Diemer 2019), but also for webcare, particularly since the introduction of a thread structure in 2019. In order to analyze the discourse surrounding dissatisfaction in our dataset, we carry out a multimodal analysis of salient interactions (Instagram posts and comments) to illustrate key discourse strategies, examine paralinguistic aspects and identify individual, cross-cultural and sector-specific patterns.

Our results indicate that companies used a range of strategies when addressing customer dissatisfaction, focusing on personal, brief messages that specifically and individually address the respective issues (cf. also Zhang & Vásquez 2014, Einwiller & Steilen 2015) and extensively use the affordances of the medium, including paralinguistic means such as emojis, links, and strategic hashtags. In cases of continued dissatisfaction expressed by followers, webcare can be moved into the private sphere (via direct message). Similar to other social media, complainants expect fast reactions and comment on lack of responses, illustrating the need to manage content. We also find frequent occurrence of ‘peer-to-peer webcare’, where other followers answer/comment on the initial complaint/issue. The webcare interactions show classical webcare sequences and strategies such as apology, explanation, or offers to remedy the situation. In contrast to other social media such as facebook, tonality is generally positive, and criticism or complaints are frequently phrased humorously or in a face-saving manner.

In sum, our study illustrates that Instagram is an increasingly interesting and attractive medium for webcare. Companies can strengthen customer engagement considerably through managing and showcasing brief instances of successful, fast webcare. Due to its positive tonality even in expressing and addressing dissatisfaction, Instagram provides a more forgiving and less critical webcare medium both for newer and smaller companies and for companies that want to strengthen customer engagement through successful public webcare.

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# Expressing sympathy in Luganda: Interjections and cultural practice

Panel contribution

***Ms. Laura Seel<sup>1</sup>, Prof. Nico Nassenstein<sup>2</sup>***

**1. GU Frankfurt, 2. JGU Mainz**

*Pole* is a conventionalized linguistic expression of sympathy in Swahili (Bantu G42). It is an expression of compassion for the discomfort or pain of another. It encompasses “the entire semantic range of the English word ‘sorry’” (Eastman 1983: 168, see Fig. 1), whereby it refers exclusively to what happened to another person and is not to be understood as an excuse for one’s own actions. The form *pole* is derived from the Swahili subjunctive verb form *upoe* ‘may you get well’ (Eastman 1992: 279). Interjections like *pole* are part of the culture-bound vocabulary of a language and are necessary to communicate effectively in a society. Such expressions link language to its cultural context and reveal the idea of a social system shared by speakers – basically, they communicate social structure (Eastman 1992: 273).

“HEALTH”:

- SYMPATHY -> general: pole! / -> strong self: ole!
- BLESS -> afya!
- CURE -> hekol!

**Figure 1:** Symbolic exclamations in Swahili (adapted from Eastman 1983: 170)

Based on expressions for sympathy in Swahili, we look at analogies and divergent patterns found in Luganda (Bantu JE15, [lug]), the most widespread language in Central Uganda. Pursuing a linguistic anthropological approach, this talk seeks to differentiate linguistic strategies in their cultural context, with a specific focus on the interjection *bambi* (sometimes loosely translated as ‘please’, ‘sorry’ or ‘what a pity’), a modal particle expressing empathy and pity (Nassenstein & Tacke-Köster 2019: 90) – and also sympathy. We intend to show that while *bambi* and *pole* have a specific semantic intersection, their range of affective expression seems to diverge with regard to specific contextual readings. Methodologically based both on conversation analysis and ethnography, we analyze Luganda interactions between host and guests in a weekly talk show (*Mwasuze mutya?*) and build upon ethnographic fieldnotes from extensive fieldwork periods conducted in Kampala (2012-2019). By trying to apply Eastman’s (1983: 170) Swahili model of cultural encodings of sympathy to Luganda, we intend to make a contribution to the (understudied) description of ritualized speech in Luganda and to (underrepresented) research topics on expressive speech acts in Bantu languages.

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# Expressing Sympathy in Yorùbá Discourse

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Panel contribution

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**Mr. Victor Alabi**<sup>1</sup>

**1.** Indiana University

Bach & Harnish (1979:51) observe that *acknowledgments*, which Searle (1969) refers to as *expressives*, and Austin (1962) as *behabitives*, express “certain feelings towards the hearer. These feelings and their expression are appropriate to particular sorts of occasions”. In the context of expressing sympathy, these feelings motivate expressions that orient to the situation of an individual who has lost either a loved one like a grandfather or a nonhuman entity, like a job. In this study, I employ Searle’s (1969) expressive speech act of condoling, to examine the forms and functions of the act of expressing sympathy in Yorùbá discourse. The Yorùbá people of about forty million native speakers (Unuabonah et al., 2021) live primarily in Southwest Nigeria. Data was obtained from a hundred sampled scenarios in Yorùbá films directed by Mike Bamiloye, Tunde Kelani, and Olanrewaju Abiodun. These films were produced between 1990 and 2020. Films by these directors were considered first because they depict real-life situations relevant to speech acts theory, second, these directors have been consistently directing films since the 1990s, and third, several of these films have won various awards. Insight was drawn from both Pragmatic Acts Theory (Mey, 2001), and Brown & Levinson’s (1987) Politeness Theory to first, investigate the verbal (e.g. prosody, grammar) and nonverbal (e.g. gestures, touch) communicative strategies that participants employ and how they are used to express sympathy, second, to examine how the expression of sympathy in Yorùbá discourse has evolved over the years, third, to explore the functions of variables like age, gender, familiarity and power relations, and finally, to explore the response strategies that individuals use. The study will not only contribute significantly to speech acts in Yorùbá discourse but will also motivate studies in speech acts and pragmatics in African discourse.

# Eye-catching and eye-tracking: Methods to analyse and optimize informational behaviour

Panel contribution

***Prof. Matthias Ballod<sup>1</sup>***

***1. Martin-Luther University Halle-Wittenberg***

There is extensive and long research, established analysis approaches and tried and tested rules on scientific and practical questions, such as how experts express themselves in an understandable manner to laypeople. In terms of communication, successful expert-lay communication is based on an intended, targeted transfer of knowledge, which must begin with the didactic design of information. Because: Not least against the background of changed media and modal communicative settings, the view must be shifted from ‘understandable factual texts’ to ‘accessible and understandable information’. Texts are already complex linguistic and media structures, the shape of which has changed and expanded, in particular as a result of advancing digitization. In and through applications of the Internet, new types of text (tweets, posts ...) have emerged, as well as new linguistic forms of expression (acronyms, hashtags ...) and new semiotic means (emoticons, emojis ...). The design of this interaction is subject to the premises of ‘usability’ and ‘usefulness’. Separate research and application areas have been established in various disciplines, such as text design, information architecture and information design. In addition, the areas of design thinking and visual design experience dynamic developments. In this article, the focus is on a methodical approach to capturing comprehensibility that combines conventional and modern approaches to usability research. For this purpose, the project ‘start-klar’ is presented and how employees in administrations are to be enabled to formulate better, target-group-oriented administrative texts.

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# Face and face-work in broadcast political interviews in Spain: a diachronic approach

Panel contribution

***Mrs. Raquel Downing<sup>1</sup>***

**1.** Universidad Complutense de Madrid

Political interview in Europe, and Spain in particular, does not have a great tradition; it is a relatively recent genre, no more than forty years old. However, it has spread and imposed itself in such a way that today it competes in importance with parliamentary debate (Chilton 2004); for some linguists it is better framed as “a subgenre of political discourse than as a type of informative discourse”(Chilton 2004: 72), since it constitutes a vehicle of great importance for the transmission of politicians’ messages. In addition, the subgenre incorporates contextual references to institutions and political agents, as well as recent political history, thus reflecting the linguistic uses and socio-cultural values of the historical moment. The study carried out here draws the analysis from a compiled corpus of televised political interviews carried out in Spain, from the democratic transition to the present day, and therefore covers the legislatures of all the presidents of Spanish democracy, from 1977 to the present. The corpus will serve to trace the evolution of televised political interviews, observe the dynamism of the genre over time, the political issues and interests, the level of control or access of the communication media with respect to politicians and citizens, and how face-work and (im)politeness forms are managed over time and are conditioned by the socio-historical context. In particular, in order to narrow the focus of the analysis here, we analyse questions in interviews, establishing a functional typology and a description of questions as devices to manage face and face-work. The analysis selects interviews from different periods of the compiled corpus.

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# Face and facework in online interactions: a case study on the use of mitigation and intensification strategies in Spanish

Panel contribution

***Ms. Laetitia Aulit<sup>1</sup>***

**1.** Université catholique de Louvain

Online interactions are nowadays part of the daily communications of many people. Graham and Hardaker (2017) highlighted that their situational features have an influence on the interaction, leading, among others, to specific participatory frameworks. In this respect, as stressed by Hernández Flores (2013), facework is affected by the social effect of the communication and the social continuum between interlocutors' face. This author then argues that every communicative conduct affects the participants' face somehow (positively, negatively or in a neutral way), which supports Arundale's conception of face as a relational and interactional concept (2006). In this context, this contribution aims to analyse how facework is realised in Spanish online controversies through the use of mitigation and intensification strategies. From a rhetorical-pragmatic perspective, mitigation is used for reducing or compensating for threatening acts that challenge the speaker's or interlocutor's face whereas intensification is used argumentatively for strengthening the propositional content or the speaker's intention (Albelda & Briz 2020).

To this end, this research analyses online interactions in Spanish that include the expression of opinion on news topics (comments on digital press forums and Twitter) about two Spanish traditions (the Moors and Christians festival and the Cobijada, a traditional black garment that only shows one eye of the woman who wears it) contested for their treatment of human societal groups (respectively the Muslim community and women).

The analysis is based on the methodology developed by Albelda et al (2014) for the pragmatic analysis of mitigation and aims at answering the following questions. To whom are the acts of facework most often directed, the speaker or other interlocutor(s) involved in the polylogue that often develops in press comments or on Twitter? Which mitigation and intensification strategies are used? Do they occur to express agreement or disagreement, and concerning which topics? Preliminary results suggest that facework would be more frequently directed to the speaker's face, predominantly by means of intensification strategies. Moreover, mitigation strategies would be used rather to protect the identified interlocutor's face in a context of disagreement, whereas intensification strategies would be used as face-enhancing in a context of strong agreement.

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# Face in compliments

Panel contribution

**Prof. Giovanna Alfonzetti<sup>1</sup>**

1. Department of Humanities

The notion of *face* will be analyzed in relation to compliments, within which it plays a central role (cf. Alfonzetti 2009, 2013). In the bibliography, opposed conceptions of compliments in connection with face are to be found:

- *Acts that intrinsically threaten the addressee's negative face* (Brown/Levinson 1987);
- *face-enhancing acts* (Sifianou 2001), produced in compliance with Leech's approbation maxim (1983). This view is implied in their definitions as *verbal gifts or caresses; supportive actions; etc.*;
- *acts that enhance the author's positive face*, because s/he will be evaluated as a person who fulfills social expectations (Ruhi 2006);
- *positive politeness strategies* (Brown/Levinson 1987);
- *redressive acts* aimed at mitigating FTAs (Brown/Levinson 1987).

Two are the main issues dealt with in my paper:

- on a theoretical level, Brown and Levinson's notion of *face* can be useful in studying compliments provided that one accepts O'Driscoll's (1996) proposal to distinguish between *wants dualism* (intended to capture the contrast between attraction and repulsion, partially shared by all the higher animals, and derived from pre-theoretical deductive reasoning); *face dualism*, i.e. *positive and negative face*, inherent in the human condition, which represent the need for some symbolic recognition by others of the desire for association and for independence, respectively; and a *culture-specific face*, whose consciously perceived constituents are culturally variable, as they exist by virtue of the value-judgements of others;
- only analyzing compliments as sequences of utterances in talk-in-interaction (cf. Arundale 2010), we can understand their relationship with face. In other words, compliments (as any other speech act) cannot be defined as acts intrinsically damaging or enhancing face if they are studied as decontextualized acts. Consistently with a major postulate of the discursive approach to politeness, this crucially depends on the specific cultural, conversational and situational context, and above all on the recipient's response, which reveals his/her subjective interpretations. This approach also allows to verify whether compliments tend to be mitigated (like FTAs are) or reinforced, as it usually happens with face-enhancing acts (cf. Held 1989). Effects on face are therefore radically situational and not intrinsic properties of illocutions (Terkourafi:2005)

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# Face(s) and facework(s) in a corpus of Italian and German compliments

Panel contribution

***Prof. Miriam Ravetto<sup>1</sup>, Prof. Marina Castagneto<sup>1</sup>***

***1. Università del Piemonte Orientale***

Since its first appearance into academic discourse it has been quite clear that face is to be considered a relational construct (Goffman 1955: 213). Following this definition, the attribution of social values depends on the other interactants, and it is constrained by the line of others' interpretation of the communicative behaviour of an individual. Arundale (2006) goes further, describing face as "an emergent property of relationships, and therefore a relational phenomenon, as opposed to a social and psychological one" (Arundale 2006: 201). Arundale's face theory represents a useful frame to understand facework managing in our multilingual corpus of compliments (Co.Cor Compliment Corpus, [www.cocor.eu](http://www.cocor.eu)). The compliments elicited in Italy as well as in Germany show how face is a matter of interpreting of persons-in-relationship; both faces and relationships are conjointly constituted.

The kind of act itself, its illocutionary force, needs to be negotiated among the interactants working as a social group and, in performing the compliments, the face of each participant is co-constructed and approved by the others. This is particularly evident in the Italian compliments elicited in Southern Italy, where every interactant intervenes, lengthening the act of the compliment and contributing with her/his opinion to the emerging of a collective face-support strategy.

The German sub-corpus displays different features: the act is often short, and rarely performed by more than two interactants (the complimenter and the complimentee). A lot of German compliment responses are *Re-assurance Requests* (Castagneto & Ravetto 2015: 399), often realized as direct questions to the complimenter (*denkst du das wirklich?* "do you really think that?"). The scope of this response type seems to be oriented to verify the truth-values and the sincerity of the complimenter (Ravetto 2012: 107). Once more, this management of facework in the compliments is well-accepted among participants, so we can conclude that the faces of both complimenters and complimentees, as well as the act itself, flow from a joint interpretation.

Moreover, comparing the compliment management across the two cultures allow us to enlarge our view from micro- to macro-contexts, to culture-specific face-managing procedures. The different ways by which the image of the self is reproduced and modified show how interactions are "polycentric and stratified environment where people continuously need to observe norms" (Blommaert 2007: 2) and such norms are presupposed as a part of the interpretative frame of the interaction. Face, then, is not only co-constituted in the interaction, but also constitutive of it.

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# Face- and Facework-related Expressions and Their Use in the Minnan Dialect

Panel contribution

***Ms. Jiejun Chen<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>, Prof. Juliane House<sup>3</sup>***

*1. Research Institute for Linguistics, Hungarian Academy of Sciences, 2. Dalian University of Foreign Languages & Hungarian Academy of Sciences, 3. University of Hamburg*

In this talk, we will provide a systematic overview of various face- and facework-related expressions and idioms in the Minnan Dialect. Along with Mandarin, Minnan is the main language spoken in China's Fujian province, and it is also spoken by a large number of Chinese migrants, especially in the U.S. and the UK. Minnan, which is completely unintelligible for the Mandarin speaker, has often been referred to as a 'conservative' dialect in Chinese linguistics: it preserves many archaic expressions and also uses many 'local' expressions. Due to various historical pragmatic reasons, in particular that the Fujianese society is a very closed one, the Minnan Dialect has developed a particularly rich inventory for face and facework, which is largely different from the standard 'lian' and 'mianzi' terms, and idioms including these terms, in standard Mandarin. To mention some representative examples, in the Minnan Dialect, 'face' is an entity that can be constructed and reconstructed, rather than be given or lost. Furthermore, 'face' is very often referred to as an entity to be 'washed', i.e. it is used in the context of an action which someone does for another person. It is a noteworthy knowledge gap that, to date 'face' and 'facework' in the Minnan dialect has received minimal attention. We aim to this knowledge gap, by systematically examining the use of Minnan face- and facework-related terms in transcripts of audiorecorded data.

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## Facework by Chinese celebrities on Weibo and Facebook

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Panel contribution

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**Prof. Doreen Wu<sup>1</sup>, Dr. Minfen Lin<sup>1</sup>**

**1.** *The Hong Kong Polytechnic University*

Integrating insights from cross-cultural psychology and interactional linguistics, the paper examines how Chinese celebrities perform facework on social media, with a comparison between the Chinese mainland (on Weibo) and Hong Kong (on Facebook) celebrities. Twelve months of postings by twelve most-followed Weibo and Facebook celebrities from the Chinese mainland and Hong Kong have been retrieved and analyzed. It is found that contrary to the propositions by cross-cultural psychologists, both self-oriented and other-oriented positive facework are performed by Weibo and Facebook celebrities. Nonetheless, significant differences also exist in that while Weibo celebrities tend to use more acts of showing stance, Facebook celebrities use more acts of showing appreciation. While Weibo celebrities tend to use more humor and Netspeak, Facebook celebrities tend to use more codemixing and vernacular expressions.

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## Facing Differences in Understanding “Face”

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Panel contribution

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**Dr. Robert Arundale**<sup>1</sup>

**1.** University of Alaska Fairbanks

Since Goffman examined “face” in social interaction sixty-five years ago, researchers in socio-linguistics and language pragmatics have employed the concept in many ways, and have adopted a number of different positions on what the concept entails and on how to study it. Revisiting these conceptualizations of face and their implications for examining it in social interaction makes apparent that the concept is not yet ready to be retired. Recognizing the diversity in their underlying assumptions, this overview characterizes current conceptualizations of face, and provides researchers with bases for choosing a conceptualization that will be productive in addressing their particular research questions regarding face in everyday interacting.

As is the case for the concept of politeness, “face” is a first order/emic concept employed by individuals in many cultural groups to describe and explain features of their relationships with one another in everyday situations. “Face” is also a second order/etic concept employed by theorists/researchers in scholarly research in accounting for a range of social phenomena. One finds important differences not only across cultural groups in how they understand face in everyday interaction, but also across theorists/researchers in how they conceptualize face in constructing accounts of social interaction. First order concepts must be examined in inquiry, but the concern here is with the second order conceptualizations that frame all aspects of both theorizing and empirical research. Despite their use of the single term “face,” different scholar’s understandings and accounts do not necessarily index the same phenomena, nor are they necessarily conceptually or methodologically compatible with one another.

Diversity in understandings and accounts of face is understandable given the complexity of the social phenomena being examined, and multiple models and theories are to be expected and encouraged as providing different perspectives. Yet countenancing a wide range of models and theories of face requires not only awareness of the distinctions among them, but also care in choosing a particular model or theory from among the alternatives, given that doing so is consequential both in the conduct of inquiry, and in understanding face phenomena in everyday social interaction. I address the issues of awareness of distinctions and care in choosing by drawing on three broad dimensions for comparing current models and theories of the sociopragmatics of relating, and by using those dimensions in examining several representative conceptualizations of face. The three dimensions enable one to make productive comparisons between alternative models and theories by identifying not only basic, underlying assumptive commitments, but also key concepts and entailments. Comparing assumptions, concepts, and entailments is fundamental to choosing a conceptual framework to guide one’s inquiry, as well as to combining compatible theoretical frameworks where useful, and to engaging in constructive critique. Models and theories of face in everyday interaction are diverse: several focus on face as a matter of identity, but there are viable alternatives. Failing to recognize and make use of that diversity can stifle inquiry, whereas recognizing and engaging it can generate productive new research on face in everyday interacting.

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# Family socialization as a digital practice

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Panel contribution

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***Dr. Andreas Candefors Stæhr<sup>1</sup>, Dr. Thomas Rørbeck Nørreby<sup>1</sup>***

***1. University of Copenhagen***

Studies of family socialization have traditionally focused on social situations in which family members spend time together engaging in common face-to-face activities. One example is dinnertime, which is often ideologically constructed as a unique temporal, spatial, and social moment where family members come together after being apart throughout the day (Ochs et al. 1992:69). The acts of socialization that take place during dinnertime are both related to the *present* moment (e.g. the interactional order and distribution of speaker roles) and to family members' *previous* experiences and *future* expectations of how to behave as a member of the family and as a member of society. Today, such traditional (and physical) spaces of family socialization are supplemented by those afforded by social media and similar digital communication technologies.

In this presentation, we focus on such digital spaces of socialization and the digitally mediated acts of *here-and-now socialization* they afford. By doing so, we explore how parents and teenagers engage in family socialization practices when texting, snapchatting and writing together on Facebook Messenger. We analyze how parents dictate the rules for where to go in the city and how to behave after dark and how teenagers try to negotiate the curfew and bend the family rules while being on the move. Our analysis of such digital parent-teen interactions provide an insight into how behavioral norms are constructed and media ideologies (Gershon 2010) negotiated while the teenagers engage in away-from-home activities. This further enables a discussion of how digital family socialization practices share similarities with or differ from their face-to-face counterparts.

The presentation draws on data collected as part of a multi-sited online and offline linguistic ethnographic study called *SoMeFamily*. The data consist of social media data, media go-along conversations (Jørgensen 2016), sound recordings of and interviews with parents and teenagers in 14 Copenhagen families.

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# Feeding animals: the creation of a common focus of attention in interspecies interaction

Panel contribution

***Dr. Chloe Mondeme<sup>1</sup>, Prof. Dominique Guillo<sup>2</sup>***

*1. CNRS, Ecole Normale Supérieure, 2. Mohammed IV Polytechnic University*

Feeding animals is a millenary practice, associated with domestication processes. Social sciences and anthropology have largely studied the relation of dependency between pets and their owners, precisely created by the act of feeding and being fed, and insisted upon the link between feeding, eating together and being part of a same community of beings (Cormier, 2003). It raises issues related to the role played by food, in its symbolic as well as material properties, in the creation and the maintenance of an interspecies connection.

So far, this topic has been investigated in two main directions: first, in the long run, behavioral ecologists have insisted upon the role of commensalism in domestication (see e.g. Coppinger & Coppinger (2000) for dogs). On the other hand, cultural anthropology (Costa, 2017; Cormier, 2003) has demonstrated how eating and living with tame animals was a practical way to achieve mutuality, and might operate a shift from the category of “forest animal” to that of family member. If indeed “pets are created through acts of feeding” (Costa, 2017, 40), it implies that their survival is directly linked to the relation of dependency they have with their owner.

However, two dimensions have been relatively neglected so far: (i) feeding an animal not owned by anybody (e.g. a wild animal in a natural reserve), during an ephemeral moment of interaction without projecting the creation of any specific long-term bond; and (ii) giving a piece of food to an animal to reward him for his behavior, with no orientation towards any vital necessity.

Inspired by multimodal analysis of sequence organization (Mondada, 2009; Goodwin, Streeck & LeBaron, 2011; Mondada, 2016), this contribution will examine these two dimensions. It will draw on three different data-sets: video-recordings of naturally occurring interactions involving barbary macaques and Moroccan people in a natural reserve in the Atlas Mountain; and two different settings of dog training in France (one for future guide-dogs and the other for pet dogs trained, as a recreational activity, to perform various tricks).

Although both cases feature very different practices, the detailed analysis of sequences of action aims to show how pieces of food, in their visual and olfactory materiality, are first pragmatically created as a common focus of attention, allowing for engaging in interaction (at a minimal level), or for co-acting together and achieving complex actions (in contexts of training). Feeding here is not just a matter of eating, it is a matter of giving, sharing and of creating a common space of interactional attention.

# Finding balance. Creating meaning with gestures in the temporal unfolding of a dance class

Panel contribution

***Dr. Silva Ladewig<sup>1</sup>***

***1. European University Viadrina***

This paper addresses the question of what makes gestures particularly apt at communicating new and specialized knowledge to students in teaching contexts. To explore this issue dance lessons are investigated in which the students practiced how to achieve balance. The study is based on 180min of ballet and tango lessons and on 120min of interviews conducted with each participant after the classes (Müller & Ladewig 2013). The data were analyzed by applying a method that makes it possible to document the interactive elaboration of metaphoricity and emergence of inter-affectivity (Horst et. al 2014; Müller & Kappelhoff, 2018; Müller & Ladewig, 2013).

Two aspects will be fleshed out. First, it will be shown that meaning cannot be conceived of as isolated elements that are used now and then in the discourse. Instead, it emerges and unfolds in the course of time and interaction during the dance class. Second, it will be demonstrated that meaning is substantially shaped by the medium it is expressed in. While traditional views have established an understanding of a medium as a mere packaging and transmitting device of meaningful ‘content’ (Koch & Oesterreicher, 1994; Lakoff & Johnson, 1980), we conceive of a medium as giving rise to meaning in the temporal and interactive unfolding of a discourse (cf. Horst, 2018; Schneider, 2017). To explore this idea, particular attention will be paid to the media-specific properties of gestural movements, to the ecologies (Streeck, 2009) they are embedded in and to different stages of communicating knowledge. With this media-focused approach the current study aims at contributing to the current debate of how media and their role in communication are understood best.

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# Finding someone to blame - A diachronic perspective on scapegoating in times of crisis

Panel contribution

***Dr. Maria Stopfner<sup>1</sup>***

**1.** University of Innsbruck/Eurac Research

The last two decades have been marked by a series of global crises: the financial crisis, the refugee crisis, the climate crisis, not to mention the Corona crisis. A number of incidents on the national level, such as the Ibiza scandal in Austria or the killing of George Floyd in the United States, were the starting point for crisis situations which also resonated outside the national borders. It seems as if we were living in a time of crises.

In my presentation, I will take a look back into history and compare different economic and/or political „times of crises“ in view of how authorities and the (counter-)public conceptualize and re-conceptualize responsibility for these crisis situations. Within these justification discourses, denying and blaming constitute typical discursive patterns that serve to protect the positive self/ingroup image (van Dijk 1992; Wodak 2006; Hood 2011; Hansson 2015). In order to avoid and redirect blame, different argumentative moves can be deployed of which scapegoating is presumably the most notorious. The scapegoat strategy can be defined as a causal fallacy that is based on the assumption that „one and only one ethnic, social or political group is responsible for certain large-scale political problems and dangers“ (Posch/Stopfner/Kienpointner 2013: 116). For this strategy to work, the respective scapegoat needs to be constructed as blameworthy and also needs to be perceived as a plausible candidate for a given audience, i.e. in politics for the relevant electorate. Going back in time to different periods of economic and/or political crisis in Europe and the United States, I will try to find patterns in the „blame game“ (Hood 2011) by which certain groups become instrumentalized as scapegoats, based on a pragma-rhetorical approach (a.o. Ilie 2018) that combines the pragmatic analysis of person deixis and reference with the analysis of causal argumentation schemes and ethotic arguments. Respective data will be gathered from print and online media as well as election campaigns in Austria and Germany as well as Great Britain and the US. Where possible, special attention will be given not only to scapegoating practices of parties and politicians, but also to the subsequent reaction of the (counter-)public, i.e. the way in which they accept or refuse the manipulative move.

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# First come, first served? Establishing the order of service when entering a service related setting

Panel contribution

**Ms. Federica D'Antoni<sup>1</sup>, Mr. Thomas Debois<sup>1</sup>**

**1. KU Leuven**

Service settings are a locus in which individuals orient to rules in order to guarantee the accessibility to the service itself. These rules can be tacitly shared, such as “first come, first served”, or they can be institutionally organised (e.g., by providing numbered tickets or dividing the space into different paths for different services). Individuals recognisably display what kind of rule they are following in order to make sure that the order of service is collectively established among individuals waiting to be served. One of the solutions they may come up with to make the order of service visible is queuing. While queues have been described as a “locally-produced social phenomenon, as an *in situ* accomplishment of its constituents” (Ball and Smith, 1986: 27), they may not always be visible (as persons lined up in space). Hence, participants entering a service area have to make sense of the place they discover, which includes deciding what kind of rules need to be followed to organise the service encounter in socially acceptable ways (Maynard and Clayman, 2003).

Drawing upon ethnomethodology and conversation analysis, in this talk, we examine how participants interactionally establish the order of service in service related settings. Based on 7 hours of video data recorded in a doctors’ waiting room in Friuli Venezia Giulia (Italy), 15 hours of data recorded in tourism offices in Belgium, and a corpus of 8 hours with interactions at market stalls, we analyse the different ways in which individuals orient to rules in organising the order of service. How do participants achieve the order of service in seemingly unorganised environments (such as waiting rooms, where people are seated rather than queued up in a line)? How do newly arriving individuals make sense of the order and find their place in the (invisible) queue? How are breaches to the rule treated by (co-)present participants? And what is the role of the service provider in light of their deontic rights (Stevanovic, 2013) to modify the order of service?

The analysis shows that the rule “first come, first served” is sensitive to multiple local contingencies, and that breaching the rule may be done in socially more or less acceptable ways. Hence, this contribution shows how “waiting” for one’s turn at a service desk is a practical accomplishment involving continuous monitoring of others’ activities and their allegiance to the rule that has collectively been agreed upon. In other words, individuals do “waiting” in accountable ways, even when “queues” are not physically embodied.

# First-person pronouns in the construction of group identity in PRC televised confessions

Panel contribution

**Ms. Liz Carter**<sup>1</sup>

1. University of California, Los Angeles

This study examines the construction of the self, group, and other identities in five televised confession news segments broadcast over the past four years by PRC state-affiliated media. Lexical grammar patterns are identified across this mini-corpus as they are used to position subjects as being included in certain groups and excluding others. In particular, this study focuses on the use of first-person pronouns such as *wo* and *zan* to index the language ideology of the media broadcaster. Functioning as both nouns and adjectives, these pronouns serve discourse functions such as ratifying audiences, indexing speaker nationality, and asserting agency.

Previous research has examined lexical grammar as site for the indexing of language ideology in PRC media (Fang 1994, Fang 2001, Renwick and Cao 1999), while research on first-person pronouns as a way to include or exclude also abounds (Bull and Fetzer 2006). However, very few studies have, as yet, focused on how pronominal forms of Mandarin Chinese can define identity and group membership in mass media discourse. Informed by research into the discourse functions of Mandarin pronouns (Biq 1991, Li and Thompson 1989, Zhao 1987, etc.), this study seeks to analyze their uses in the indexing of language ideology in mass media broadcasts.

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# Football, racism and media discourse: a corpus-based Systemic-Functional Linguistics approach to look at sociological aspects and ideology in language

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Panel contribution

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***Ms. Izadora Pimenta<sup>1</sup>***

*1. Technische Universität Darmstadt / Universidade Estadual de Campinas*

This work analyzes patterns of Judgement and racism representations from lexical choices in media discourse about racism in football in two different contexts: Brazil and England. With the help of the Transitivity System (HALLIDAY. MATTHIESSEN, 2014) and the Appraisal System (MARTIN. WHITE, 2005) and resources from the Corpus Linguistics, the main goal is to analyse some sociological aspects of football and its culture through language, especially considering the field of ideology (LUKIN, 2019). It also relies on the perspectives of the Critical Race Theory (GILLBORN, LADSON-BILLINGS, 2020. DELGADO; STEFANCIC, 2013), since there is an effort to understand the little instant ions of racism in a scenario where the imagined categories of races create effects in the formation of identities, social relations and the society as a whole. It means that this can influence directly the language in use, as well as the language influences society at the same time. The first findings show that it is possible to assume that the language in use can bring us a portrait of how a specific society deals with the theme of racism in football.

# Fostering interdisciplinary knowledge translation at the interface between healthcare communication and pragmatics

Panel contribution

***Dr. Sarah Bigi<sup>1</sup>, Dr. Maria Grazia Rossi<sup>2</sup>***

*<sup>1</sup> Università Cattolica del Sacro Cuore, <sup>2</sup> Universidade Nova de Lisboa*

Many studies on healthcare communication focus on the interactional challenges deriving from the asymmetry of knowledge and social roles (among others, Ainsworth-Vaugh 1998; Beisecker 1990; Heritage and Greatbatch 1991; Rossi 2016; Thesen 2005), indicating such asymmetry as one of the primary causes of frequent suboptimal outcomes of professional-patient interactions. Rather than seeing asymmetry in itself as a problem (Dingwall & Pilnick 2020), we consider it as the inevitable fact that turns ‘knowledge translation’ into the biggest effort healthcare professionals have to make. In the field of healthcare communication, various studies have tried to outline the dynamics underlying knowledge translation (e.g., Epstein & Street 2011; Street, Elwyn & Epstein 2012; Politi & Street 2011). However, these approaches do not use pragmatic categories to explain the interactional phenomena they observe, which are interesting and relevant. Therefore, in this paper we look at these approaches from the perspective of pragmatics, hoping to foster a process of knowledge translation also between these two disciplinary domains (Bigi 2016). In particular, we focus on the crucial role of implicit communication both in the creation of common ground and in the frequent misunderstandings reported in clinical contexts.

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# Framing ‘disability’ in online political discourses in the German-speaking countries

Panel contribution

***Prof. Igor Trost<sup>1</sup>***

**1.** University of Passau

Only few studies have been written on ‘disability’ and ‘illness’ (eg. Gwyn, 2002; Devlin, MacAskill & Stead, 2007; Grue, 2014) in respect to evaluative strategies in public discourses.

My lecture will cover the representation and framing of ‘disability’ and of humans living with disability in Austrian, German and Swiss political parties’ statements and the reactions to these in digital media.

My sample shows on the one hand the striving for inclusion by the most political parties and their followers. On the other hand, stigmatization still plays a role in talking about inclusion for example in regular schools and in the job market by populists. They often characterize handicapped people as “distracting” the majority society. My leading hypothesis is that populists show a lack of differentiation in language use as there is no accurate reference considerable to the different types of disabilities. Additionally, they mix the discourse on disability with their exclusive discourses on other social minorities and immigration. Therefore, they exclude disabled members of social minorities twice.

This talk will pursue an integrative approach which combines methods of discourse analysis (eg. Reisigl & Wodak, 2001; Fairclough, 2003; Hart, 2019), corpus linguistics, frame semantics and cognitive grammar (e.g. deep cases, information structure).

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# Free NPs and copula clauses as grammatical resources in Finnish low transitivity predications

Panel contribution

***Prof. Marja-Liisa Helasvuo<sup>1</sup>, Prof. Ritva Laury<sup>2</sup>***

***1. University of Turku, 2. University of Helsinki***

The Finnish verb *olla*‘to be’ can be used in a number of clause types, including copula clauses and existential and habitive clauses. Low transitivity predictions that involve assessment and categorization are typically done with copula clauses, but they can also be made without a verb, with free NPs (Helasvuo 2001, 2019; see also Ono & Thompson 1994; Tao 1992, 1996) and other free nominals such as adjectives. In this paper, we will discuss the contexts in which speakers of Finnish use *olla* as a linking verb and ones where predictions are made without it, as free nominals (NPs and APs). Consider ex. 1 where the participants are discussing a wine they are tasting.

(1)

1 Lauri: *sitä täytyy kaataa tollej noi (.) varovasti.*

DEM-PAR must-3SG pour-INF DEM-ADV DEM-ADV careful-ADV  
(you) have to pour it kind of like that (.) carefully

2 Taavi: *(0.3) totta kai se on italialaista.*

true-PAR PTC DEM be.3SG Italian-PAR

of course it's Italian (0.5)

3 *(0.5) @monte pulci#a:no#@.*

NAME NAME

Monte Pulciano

4 *(0.4) loistava viini.*

brilliant wine

an outstanding wine

In his response to Lauri, Taavi uses a copula clause (l. 2) with the categorizing predicate nominal *italialaista* ‘Italian’. After a pause, in l. 3, he adds an identification, this time using a free NP naming the variety and, in l. 4, with another free NP, assesses the wine as *loistava* ‘brilliant, outstanding’.

For this paper, our data come from the Arkisyn corpus of conversational Finnish. We show that in these data, predicate nominals in copula clauses and free nominals serve partly overlapping functions. Both are, for example, used for characterizing, categorizing, and identifying referents, but at different rates. Well over half of the predicate nominals in our data characterized a referent, whereas fewer than 27% of free nominals served this function. Furthermore, free nominals were used in many functions that were not available for predicate nominals in copula clauses. For example, only free NPs were used as vocatives. Our study also indicates that free nominals and predicate nominals differ in terms of their sequential positions and initiation of actions: the verbless formats are more likely than formats with the copula to be used in non-initial positions in sequences of talk and less likely to initiate new actions. The formats with *olla* are more likely than verbless formats to be used in initial position and may initiate actions.

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# Free-standing ‘parce-que’ (because)-clauses in talk-in-interaction: a multimodal analysis

Panel contribution

***Dr. Ioana Stoenica<sup>1</sup>, Prof. Simona Pekarek Doepler<sup>1</sup>***

***1. University of Neuchâtel***

This contribution is part of a work-in-progress on speakers’ use of ‘parce que’ (*because*)-introduced clauses in French talk-in-interaction. Traditionally defined as subordinate clauses, research on oral and conversational data has documented the use of such clauses across a range of different languages as independent clauses (‘in-subordinate clauses’, i.e., “the conventionalized main-clause use of what [...] appear to be formally subordinate clauses” (Evans 2007: 367; cf. Debaisieux 1994, 2002; Diessel & Hetterle 2011), and has shown that these accomplish conversational actions on their own, such pursuing agreement or accounting for a dispreferred response (Ford & Mori 1994; Couper-Kuhlen 2011, 2012; Günthner 1996).

Based on multimodal conversation analysis, this paper investigates two not yet systematically documented social actions that speakers perform by using ‘parce que’-clauses in French, namely: accounting for an assessment and making a clarification request. The latter case is illustrated in the following excerpt, taken from our data comprising 9 hrs. of video-recorded ordinary conversations:

01 JOA: il a pas une tête du:: de Moutier je trouve.

‘he doesn’t have the looks of Moutier((=village name)) I find’

02 (1.3)

03 JOA: j’sais pas trop ce que c’est euh

‘I don’t know much what it means’

04 avoir une tête de Moutiers,

‘having the looks of Moutier’

05 mais il a pas une tête de Moutier.

‘but he doesn’t have the looks of Moutier’

06 (0.3)

07 EKT: **parce que:: les gens du Jura**

‘because the people from the Jura((=name of a region))’

08 ils ont une tête du Jura?

‘they have the looks of the Jura’

09 (0.5)

10 JOA: ↗mhm ↗mhm.

Joanna’s negatively valanced assessment (l.01) is met with a lack of verbal response from Ekti (l.02), foreshadowing a potential disagreement on her part. Joanna then extends her turn (l.03-05), redoing her assessment in pursuit of an agreement. Ekti, however, instead of responding in either an agreeing or a disagreeing way to the assessment, produces a clarification request, formatted as a ‘parce que’-clause (l. 07-08). Thereby, Ekti pinpoints what she infers to be the reason underlying Joanna’s assessment, namely that people from a given region (or city) will have the looks of that region. Hence, in this sequential position, Ekti mobilizes a free-standing ‘parce que’-clause that accomplishes an action on its own (a clarification request) thereby withholding, once again, her potential disagreement (Pomerantz 1984).

In this paper, we document the recurrent use of free-standing ‘parce-que’-clauses for the two abovementioned actions. While much existing research associates insubordination with intersubjective alignment between speaker and hearer, and with epistemic and evidential meanings (Evans & Watanabe 2016), we stress the interaction-organizational role of insubordinate clauses (cf. Couper-Kuhlen 1996; Lindström et al. 2019). Fur-

thermore, we add to existing research by showing how participants' multimodal conduct, and in particular their gaze orientation, plays a crucial role in how they use these clauses and how co-participants interpret them. Thereby, we hope to contribute to the growing body of research on the emergent character of grammar and on its interface with embodied semiotic resources.

# French and German equivalents of ‘I thought’: an interactional and multimodal analysis

Panel contribution

**Mrs. Sophia Fiedler<sup>1</sup>**

1. University of Neuchâtel & University of Hamburg

This paper examines cross-linguistically the interactional functioning of complex syntactic patterns involving complement talking predicates (CTPs) of the type *I think* in the past tense (Jefferson 2004, Kärkkäinen 2012). The past forms of *I think* in French and German – respectively ‘je pensais’ / ‘j’ai pensé’ and ‘ich dachte’ / ‘ich habe gedacht’ – significantly differ in their frequency. While speakers of German make ample use of past forms (n=393 in 15h of data), these are infrequent in French (n=34 in 12h of data). How can this difference in frequency be explained?

In this paper I show that affective stance-taking, which German can carry out with ‘ich dachte’ / ‘ich habe gedacht’ *I (have) thought* (Deppermann/Reineke 2017), is done with different verbs in French: ‘je me suis dit (que)’ *I told myself(that)* (n=45) and especially ‘j’étais là’ *I was there* (n=59). I present a multimodal analysis drawing on 15 hours of German and 12 hours of French video-recorded ordinary conversations, contributing to already existing research in two ways: (i) I examine the functional uses of different CTP-constructions in French and German to mark affective stance in specific sequential environments; (ii) I demonstrate that complex syntactic patterns are well coordinated with multiple bodily resources such as gaze, posture or prosody.

An initial comparison of the abovementioned constructions in their sequential environments reveals that, in both French and German, these occur mostly in assessment sequences or storytellings. The stance-taking itself is usually done through direct reported speech or thought (Clift 2007), a recurrent practice to mark the climax of a storytelling (Holt 2000). In German, the direct reported speech is introduced by the pattern *x + ‘ich dachte’ / ‘ich habe gedacht’ + particle + complement clause*. In French, by contrast, speakers use the syntactic pattern *‘je me suis dit (que)’ / ‘j’étais là’ + (complement) clause*. In both languages, this format of direct reported speech or thought entails a frequent bodily enactment through which the speaker ‘stages’ his or her utterance (Yule/Mathis 1992).

The multimodal features, however, vary between the different constructions, especially in French. ‘J’étais là’ *I was there* is followed by exaggerated facial expressions or gestures and a change in voice quality in order to emphasize the (mostly negative) stance-taking. ‘Je me suis dit (que)’ *I told myself(that)* mostly introduces only prosodically enacted talk through which speakers make available a rationalization process. German ‘ich dachte’ / ‘ich habe gedacht’ *I (have) thought* can be followed by both multimodal conducts.

Adopting an interactional linguistic approach, this study contributes to ongoing research on grammar-in-interaction. It shows that complex clause combinations across two languages draw on multimodal packaging for action formation in everyday talk.

# From climate change to climate crisis: (un)certainty and risk in climate change discourse

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Panel contribution

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***Prof. Hermine Penz***<sup>1</sup>

*1. University of Graz*

Climate change and the risks connected with it have received increasing attention over the last few decades. The effects of climate change have been projected in the successive reports of the Intergovernmental Panel on Climate Change of the United Nations (IPCC) which in turn have been communicated by the media and other institutions to the general public. The successive IPCC reports have stated with increasing certainty that climate change is human made. In addition, they have made prediction regarding the consequences and risks of climate change on the basis of different scenarios of temperature rise. The growing threat of climate change has been acknowledged recently by concerned scientists, various organisations and media by the adoption of the term ‘climate crisis’. For example, in May 2019 The Guardian decided to use the term ‘climate crisis’ instead of ‘climate change’ in its reporting. Similarly, other terms which express the urgency of the issue have entered the climate change debate.

As in many other areas of science and technology, the discussion of climate change has to deal with uncertainty, risk and probability when reporting scientific knowledge. With respect to communication on climate change the issue of (un)certainty has occupied a central role, in particular with regard to how uncertainties and the risks connected to climate change are represented in texts by different authors (IPCC, media, activists) addressing various audiences. In view of the growing conviction of the seriousness of the issue, this paper will focus on how (un)certainty, probability and risk have been communicated by various actors in the last two years during which the frame of climate crisis has been gaining momentum.

The analysis will focus on the most recent IPCC Assessment Reports, media discourses and texts of various institutions on climate change. The data will be analysed by means of qualitative discourse analysis.

# From Connective to Final Particle: On the development of Korean *ultheyntey* into a marker of wish and worry

Panel contribution

***Dr. Minju Kim***<sup>1</sup>

1. Claremont McKenna College

Recent studies have demonstrated that across different languages, connectives can develop into final particles that perform interactional functions (e.g., turn-final use of English *but*, *or*; “(inter)subjectification” Traugott 2014; “insubordination” Evans and Watanabe 2016). Using a corpus of 129 natural conversations, I demonstrate that the Korean connective *ultheyntey* (‘conjecture + but/so’), which derived from the combination of *ulthey* (conjecture ‘would’) and *ntey* (‘so’, ‘but’), has developed into a final particle marking the speaker’s stance of wish or worry. The literature only discusses the connective use of *ultheyntey*. In my data, however, out of 134 total tokens, 68% are stand-alone final particles which express wish, worry, and polite hedging.

In my data, 86% of connective *ultheyntey* occur in negative contexts. I argue that through its frequent use in negative contexts, *ultheyntey* obtained the meanings of ‘worry’ and ‘wish’ (“subjectification” Traugott 2010). The contrastive use (‘but’) engendered the meaning of wish, whereas the causal use (‘so’) engendered the meaning of worry.

**Emergence of Wish:** 51% of total *ultheyntey* tokens are used with the conditional ‘if’ or the deontic modal ‘should’. This combination is frequently used to present an ideal situation that stands in contrast with an undesirable present situation (1a). Since ‘but’ implies a contrasting undesirable present situation, the speaker does not have to state the second clause (1b); the combination of an ideal situation and the use of ‘but’ engenders the sense of wish. Eventually, used with ‘if X, good’ or ‘should’, *ultheyntey* comes to signify ‘wish’, including counterfactual regrets, and developed into a final particle (1c).

1. (a) *cha-lul sa-myen coh-ultheyntey, (mos sa)*.

If I can buy a car, it **would** be great **but**, (I can’t buy it).

(b) If I can buy a car, it **would** be great **but...**

(c) **I wish** I could buy a car.

**Emergence of Worry:** *Ultheyntey* is often used as a hedging device when providing a negative response. To be polite and indirect, the speaker can just provide the reason for the negative response, without stating the second clause (2a). In negative contexts, *ultheyntey* also often expresses the reason for worry (3a). Eventually, *ultheyntey* itself obtained the meaning of worry and turned into a final particle (2b, 3b).

2. (a) A: I can leave later.

B: The traffic **would** be bad later **so**, (please leave now.)

(b) **I’m afraid** the traffic would be bad later.

3. (a) If I don’t go, he **would** be mad **so**, (I am worried).

(b) **I’m afraid** if I don’t go, he would be mad.

Lastly, using phonetic analysis employing Praat, I demonstrate that the final particle *ultheyntey* tends to have an elongation of the last syllable *-tey* and a fluctuating contour much more than its connective use. As the final particle indicates speaker’s stance of wish and worry, it carries more prosodic emphasis than its connective counterpart does.

# From connective to rhetoric: Utterance-final *tteyuu* in Japanese conversation and storytelling

Panel contribution

***Dr. Michiko Kaneyasu***<sup>1</sup>

**1.** Old Dominion University

*Tteyuu* (and its variants *toyuu* and *toi*) is a lexicalized combination of the quotative marker *tte* (*to*) and the verb *yuu* (*iu*) ‘say’. It is considered a nominal complementizer linking a head noun and its modifier describing the content or attribute of the head noun (see (1) and (2)).

(1) *nan-nan tteyuu uta* ‘a song called nan-nan’

(2) *nihon ni kaetta tteyuu uwasa* ‘a rumor that (he) went back to Japan’

In ordinary speech, however, *tteyuu*, but not its variants, also occurs utterance finally without a head noun. Preference for one form over the others suggests a grammaticalization process may be underway (Rysová 2017). Using audio- and video-recorded conversation and storytelling as data, I will demonstrate how the utterance-final *tteyuu* is used as a discourse-pragmatic connective, which expresses the relation of an utterance to the immediate discourse context. I will also address how the core semantics of the connective and the characteristics of the Japanese language may have affected the functional shift.

The development of an intra-sentential connector into a discourse one at the utterance-final position is also reported for the noun-modifying form *mitai-na* in Japanese (Suzuki 1995). The utterance-final *mitai-na* elaborates on the prior unit of talk noncommittally (Suzuki 1995). Preliminary analyses indicate that the utterance-final *tteyuu* explicates what is under question via description, clarification, or exemplification. Their functional divergence may be attributed to different semantics of *mitai(na)* and *tteyuu*. The former is an auxiliary that expresses similarity or speculation. The latter marks the noun or clause preceding it as a quasi-quote representing the whole content of what is denoted by the head noun (Matsumoto 1997).

A successful interpretation of the head-less *tteyuu*-utterance relies on a shared understanding of and expectations for what the utterance-in-progress may concern. In conversation, a *tteyuu*-utterance often directly relates to the immediately prior contribution. (3), for example, is given in response to a request for once-known information (Hayashi 2012) regarding the topic of the interlocutors’ earlier conversation.

(3) *nanka [school-name] ga imeeji to chigatta kara yokatta tteyuu.*

‘Like you were glad because the school differed from what you had imagined *tteyuu*.’

In non-conversational storytelling, what a *tteyuu*-utterance relates to is sometimes not in the prior discourse. When storytelling is a solicited or presentational activity, there is a strong expectation for the delivery of a climax or upshot of the story. In such a context, the utterance-final *tteyuu* can be used to link the current utterance to the context-specific expectation. (4) is an example from a solicited telling of a funny story.

(4) *oshiri ni sekken o nutte, ano: tsurun tte deta tteyuu.* (laughter)

‘He lathered soap on his butt, and u:m slid out (of the small window) *tteyuu*.’ (laughter)

The *tteyuu*-utterance is understood as the climax of the story, evidenced by the ensuing laughter. The utterance-final *tteyuu* focuses the recipients’ attention on the depiction of the scene and further involves them as active participants in discerning the reportability of the story.

# From Distance to Immediacy: asyndetic complements in Classical and Present-day Spanish

Panel contribution

***Ms. Giulia Mazzola<sup>1</sup>***

**1. KU Leuven**

One of the most distinctive syntactic features of (pre)classical Spanish is asyndetic complementation, i.e. without complementizer *que*‘that’. Previous research considered it as a stylistic variant, either belonging to formal legal-administrative language (Girón 2005), or to the language of communicative immediacy (Blas & Porcar 2016). However, AUTHOR et al. (2020) showed that, in (pre)classical documents, asyndeton was typically found in deferential requests addressed to prestigious interlocutors, as shown in 1). Hence, the asyndetic variant is probably a marker of language elaboration borrowed from Latin.

1) *Suplico<sub>v1</sub>a vuestra mercedØmande<sub>v2</sub>recibir essa criatura.*

‘I beg Your Mercy you order to welcome this child’ (CODEA-1705)

According to contemporary grammars, asyndeton is typical of formulaic, formal language. Yet, Yoon (2015) suggests that the stylistic distribution depends largely on the verb semantic class. The aim of this paper is twofold: (i) to explore whether, diachronically, asyndetic complements entered the pole of communicative immediacy from the pole of communicative distance; and (ii) to understand the correlation of stylistic parameters with main verb semantics.

The data come from the CORPES corpus and consist of finite syndetic and asyndetic complement clauses with verbs of different semantic classes. The effect of register and degree of formality on the selection of *que* or Ø was evaluated with logistic regression. The results indicate that the alternation in Present-day Spanish is not affected by register or formality unless one considers their interaction with the main verb semantics. Asyndetic complements are favored by request verbs in written formal registers, indeed, but in informal spoken varieties, asyndeton is promoted by cognition and communication verbs.

A comparison with the results of AUTHOR et al.’s (2020) data shows that asyndetic complements spread from communicative distance to communicative immediacy. Diachronically, asyndetic complementation increased its frequency with cognition and communication verbs, which caused a discourse-pragmatic change: the subjectification of these verbs as parenthetical epistemic markers, as in 2).

2) *pero tan importante como eso creo<sub>v1</sub> Øeran<sub>v2</sub>los malos profesores*

‘but as important as that I think were the bad professors’ (CORPES, oral/internet)

This study identifies a double linguistic and stylistic distribution of Spanish asyndetic clauses: they represent a syntactic variant of the language of distance with request verbs; in the language of immediacy, asyndeton caused the reanalysis of some cognition/communication verbs as epistemic markers. Thus, a bidirectional diachronic change can be observed: not only vernacular expressions acquire a higher degree of scripturalness, but grammatical markers of the communicative distance also shift to the pole of immediacy, developing pragmatic and subjective functions.

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# From Intersubjective to Textual Function: A Case of General Extenders in American English

Panel contribution

***Dr. Noriko Onodera<sup>1</sup>***

**1.** Aoyama Gakuin University

This presentation will show that the case of development of General Extenders (GEs) in American English supports our panel's suggested tendency "From Intersubjective to Textual Function". GEs are short expressions frequently used utterance-/clause-/phrase-finally in spoken English such as *and stuff*, *and things*, *and everything*, *and all that*, and *or anything*, etc.

My analysis of COCA (Corpus of Contemporary American English) has revealed that GEs are overwhelmingly used most frequently in 'Spoken' language among all the five genres (Spoken, Fiction, Popular Magazines, Newspapers, and Academic Journals) (Onodera 2020: 284-285). It found that only 12.5 to 33.3 % of GE uses yield the next turn. That is, only a subset of GEs contributes to "turn-taking". The question is why a particular set of GEs yields the next speaker's turn and the other set does not. From my observation, it is because the turn-yielding GEs implement "expressive function", in other words, intersubjective function.

I will exemplify the basic "referential function" of GEs as well as their "expressive (intersubjective)" function. GE's intersubjective functions are further specified as 'involvement' to share the speaker's evaluation/emotion with the hearer, 'dismissive' and 'hesitation', etc.

Other linguistic devices endowed with a high-degree of intersubjectivity can be suggested to be questions in question-answer adjacency pairs, tag-questions, understanding-checks (Levinson 1983: 298), and imperatives (Narrog 2012 in English, Japanese, Lithuanian; Shinzato 2002 in Japanese; Zhu and Horie 2020 in Chinese, Japanese, and Russian). All these intersubjective devices promote/trigger the addressee's reaction/next turn. The addressee's taking the next turn, i.e. turn-taking, is what contributes to textual function in spoken language, connecting what is prior and what is upcoming. In conversations, textual function weaves discourse. Thus, it will be shown that the intersubjective function in spoken language motivates textual function in several ways, which can be the trigger for the rise of discourse markers/conjunctions and other pragmatic elements. In our panel, from the observation of GEs above, together with more cases found in other panelists' works, we will propose that "from intersubjective to textual" be another quite common tendency in functional change.

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# From Intersubjective to Textual Meaning: Examples from Russian

Panel contribution

***Dr. Elena Graf<sup>1</sup>***

**1. Ludwig-Maximilians-Universität München**

The current contribution discusses various examples of semantic-pragmatic changes undergone by some grammatical and lexical items in Russian, attesting shifts from intersubjective to textual meaning. In accordance to Narrog (2012: 30), textual meaning is understood as “orientation towards speech, i.e. discourse or text, itself”. One prominent example, in this respect, is the semantic change accompanying the grammaticalization of the Old Russian (Old East Slavic) reflexive pronoun *ca* (*sya* ‘self’). On the one hand, *ca* (*sya* ‘self’) illustrates the development in East Slavic from a clitic in Old East Slavic, cf. (1), to an affix (postfix) *-sya/s'* in contemporary Russian (e.g. *ca>-sya/s'*), which means its morphologization and grammaticalization in the function of the ‘identifying-self’ (cf. Traugott 1982: 256), coding thus the ‘textual situation’, e.g. ‘situation of text-construction’ (Traugott 1989: 35). In this function, *-sya/s'* designates a reflexive relationship with its self-identical antecedent, cf. (1) and (2).

On the other hand, the dative of *sebe* ‘self’ (*ca>sebe<sub>DAT</sub>*), like *datus ethicus* (the dative of the person making the judgment), is in contemporary Russian typically used as a particle in a postposition to a verb or a pronoun, marking a course of an action as being independent of other things, cf. (3). Thus, we observe here a shift from a textual (or metalinguistic) function to a subjective one: while the prime function of the reflexive pronoun *ca>sya* ‘self’ is to designate a reflexive relationship with its self-identical antecedent, that of the particle ‘*sebe<sub>DAT</sub>*’ is to mark the speaker’s attitude toward the proposition.

(1) ORuss. *и покланяю ти ся братъче moi то си хотѧ мълчи*

*i poklanyayu ti sya brat'če moi to si xotya m-lvi*

Russ. transl. I [vse že] klanyayus’ tebe, bratec moi, xot’ ty i takoe gorovi  
‘And I bow to you, my brother, even though you say such things.’

(Novgorod birch-bark letter №605, about 1100-1120 century) [<http://gramota.ru/birchbark/document/show/novgorod/605/>]

(2) *Nizkim poklonom klanyayus’ Vam.*

(with) deep.ADJ.INSTR bow.INSTR (I) bow.IPFV.PRS.REFL.1SG (myself) (to) you.2PL.DAT

‘I bow deeply to you.’

(3) *Vy sebe sidite, otdyxajte.*

you.2PL.NOM yourself.DAT sit (and) calm

‘(Please), stay (calmly) seated, relax’.

Furthermore, in recent contemporary Russian, a new tendency can be observed to use the reflexive affix *-sja* with perfective Verb<sub>1PL</sub> (e.g. *uvidimsja<sub>SEE:REFL.PFV.1PL</sub>* ‘we’ll see each other’) to mark intersubjectification, from one side, but, from the other side, these uses are bound to one particular sort of text or discourse situation, namely newscast. As a farewell, the Russian perfective reflexive verb *uvidet’sja* ‘see each other’ loses its verb valency and is used in the 1PL form as a sign-off for news anchors or meteorologists to mark the end of the discourse. Simultaneously, this salutation also ensures a casual atmosphere at the end of a newscast, as seen in a familiar conversation.

The current contribution, thus, touches on some cases of change in the direction “from intersubjective to textual” based on the examples of the development of discourse markers, particles and pragmatic constructions in Russian.

# From intersubjective to textual meaning: On the development of the connectives derived from prohibitives in Mandarin Chinese

Panel contribution

***Dr. Bing Zhu<sup>1</sup>***

**1.** Kyushu University

Cross-linguistically, imperatives can serve to form subordinate clauses such as conditionals and concessives (e.g. Heine et al. 1991: 191, Narrog 2012). For example, the imperative form of the Japanese verb *suru* ‘do’, i.e., *seyo* in (1), functions as a concessive connective conveying the meaning of ‘whether it is X or Y’.

(1) Neko ni **seyo**, inu ni **seyo**, okoru taimingu ga muzukashii.

cat DAT do.IMP dog DAT do.IMP get angry.NPST timing NOM difficult.NPST

‘Whether cats or dogs, the right timing for getting angry with them is difficult.’

(Narrog 2012: 43; translation by the original author)

*Seyo* has lost their typical directive meaning and has obtained the text-building function of creating textual coherence (Narrog 2012).

Similarly, in Mandarin Chinese the combinations of the prohibitive (or negative imperative) marker *bié* (別) with the verb *shuō* ‘say’ and the verb *kàn* ‘look’, which literally means ‘don’t say’ and ‘don’t look’, have grammaticalized into connectives. *Biéshuō* conveys a scalar additive meaning, similar to ‘let alone’ or ‘not to mention’, as in (2), and *biékàn* functions as a concessive connective, as in (3).

(2) **Biéshuō**měitiān pǎo 1000 mǐ, jiùshì pǎo 3000 mǐ duìtā-éryán yě shì xiǎocài-yīdié.

PROH-say every day run 1000 meter even run 3000 meter for him also COP a piece of cake

‘Even running 3000m every day is just a piece of cake for him, *let alone* 1000m.’ (by the author)

(3) **Biékàn** tā niánjì xiǎo, dàn shuǐping hěn gǎo.

PROH-look he age young but level very high

‘Although he is young, he is excellent.’ (by the author)

Both imperatives and prohibitives convey conspicuous intersubjective meanings as they involve speaker’s attention to addressee as a participant in the speech event (Traugott 2003). According to Traugott (2003)’s hypothesis of (inter)subjectification, there is a unidirectional tendency of semantic-pragmatic change, i.e. “from non-subjective meaning to subjective meaning and further to some intersubjective meaning” (*ibid.*: 134), but not vice versa. However, the tendency cannot adequately explain the examples above which illustrate some further changes beyond intersubjective meaning.

As an alternative, Ghesquière et al. (2012) divide the intersubjective meaning into three subtypes, i.e. attitudinal intersubjectivity, responsive intersubjectivity and textual intersubjectivity. Based on the concept of joint attention, Ghesquière et al. (2012) argue that textual elements such as connectives can be considered as intersubjective as they “steer the interpretation of the hearer by pointing his attention to a particular discourse referent intended by the speaker” (*ibid.*: 134). The typology of intersubjectivity seems to provide a plausible explanation to the development of the connectives derived from prohibitives in Mandarin Chinese. Whether the scalar additive meaning of *biéshuō* or the concessive meaning of *biékàn*, the hearer is steered to pay more attention to the proposition in another clause instead of the one introduced by the connective. Furthermore, as pointed out by the authors, textual intersubjective items may develop from responsively intersubjective ones (e.g. imperative) diachronically.

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# Functions of ingratiation in technology-mediated sales interaction

Panel contribution

**Dr. Jarkko Niemi<sup>1</sup>, Ms. Hanna Timonen<sup>2</sup>, Dr. Johanna Vuori<sup>1</sup>**

*1. Haaga-Helia University of Applied Sciences, 2. Aalto University*

This paper studies salesperson's ingratiation tactics such as opinion conformity and flattery in technology-mediated interactions. Ingratiation is defined as actions that aim to increase the likeability of the speaker, enacted in a manner that goes beyond the implicit social norms of interaction (Jones 1964). People are typically willing to accept positive statements about themselves (Vonk 2002), and ingratiation can have a positive influence on the evaluation we make of our conversation partner (Gordon 1996). However, such behaviors can also result in other than intended outcomes (Vonk 2001), and be interpreted negatively.

We study ingratiation in a context where it is stereotypically presented in a negative light, namely sales. In sales research, ingratiation has been discussed as a seller influence tactic (McFarland, Challagalla & Shervani 2006), designed to enhance the salesperson's attractiveness. Research has been mostly interested in the external outcomes of ingratiation such as increased tipping (Seiter & Dutson 2007), and increased customer satisfaction and loyalty (Medler-Liraz & Yagil 2013). Less attention has been directed towards the conversational functions of ingratiation.

This paper fills this research gap and investigates ingratiation in sales interaction. Our study is based on 10 technology-mediated business-to-business sales calls. In these calls, the salesperson and the buyer hear but do not see each other, as visually they only share a computer screen view of the software solution that is being sold. We argue that this technology-mediated context is particularly suitable for the study of ingratiation, as ingratiatory behaviors are expected to be plentiful in sales, and verbally clearly displayed due to the missing visual connection. Drawing on the method of conversation analysis, we preliminary distinguish between three functions of ingratiation. Ingratiation is used in connection to salesperson's 1) requests for action or information, 2) offering new services, and 3) building social connection (or rapport) with the customer. Arguably, all these functions can be connected under the umbrella of making salesperson actions more acceptable for the customer, and thus increasing the likelihood of sales. We end by reflecting on the importance of ingratiation in technologically-mediated interaction.

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# Funny story... Reasoning and perspective taking in humorous interaction

Panel contribution

Mr. Vladislav Maraev<sup>1</sup>, Dr. Ellen Breitholtz<sup>1</sup>, Dr. Christine Howes<sup>1</sup>

<sup>1</sup>. University of Gothenburg

Humour is inherently dialogical, even in canned joke tellings and contexts such as social media, as example (1) shows.

(from Twitter:<https://twitter.com/andrealongchu/status/1246445034792239106>)

@andrealongchu: guys will stand 5'8" from you and call it 6 feet

@chodedc: Most guys can't tell what six inches look like let alone six feet. . .

Interpreting humour requires multiple perspective taking, which has been described using the notion of different “story worlds” in the analysis of jokes (Ritchie, 2018). This perspective taking is inherent in a dialogical approach to interaction in general (Linell, 2009), and involves us making inferences based on topoi, principles of reasoning recognised within a socio-cultural community (Breitholtz, 2020).

One important consequence of the dialogicity of humour is the possibility that interlocutors might interpret the same piece of discourse in distinct ways, and the source of humour is often a play on this potential for multiple interpretations. We argue that it is the juxtaposition of contrasting topoi which creates the humorous effect. For example, (1) relies on two contrasting topoi: a corona-specific “safe-distance” *topos* that people should stay 6 feet apart and a “dating website” *topos* that men who are 5'8" tall often claim to be 6", with “6 feet” as a point of overlap between the two.

In this talk we show how a dialogical account of humour using dialogue semantics (Cooper and Ginzburg, 2015; Ginzburg, 2012) and topoi allows us to account for written jokes with an idealised audience (Breitholtz and Maraev, 2019) as well as joke tellings in interaction (Maraev et al., 2020) using examples from the British National Corpus and social media examples such as (1). Our account gives a fine-grained precise formal definition of the notions of script compatibility and opposition from theories of humour (Raskin, 1985; Attardo and Raskin, 1991) whilst also taking the incremental processing of jokes into account (Ritchie, 2018).

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# Gaze and turn-taking management in remote dialogue interpreting

Panel contribution

***Dr. Esther de Boe<sup>1</sup>, Dr. Jelena Vranjes<sup>2</sup>***

*<sup>1</sup> University Antwerp, <sup>2</sup> UGent*

In interpreter-mediated communication, interpreters play an important part in enabling smooth turn-taking. However, the smoothness of the interaction does not solely depend on the interpreters' actions, but rather on successful collaboration between all participants involved. To achieve mutual understanding, participants coordinate their communication by combining verbal utterances and embodied backchannelling resources such as gaze, gesture and body posture. By means of a subtle interplay of verbal utterances and backchannelling tokens, participants continuously express and monitor mutual understanding. In this process, gaze plays a central role (Mason, 2012; Vranjes et al., 2018).

In remote interpreting (by telephone and video), access to embodied communication, especially gaze, is extremely limited or lacking altogether. As a result, the interplay between verbal and embodied communication is affected. This can severely compromise smooth turn-taking and may lead to reduced mutual understanding or even communication breakdown (De Boe, 2020).

In this presentation, we analyse two studies on the role of gaze in turn-taking management in remote dialogue interpreting: (1) a series of nine doctor-patient simulations using face-to-face interpreting (F2F), telephone interpreting (TI) and video interpreting (VI); and (2) a data set of six naturalistic interpreter-mediated counselling sessions by means of video interpreting (VI), recorded with eye-tracking technology.

The analyses of both studies, which draw on a multimodal discourse-analytical framework, demonstrate substantial differences in gaze behaviour in remote interpreting compared with face-to-face interpreting. In the first study, gaze was a key element in achieving smooth turn-taking in F2F interpreting, whereas in VI, the participants appeared to rely rather on verbal information than on gaze. In TI, where gaze is obviously impossible between the primary participants and the remote interpreter, the interpreter slowed down the communication pace as a strategy for ensuring smooth turn-transitions. The second study, which focuses on the role of gaze in the management of turn-transitions between the primary speakers and the remote interpreter, shows how interpreting via video link affects both the interpreter's and the primary participants' gaze behaviour during turn-transitions and how interpreters display sensitivity to primary participants' gaze orientations at turn transitions. Both case studies confirm that the interpreter's gaze performs a less coordinative role when interpreting via video link than in face-to-face settings. These insights will contribute to our understanding of the interactional dynamics in remote dialogue interpreting and are useful to the training of users of remote interpreting services.

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# Gender construction and heteronormative masculinity in U.S. Latin-American radio: the ase of 100.3 FM in Providence, Rhode Island

Panel contribution

***Ms. Angela Pitassi<sup>1</sup>***

**1.** University of Connecticut

In non-face-to-face interactions, media discourse presents ‘one-sidedness’ (Fairclough 2006). On the radio, although designed for mass audiences, the host controls the discourse as s/he ratifies, contests, or ignores caller’s ideas/interventions. Radio discourse hybridity allows the host to adapt to the idea of the “ideal subject,” and choose whether or not to “constrain content” proposed by callers. and place limits on the callers’ access to contest radio hosts’ stance. Likewise, when topics related to gender roles are discussed, hosts, as public figures can hold great power in deciding on how much space is given to heteronormative discourse. Their intervention influences these topics and purports ideologies in support of said discourse. However, once broached on air by the host, heteronormative discourse can become a point of contestation for some of these callers. Hosts can utilize strategies such as code switching, authentication of one’s self, and terms that are ideologically charged to support or reject hegemonic discourse in radio talk (Tseng 2011).

In this presentation, I examine hosts’ and callers’ gender ideologies about Heteronormativity in the Spanish language radio program on WKKB FM Latina 100.3 (USA). My methodology draws from critical discourse analysis considering gender identity performance and gender ideologies construction as sites of power struggle (Fairclough 2006). To this aim, I contrast the interventions of hosts and the callers during two different periods: 2016-2017, hosted by Dj Gato, a male in his 50s and Spring 2017-present where a team of two male and two female younger are the co-hosts. ,I look at how top-down strategies (of the radio host, DJ Gato, and then the other hosts) and bottom-up strategies (in the case of callers) to compare identity-building strategies (De Fina 2013). I pay special attention to gender identity performance and the reproduction of Hegemonic gender-roles and ideologies in these interactions. Additionally, I contrast the two periods to explore possible discourse modifications in how the current hosts address heteronormative discourse compared to when DJ Gato was the host.

My preliminary analysis shows gender identity is constructed significantly in explication and implicature. Also, the current polyphonic team of radio hosts, (two are male and two are female) allows greater contestation in terms of hegemonic gender ideologies. The discourse about heteronormative masculinity is not openly accepted, and when callers intend to assert it, the topic is evaded using code switching and avoidance of ideologically charged words compared to the DJ Gato’s former discourse.

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# Gender Differences in Politeness in Task-Based Conversation

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Panel contribution

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***Prof. Myung-Hee Kim<sup>1</sup>***

***1. Hanyang University, ERICA***

This study aims to explore some gender differences in politeness strategies using the Expanded Korean O-Corpus (EKO). O-Corpus consists of task-based conversations, where two speakers work together to construct a story by arranging one of two particular sets of 15 cards. The Korean O-Corpus has been expanded recently, with male student and teacher speakers added, making it possible to examine the same- and cross-gender interactions. The Expanded Korean O-Corpus (EKO) consists of 70 same- and cross-gender student-student and student-teacher pairs. The present study examines part of the corpus, that is, 10 Male Teacher (TM)-Male Student (SM) pairs, 10 TM-SF, 10 TF-SM, and 10 TF-SF pairs, giving a total of 40 pairs. This study examines the 40 teacher-student pairs of the same- and cross-gender to find out how gender and power affect their use of politeness strategies. Based on the EKO, this pilot study attempts to investigate the way how men and women interact each other in the same-gender and cross-gender pairs.

# German ‘also’ as a discourse marker across registers and speaker groups

Panel contribution

***Ms. Annika Labrenz<sup>1</sup>***

**1. Humboldt-University Berlin**

Discourse markers (DM) as a subset of pragmatic markers (cf. Fraser 2009) are often considered to have homonyms in other word classes (e.g. Blühdorn 2017). This is also the case for German ‘also’. As an adverbial connector, it is syntactically integrated and typically signals a consequence within a proposition. As a DM, ‘also’ is located at the left periphery of sentences and is semantically bleached, contributing only on discourse level. In addition, ‘also’ can introduce a specification or a correction. In these functions, ‘also’ still carries semantic meaning, and is still syntactically integrated despite losing its original semantics of signaling a consequence. These four different usages of ‘also’ provide an interesting ground to investigate variation in use across different communicative situations and speaker groups.

In this paper, I present a corpus study, exploring the loci of variation among the functions of ‘also’. I investigate the distributional differences (1) in different communicative situations, targeting register variation, and (2) between mono- and bilingual speakers, targeting dynamics in multilingual contexts. The empirical basis of the study is the German sub-corpus of the RUEG corpus (Wiese et al. 2019). It includes linguistic productions of different speaker groups (mono- and bilingual speakers of German in Germany, and heritage speakers of German in the US) in four communicative situations targeting different registers (informal-spoken, formal-spoken, informal-written, and formal-written).

The data indicate that the functions of ‘also’ vary systematically depending on the communicative situations and the speaker groups: mono- and bilingual speakers in Germany use ‘also’ as a DM predominantly in the informal-spoken situation. Bilingual German speakers in Germany additionally use it as a DM in the informal-written context, pointing to interesting dynamics in this speaker group. In the formal-spoken productions of those mono- and bilingual speakers ‘also’ does occur as a DM, but it is also frequently used as a connector with the meaning of “specification” in this register. Interestingly, the data show a different pattern for heritage speakers in the US. Here, ‘also’ as a DM is used more frequently in formal-spoken than in informal-spoken registers. In contrast, the use of ‘also’ as signaling a specification only occurs in the formal-spoken situation. I argue that these differences might be due to the diverging communicative situations speakers in a majority vs. minority context might be exposed to. This might lead to different discursive strategies reflected by the variation in use of discourse markers.

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# Gestures use in the practice of politeness in Persian

Panel contribution

**Mr. Farbod Farahandouz<sup>1</sup>, Dr. Shima Moallemi<sup>2</sup>**

**1.** National Institute for Oriental Languages and Civilizations (PLIDAM Lab.) Alliance Sorbonne-Paris-Cité, **2.** Sorbonne Nouvelle University

The politeness ritual of “ta’ârof” is essential in interpersonal interactions in Persian. In the absence of a French or English equivalent, researchers who have worked on the *ta’ârof* phenomenon have defined it as “ritual courtesy” (Beeman, 1986: 56), “expressed courtesy” (Bateson et al., 1977: 270) or “verbal polite wrestling” (Rafiee, 1992: 96). According to Beeman, “the essence of the language of *ta’arof* is the symbolic social elevation (other-raising) of the addressee and the symbolic lowering of one’s self (self-lowering)” (2020: 205). Sharifian (2011) also underlines the interactional purpose of *ta’ârof* and its role in the “negotiation” and “lubrication” of social relations.

Previous studies on *ta’ârof* focus mainly on the ritualized verbal expressions used in interaction. In this research, we are interested in the nonverbal aspect of *ta’ârof*. As greetings and leave takings are very likely to include *ta’ârof* (Miller et al. 2014), we will study opening and closing interaction sequences in an Iranian talk-show (*Dorehami*) to illustrate how gesture is used to express self-lowering and other-raising strategies between the host of the show and his guest. To enrich our corpora, we will also take into consideration mid-conversation sequences that include these two strategies.

In order to analyze our corpus of 10 hours recorded video of this talk-show we used NEUROGES coding system for gesture analysis (Lausberg 2013a, 2013b, 2019) as well as McNeill (1992) classification and ELAN for gesture annotation. We found out that deictic gestures are used the most to express non-verbal forms of *ta’ârof* when they are done simultaneously with speech or without speech.

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# Giving and receiving information in meetings between nurses and family members of people with dementia during COVID19 pandemic

Panel contribution

**Dr. Jenny Paananen<sup>1</sup>, Prof. Camilla Lindholm<sup>2</sup>**

<sup>1</sup>. University of Turku, <sup>2</sup>. Tampere University

Interaction between health care practitioners and family members of people with dementia is crucial for the care, especially when dementia begins to limit the autonomy of the care recipient and the need for professional care increases. The transition phase when the person with dementia moves from home to a nursing home is emotionally burdening for the family members (Alzheimer's Society 2017), but collaboration with nursing home personnel can reduce their stress (Maas et al. 2004). Reciprocal sharing of information between the family members and the nursing personnel is known to increase family members' trust in care as well as improve the quality of care (see e.g. Lau et al. 2008). The family members possess valuable information on the residents' life, medical history and wishes, whereas the nurses have information on the residents' current behavior and medical issues as well as information on the everyday care.

Despite the benefits of sharing information, only little is known about its interactional dynamics in a nursing home context. In this study, we employ conversation analysis to study giving and receiving information in annual meetings between nurses and residents' family members. In our data of video/audio recorded meetings, the family members are in charge of the affairs of the resident in question due to the resident's dementia. The data was collected during the Covid-19 pandemic, and therefore it depicts a particularly interesting situation in terms of communicating information, as family members' visits to the nursing homes were restricted in various ways at the time. In our analysis, we examine what kind of knowledge the nurses and the family members introduce in the meetings, and whether the increased distance between the family members and care recipients is addressed somehow in the conversation. In particular, we investigate how the family members and the nurses construct the resident's *life world*, i.e. how they describe the resident's experiences, wellbeing, and everyday life (see Mishler 1984).

The study is part of the research project *Alongside Dementia*. The project is funded by the Academy of Finland and qualified by the Ethics Committee of the University of Turku.

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# Graphicons as a vehicle for displaying emotions in digital workplace interaction

Panel contribution

***Dr. Elina Salomaa<sup>1</sup>, Prof. Esa Lehtinen<sup>1</sup>***

***1. University of Jyväskylä***

Digital platforms have given rise to novel forms of communicative practices, which are increasingly visual or multimodal by nature. In online interaction, people use e.g. emojis, images and GIFs – i.e. *graphicons* (Herring & Dainas 2017) – to accomplish different kinds of interactional tasks. Earlier research has shown that they are used, in particular, as responses that display affect (Tolins & Samermit, 2016). Previously, graphicons have been studied in the context of everyday interaction between friends, but in our presentation, we show how graphicons are used in an organization to display emotions.

Our data come from a development project in an organization. It includes a video-recording of a virtual workshop and screenshots from a digital platform used in two assignments, in which employees are encouraged to reflect on their work and express their feelings about and around it. The assignments are produced with the help of GIFs and images, and participants are expected to comment on these graphicons both textually and orally. Using conversation analysis, we will analyze both the graphicon-comment sequences on the platform as well as sequences where participants discuss their comments orally. Our research questions are as follows:

- How are graphicons used to organize emotion talk?
- How do the participants use affordances of different media to display their emotional stances?
- How is the sequential structure of emotion talk organized across different media?

We will show that graphicons in a virtual meeting are not used as responses but as initiating actions that encourage employees to express their emotions. Through graphicons, the members of the team orient to a specific emotional order (Stevanovic & Peräkylä 2014) that shows their shared expectations regarding expressing emotions in that particular organization. With this study, we contribute to discussions about the display of emotions in organizations. We will show how graphicons facilitate displaying negative and thus potentially delicate emotions and how these emotive states are further elaborated through typed comments and oral discussion.

We will also contribute to the discussion about the application of conversation analysis to complex digital interaction. First of all, we will tackle the question of how to analyze contexts where more than one digital medium is used at the same time. Secondly, we will discuss how graphicons can be approached as communicative actions in their own right, rather than, for example, substitutes for bodily behavior (cf. Tolins & Samermit 2016).

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# Greentext and Shitposting as Discursive Violence within 4chan's "/pol/" Board

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Panel contribution

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***Mr. Dillon Ludemann<sup>1</sup>***

**1.** Binghamton University–SUNY

This paper outlines the process by which “greentext,” a common narrative method within the popular anonymous image board website 4chan, is used to circulate and reconfigure racist discourses and offensive language into joking registers. Greentext is a highlighting feature on 4chan, initiated with the use of the “>” character, that has become iconic both within 4chan and among other online communities. Often, the use of greentext is associated with humorous, stream of consciousness styled storytelling and narrative practices, in addition to other uses. This paper aligns this narrative style within the infamous 4chan board, “Politically Incorrect,” more commonly known as “/pol/.” In this specific context and structure, I will demonstrate how the use of greentext within this politically incorrect space, as a tool to structure a narrative, is used to further diminish the often violent and racist discourses that users on /pol/ engage with. Indeed, combined with attitudes of contempt, users mobilize this narrative style to create an “unmarked” category of joking, allowing not only for an increased level of deniability by those who voice these discourses, but framing resistances against these opinions as disruptions to community understandings of these phenomenon. I contextualize these practices within the broader cultural and digital discourse of “shitposting,” a phenomenon of banter and joke-making that, while aligned in some ways with the often more violent discursive process of trolling, is crucial to the process by which these widely regarded violent and racist discourses are reduced to joking banter and small stories. I then argue that this diminishment furthers ideologies of white nationalism and racial violence within this digital space. This process of voicing unmarked, racist ideologies within a humorous narrative style is thus framed as a practice that is beyond reproach, as “only a joke”. Further, I highlight the ways in which these processes provide insight into how users on /pol/ participate in the active construction and understanding of pragmatic affordances through the linguistic ideologies and practices they embrace, reject, and evaluate within their everyday practices.

# Grounding emergent common ground: Detecting markers of emergent common ground in online discussions

Panel contribution

***Dr. Elke Diedrichsen<sup>1</sup>***

**1.** Technical University Dublin

A new socio-cognitive approach (Kecske and Zhang 2009, Kecske 2014) integrates two approaches to common ground by considering its two dimensions: Core common ground is the portion of knowledge and intention shared among interlocutors and acting as a basis for the interaction, whereas emergent common ground is dynamically built out of knowledge and intention portions that the interacting parties bring into the ongoing conversation. These portions may be divergent and contradictory, as they originate from each interlocutor's own background. They may be influenced by the current situation. Their appearance in the particular interaction may be motivated by the interlocutors' attention, their respective understanding of the topic, but also personal interest, mood and sentiment towards the discussed topic, and personal communicative experience with the topic itself and/or the terminology used for it. The proportion of emergent common ground may be higher in interactions where the cultural background of the interlocutors is not shared (Kecske 2014). In this paper, I will discuss how portions of emergent common ground in internet-based communication can be identified. The material will include discussions of culture-specific topics. I will argue that there are recurrent markers of emergent common ground in conversation, for example in negotiations concerning the topic area, its definition and denomination. These may include expressions of personal opinion and sentiment regarding the topic area, the discussion and the interactants. The discussion style may (or may not) be polite, inclusive and constructive. For any kind of discussion style, there are lexical, typographical and pragmatic markers of emergent common ground, which will be identified and discussed in the paper.

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# Harmony and common ground: aikido principles for intercultural training

Panel contribution

***Ms. Greet De Baets<sup>1</sup>, Prof. Ellen Van Praet<sup>1</sup>***

***1. Ghent University***

Aikido, a martial art, is practiced globally and aims to turn opponents into partners, even when the odds are against harmony. Typically, aikido stands for seeking harmony, common ground and nonviolence instead of the combat in most other martial arts. In many parts of the world, it is also applied as a metaphor or an embodiment method in fields such as therapy and communication training. In the field of intercultural business communication training, for instance, it may be argued that aikido meets a need for experimental training approaches with experiential discovery rather than conventional didactic expository (Waxin & Panaccio, 2005; Treven, 2003; Graf, 2004; Díaz & Moore, 2018).

In this paper we investigate how and to what extent aikido may be beneficial to intercultural business communication training: we report on a benchmarking study in which we identify what interviewed aikido experts consider to be core principles of aikido on and off the mat. Relying on NVivo software, we performed a qualitative content analysis of the interview data. The findings showed that the way people learn, teach, understand and perceive aikido has fundamental similarities. The respondents referred to aikido principles with the same core meaning, however, with some local or individual nuances: building common ground in interactions and discovering the power of harmony through self-development. The curriculum of aikido consists of movement practice that illustrates and teaches common ground and harmony in challenging interactions: unification and circulation based on an attitude of tranquility, openness and curiosity. Because aikido movements are not meant to react to an attack but to create a win-win outcome, neither the attacker nor the attacked is a victim. This is similar to interculturality, the communicative process in intercultural interaction which emerges from the situation (Kecskés, 2020).

We conclude that aikido has potential in an embodied learning process of intercultural communication skills. The hands-on style of learning involves aikido movements simulating intercultural interactions followed by feedback and discussions. In this way, learners discover insights into the other person's sensitivities and an emergent common ground framework to add to their intercultural competence repertoires. This embodied approach aims to be an example of experiential discovery that strives to equip employees with a broad range of skills that will help them act appropriately in different international business contexts (Graf, 2005).

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# HEAL'D – Health Emotions in Australia: Language and Discourse (a corpus-based study)

Panel contribution

***Dr. Francesco De Toni***<sup>1</sup>

**1.** *The University of Western Australia*

The ways in which emotions are named and expressed through language play a key role in several areas of health, such as patients' description of their symptoms, doctors' diagnoses and treatment of illness, peer-support among patients, health-promotion communication campaigns, and collective reactions to health-care crisis. Emotions are cultural objects as much as physiological ones. While emotions have often emerged as an underlying component in sociopragmatic studies of language in health-related contexts (Gygax & Locher 2015), the role of cultural models of emotion language in health is still largely unexplored. Furthermore, sociopragmatic research on emotions, language and health has mainly focused on qualitative case studies (Locher 2006). At present, we do not have a clear understanding of how models of emotion language about health and illness emerge and circulate across genres and pragmatic contexts through social interactions and through the influence of cultural references.

HEAL'D (Health Emotions in Australia: Language and Discourse) is a sociopragmatic project that will contribute to fill the knowledge gap in our understanding of large-scale sociopragmatic dynamics in the use of emotion language in health-related discourse. Focusing on Australia as an example of multicultural society, the project aims to answer the following research questions. 1) What macro-models of emotion language are used in Australian society to discuss health and illness? 2) How do these models emerge and circulate across genres and pragmatic contexts? 3) How these models affect people's ability to talk about health and illness?

The project adopts a corpus-based and systemic-functional approach, investigating variation in the use of emotion language in a multi-genre corpus of texts. The project is developed within the 'appraisal' framework (Bednarek 2008) and it investigates both models of *emotion talk* (terms that denote emotions, e.g. *pain*) and *emotional talk* (linguistic behaviour that signals emotions without denoting them; e.g. evaluative terms other than emotion terms). The project uses a combination of standard corpus-linguistic methods (e.g. collocations) and semi supervised word-distributional modelling (vector space modelling) to analyse functional variation in emotion language across selected topics (e.g. chronic illness, mental health, pandemic) and pragmatic contexts (e.g. advising, reporting). By capturing latent semantic and pragmatic relations between words and functional tags, word-distributional methods enable the automatic identification and clustering of covert instances of *emotional talk*.

The results of this quantitative study will provide a baseline for future qualitative analyses of emotion language in doctor-patient interactions, will inform the design of educational resources targeted at health professionals, and will support public-health initiatives directed at raising awareness about the impact of emotions on health. This presentation will introduce the framework and methods of the HEAL'D project and will present preliminary results. Specifically, the presentation will focus on emotion language about health in news and online discourse, which provide an ideal domain for the application of corpus-based methods.

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# Heav'n has no rage, like love to hatred turn'd, Nor hell a fury, like an affronted smart mob: Canceling Influencers in an age of outrage

Panel contribution

**Prof. Pilar Garces-Conejos Blitvich<sup>1</sup>**

*1. University of North Carolina at Charlotte*

Within the context of outrage/cancel culture in the USA (Romano, 2019), this presentation will focus on *canceling*: the virtual shaming and boycotting of a celebrity or personality accused of doing/saying something (racist, misogynistic, homo/transphobic, etc.) that so outrages their fans/followers/social media users, they “cancel” the person to take attention away from them and damage his/her career. Canceling is seen either as the indiscriminate attack of a raging smart mob or as a form of social justice and empowerment of those, usually members of minorities, who lack the social, political, or professional power to establish new ethical and social norms or to respond effectively when those norms are violated (Nakamura, 2015).

Academic research on canceling from pragmatics or other related fields is lagging and no micro-level, theory-based descriptions of what constitutes *canceling* have yet been provided.

To help fill in this void, this presentation offers a qualitative analysis of the *canceling* genre, the hallmark of cancel culture. It focuses on a case study: the cancelation of influencer Chiche Eburu, creator and owner of Juvia’s place, for perceived slights to other African-American beauty influencers, but draws from a larger reference corpus which includes five other cases. It applies a multidisciplinary theoretical framework and methodology that explore *genre practices* (Swales, 1990), the functionality of hashtags (Bonilla & Rosa, 2015; Matley, 2018; Scott, 2015), *receipts*,memes (Duchscherer & Dovidio, 2016; Williams et al. 2016), aggressive language (Blitvich, 2018; Culpeper, 2011), and apology videos, among others, in the cancelation process.

Results show the cancelling genre is composed of five moves: **Trigger** (a non/verbal action by the *cancelee* that is perceived as racist, homophobic, misogynistic, or otherwise offensive); **Doing canceling** (the collection/sharing of *receipts* –incriminatory texts such as videos, posts, pictures that prove the offensive behavior occurred; the developing of condemnatory memes/ hashtags that index, archive, and bring together the smart mob that aggressively targets the *cancelee* through the use of various semiotic modes; the disseminating role, in the case of YouTube, of *drama* and *tea* channels that concentrate on influencer news and see their goal as keeping influencers accountable, etc.); **Results of cancellation** the *cancelee* loses followers, endorsements; support; contracts; job; the *cancelee* suffers serious damage to their reputation; **Avowal** a stage during which the disgraced influencer apologizes and asks for clemency, usually by the issuing of an apology video; **Reinstitution** follows if the apology is accepted, the boycott lifted, as followers return to the influencers’ channel, “re”like their profile pages, and buy/recommend their services and products again.

Canceling emerges as a genre aimed group exclusion (Williams et al., 2016). This exclusion is justified by reducing the multifaceted identity (Bucholtz & Hall, 2005; Joseph, 2013) of the *cancelee* to one single defining position, that of racist, misogynistic, homo/transphobic, etc., thereby constructing them as the embodiment of those systems of oppression that need to be denounced and fought against (Ahmad, 2015).

# Hebrew stance-taking gasps between language and the body

Panel contribution

***Mr. Yotam Ben Moshe***<sup>1</sup>

*1. University of Haifa*

This paper describes “gasps” - ingressive vowels, and rarer ingressive nasals and sharp inbreaths - expressing stance in Hebrew conversation. These are investigated using interactional linguistic methods (Couper-Kuhlen & Selting 2018) in audio and video recordings from the Haifa Corpus of Spoken Hebrew (Maschler et al. 2021a & 2021b).

Conversation Analytic literature describes gasps in pain displays (Heath 1989, La 2018), which differ in context and articulation (unvoiced, through clenched teeth). Stance-taking gasps have been mentioned in linguistic literature (Eklund 2008, Wilkinson & Kitzinger 2006), but this is the first in-depth description.

A sharp intake of breath may well be an automatic response, part of the physiology of surprise. This paper will show however that gasps are “not merely a physiological act with psychological correlates, but [...] also a legitimate resource in, and a delicate component of human social activity” (Hoey 2014).

In the following family dinner excerpt, the father recounts his first day at a new job, at the quality control lab in a sugar factory. He is describing the investigation of a baby formula manufacturer’s complaint, about black specks in a consignment of starch; the chemists are using a magnet to check whether the speck is metal.

01 Roni: ?aval ?im ze lo barzel?

“but if it isn’t metal?”

02 Father: ...?az zehu.

“so that’s it.”

03 ..?az,

“so,”

04 ..?im ze lo barzel,

“if it isn’t metal,”

05 ?az ze lo nora.

“then it’s not terrible.”

06 ?aval ?im ze barzel?,

“but if it’s metal?,”

07 ..ze nora.

“it’s terrible.”

08 ve?az,

“and then,”

09 ..hi-,

“she-,”

10 kerva ?elav,

“moved [the magnet] close to it,”

11 vetik!

“and tick!”

12 haxele ḥk ha-katan haze,

“thi-| s little piece,”

|

13 Mother: | (gasp)

↳{eyes wide, eyebrows raised}

14 Father: ...nidbak lamagnet,  
“stuck to the magnet,”

The son interrupts the narrative with a question (1). This is one of several, showing that the stakes of this lab procedure are not obvious to any of the participants but the father - e.g., later the mother asks what might have happened if the specks weren't noticed. The father clarifies that a positive result would be “terrible” (2-7).

Returning to the narrative, the father describes the moment of the positive result (8-14). This dramatic climax is constructed using involvement strategies (Tannen 2007): Specifically, the father uses sound imagery, “tick!” (12), drawing a gasp from the mother (13). Like other liminal signs, gasps “display a tight fit of form to function” (Dingemanse 2020): ingressive phonation is difficult to maintain, allowing the mother to invoke the trope of aposiopesis - as if rendered speechless by emotion. Her stance emerges as part of the interactional achievement of storytelling.

Eklund (2007) demonstrated that pulmonic ingressive speech is spread across continents and language groups, and seems to have a universal basis. Research has focused on languages featuring ingressive discourse particles or short phrases. This study accounts for what may be this universal basis, tracing the recruitment of a bodily action into the toolbox of social interaction.

# Hindering disagreement: Miranda adjectives in a Swiss political debate

Panel contribution

***Prof. Thierry Herman<sup>1</sup>***

*1. Universities of Neuchâtel and Lausanne*

Four times in a year, Swiss citizens are voting on a national issue. Two groups, either in favor or against the object of the vote, create websites rather quickly, with an argumentative content which tries to justify their opposite standpoints. In the context of a vote whose goal is to build affordable housing (campaign from October 2019 until February 2020), these websites do not seem to dialogue in a balanced and comparable way. Indeed, the choice of certain qualifying adjectives make both parties sometimes appear to prevent interaction between them, using adjectives that cannot provoke disagreement.

In the studied case, three categories with different pragmatic effects can be made. Firstly, questionable qualifiers: this category includes adjectives defended by one party and whose opposite is supported by the other party ('necessary' vs. 'useless'): a standard disagreement. Second, certain qualifying adjectives ('bureaucratic', 'statist vision', etc.) can be considered as 'flag words' or as ideological stigmatizing words for one party only (Strauss & Zifonun, 1983). In this case, the opponents have no interest in participating in the debate since it would weaken their own argument, which illustrates a disagreement avoidance. Finally, some adjectives are so appraised or rejected in a community of speech that their opposites cannot be publicly endorsed by the opponents: they can be considered as Miranda (or Anti-miranda) words (Dieckmann, 1975; Girnth, 2015). I contend that these words are "hindering a disagreement" which is nonetheless inherent of a debate in such polarized issues. In my case, those who want a 'no' vote cannot legitimately plead for 'unaffordable' rents. My objective is to study rhetorical strategies used to impose and circumvent Miranda and Anti-miranda adjectives, in a theoretical framework which is sensitive to linguistic markers and their pragmatic effects.

# Hippies, Haoles, and Real People: Membership Categorization Practices in Interaction Involving Elder Hawaiian Speakers

Panel contribution

***Dr. Scott Saft<sup>1</sup>***

**1.** University of Hawaii at Hilo

The Hawaiian language was the primary language spoken in the Hawaiian Islands prior to sustained western contact that began in 1778. This contact not only introduced Hawaiian speakers to new languages but also sparked widespread usage of category terms for different types of people, including but not limited to *haole* (general term for ‘white person’), *hapa* (person of mixed blood), and *kanaka maoli* (literally, ‘real people’), with *kanaka maoli* serving as a term that was and is still used to refer to people of Native Hawaiian blood. Although western contact eventually led to severe endangerment of the Hawaiian language, the usage of these and other categories can be observed in Hawaiian language newspapers published in the 1800s and early 1900s and also in interviews with elder native speakers recorded in the 1970s.

Through a membership categorization analysis that focuses on the interviews with elder speakers, this presentation attempts to discern the reasoning behind the deployment of categories by people who grew up speaking Hawaiian. As Schegloff (2007: 469) notes, “categories are the store house and the filing system for the common-sense knowledge that ordinary people—that means ALL people in their capacity as ordinary people—have about what people are like, how they behave, etc.” The analysis begins with a reference by one of the speakers to hippies and then focuses on the usage of *haole* and categories used to refer to ‘Native Hawaiian as part of an effort to understand the common sense knowledge used by the Hawaiian elders to divide people into categories.

Discussion of the analysis notes that the traditional Hawaiian view of the self centers on interconnectivity and non-separation between individual bodies and a surrounding context that includes familial and ancestral relations, the spiritual world, and also the land. The analysis, therefore, provides insight into the category practices employed by elder Hawaiian speakers in communication that works to dissolve a non-separation with certain types of people (i.e., hippies and haoles) and also to construct interconnectivity with others (*kanaka maoli*). Finally, the discussion relates the findings to *ba*-theory, an approach to context as “a single integrated whole” that is based on non-separation, interdependence, and impermanence (Hanks et al 2019). Based on the data, this presentation suggests that *ba*-theory provides a dynamic approach to context that has the potential to elucidate how taken-for-granted distinctions in the social world, such as types of people, are constructed maintained, and dissolved in social interaction.

# Historical Approaches to Indirect Complaints and Indirect Complaint Responses

Panel contribution

***Dr. Sofia Rüdiger***<sup>1</sup>

**1.** University of Bayreuth

Both direct and indirect complaints form an inherent part of our social life. On a typical day, we may complain to friends about the weather (= indirect complaint), but also to the waiter in the restaurant about the overly salty food (= direct complaint). Previous research on complaints has focused heavily on direct complaints in general (e.g., Trosborg 1994, Decock & Spiessens 2017), contrastive studies of direct complaint strategies (e.g., Tokano 1997, Mulumba 2009), and conversation analytical (CA) studies of indirect complaints (e.g., D'Amico-Reisner 1985, Jefferson 1988, Edwards 2005). Outside of CA, however, indirect complaints have largely been neglected, despite their ubiquity in (present-day) conversational English (Boxer 1993: 110) and importance in establishing rapport and a connection to the interlocutor (*ibid.*). This study sets out to remedy this gap from a historical corpus linguistic perspective.

In this talk, I evaluate the suitability of different historical corpora for the analysis of complaint strategies from the 15<sup>th</sup> century onwards (e.g., the *Corpus of Early English Correspondence Sampler* (CEECS), the letter subcorpus of the *Representative Corpus of Historical English Registers* (ARCHER), the Electronic Enlightenment database, and the *Corpus of English Dialogues*). At the core of this talk lies the question, whether, and if yes, how, the realization and components of indirect complaints and indirect complaint responses can be investigated diachronically. I will focus on complaint components and strategies as attested for present-day English complaints, such as objectification strategies, hedges, and extreme case formulations (see, e.g., Drew & Holt 1988: 405), and exemplify their use with the historical data. Furthermore, I will point out the advantages and drawbacks of the adopted methodology.

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# Hola hermanos, bonjour la famille: A case study of politeness strategies in an African online affinity group on WhatsApp

Panel contribution

**Dr. Carmen Pérez-Sabater<sup>1</sup>, Dr. Ginette Maguelouk Moffo<sup>1</sup>**

***1. Universitat Politècnica de València***

We are now witnessing the spread of code-switching (CS) and language mixing practices in online discourse on an unprecedented scale (Androutsopoulos, 2013; Pérez-Sabater & Maguelouk-Moffo, 2019); as Wentker (2019) states, pervasive CS seems to be the unmarked choice in many online communities. However, academic research on multilingual online exchanges has almost exclusively focused on Anglophone and Northern European speakers. To fill this research gap, this abstract proposal forms part of an ongoing line of research which examines how individuals in the Global South and non-Anglophone fora establish in-group solidarity and cohesion today through language mixing strategies. This research pays particular attention to the strategic use of CS as a politeness norm in communities on Instant Messaging that constitute translanguaging spaces (Pérez-Sabater, 2021) for ‘relational work’ (Watts & Locher, 2005). To this end, by means of a quantitative and Computer-mediated Communication Discourse Analysis, we examine the naturally-occurring interactions on WhatsApp of a group of 74 former university classmates, 54 women and 20 men, who studied Spanish Philology in the mid-2000s at a Cameroonian university. The group members, most of them now teachers of Spanish, communicate frequently using this technical medium to socialise and stay in contact. The close observation of the group’s interactional strategies and relational work over the last 2 years shows that members construct their online ‘famille’, their new social space for self-presentation and negotiation (Garcés-Conejos Blitvich & Bou-Franch, 2019), by means of the following: (1) kinship terms as forms of address, often in Spanish and English in utterances principally in French; (2) code-switching to Spanish in structural and verbal politeness markers; and (3) the inclusion of religious terms as a politeness strategy.

The results of this case study reveal some interesting normativities developed in this community. On the one hand, Anchimbe (2011) explains that in Cameroonian English and French, as part of the process of nativisation or indigenisation of the two official languages of the country, kinship terms to address people who are not family are politeness indicators to show respect and be polite, carrying social and pragmatic significance. Code-switching to Spanish for these family names is an attempt to establish even closer links between members of the group. Apart from naming, these code-switching practices reinforce community identity in this translanguaging space for teachers of Spanish. On the other hand, references to religion are present in many of these online texts to show solidarity, respect and compassion, as religion is strongly embedded in African culture and language practices (Chiluwa, 2013).

On balance we can say that, in this particular case study of African online discourse, patterns of politeness, as Anchimbe sustains (2011), are clearly culture and region specific. As a novelty, the analysis identifies the insertion of Spanish as a crucial strategy serving to establish in-group solidarity and familiarity and to create the particular identity of the community.

Anchimbe, E. A. (2011). On not calling people by their names: Pragmatic undertones of sociocultural relationships in a postcolony. *Journal of Pragmatics*, 43(6), 1472-1483.

# Horses as healers: psychotherapists and coachees using horses' conduct in working on human issues in Equine Assisted Psychotherapy encounters

Panel contribution

***Dr. Nynke van Schepen<sup>1</sup>***

**1. Rijksuniversiteit Groningen**

The present paper strives to study question-answer sequences in Equine Assisted Psychotherapy (hereafter EAP) encounters, drawing on the analytic framework offered by multimodal Conversation Analysis (Sacks, Schegloff & Jefferson, 1974; Mondada, 2014). Conversation Analysis has a longstanding interest in exploring therapeutic or mental health encounters and different forms of counselling (see, for example, Peräkylä, 2013; Svinhufvud, Voutilainen & Weiste, 2017), studying naturally occurring interactions between psychotherapists and patients, or between coaches and coachees. Animal-assisted forms of psychotherapy occupy a particular place within psychotherapy and counselling.

Typically, in an EAP session, the coach or psychotherapist requests that the coachee performs specific equine-assisted activities, to then integrate the process and outcomes within their broader theoretical psychotherapeutic framework, whereby coachees are invited to reflect on personal issues, cognitions and emotions. More specifically, coachees participate in activities that are specially designed for them, with the help of a horse. Outcomes of the activities may be used and picked up by both the psychotherapist and the coachee for raising awareness of personal human issues. During these activities, the actions of the horse are explained and interpreted by the coach and offered to the coachee for comments and feedback, with the aim of decreasing psychological distress. At the same time, the coachee in response uses the horses' conduct to explain human issues. In so doing, both psychotherapist and coachee often attribute certain human capacities or mental states, a certain desire, wish or emotion to the horse (see also Mondémé, 2018).

In this paper, I focus on question-answer sequences, with a particular focus on how the horses' actions are explained, interpreted and used by both the coach and coachee for explaining human actions. An example at hand is the following question of the therapist: "Hoe voelt dat nou dat de paarden tussen ons in komen staan?" ["how do you like it that the horses are standing between us now?"]. In response, explanations of the conduct of the horse are used to reflect on personal issues in the interaction between coach and coachee.

The analyses are based on an emerging corpus of video- and audio-recordings of Equine Assisted Psychotherapy encounters recorded in The Netherlands.

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# How (not) to communicate health-related information during a pandemic crisis: a speech-act theoretical perspective

Panel contribution

***Dr. Paolo Labinaz<sup>1</sup>***

***1. University of Trieste***

The goal of this paper is to investigate from a speech-act theoretical perspective the consequences and potential risks of certain styles of communication used (more or less consciously) by healthcare experts when speaking publicly about the evolution of the COVID-19 pandemic in Italy. It is widely agreed that this pandemic has been accompanied by an unprecedented “infodemic”, because of which people have found it difficult to rely on trustworthy sources and reliable guidance when needed (WHO 2020). However, it seems to me that in the attempt to identify the reasons for the infodemic, too much attention has been paid to the issue of misinformation, and what has been underestimated are the negative side effects on people’s understanding (of the situation) caused by the often-conflicting statements made by healthcare experts in public discourse.

While it is certainly a good thing that expert knowledge should be placed at centre-stage during a health crisis, what is needed is a rethinking of the communicative styles employed by healthcare experts so as to foster a mutual understanding of the situation. To this end, I analyze the communicative styles employed by healthcare experts through the lens of an Austin-inspired speech act theory, with a special focus on the illocutionary dynamics of assertive speech acts (Sbisà 2020).

When communicating with others, we can convey the same piece of information in slightly different ways, which amount to performing different speech acts, such as assertions, claims, conjectures, or guesses (Labinaz, Sbisà 2014). When an expert speaks publicly about health-related matters, she is normally expected to convey the information she wants to communicate to the audience by using plain assertions, and not weaker assertive speech acts. This is because the audience expects to be told how things are, and not how they might be, and what they should or should not do, and not what they could or could not do, in relation to the health-related matter at issue. Since the expert’s acknowledged reliability is supposed to guarantee the truth of what she asserts, the audience feels entitled to rely upon the contents of the expert’s assertions in their subsequent verbal and non-verbal behavior: for example, by re-asserting those contents or using them as a premise in reasoning or as a ground for decisions. However, when more than one expert makes conflicting assertions on the same issue, this usually causes confusion and bewilderment among non-experts, leading to forms of extreme polarization (as has happened in Italy), and this is what I try to illustrate, using a sample of social network discussions.

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# How big is your family?: The extended use of kinship terms in Korean

Panel contribution

**Dr. Narah Lee**<sup>1</sup>

1. University of Queensland

The address practice in Korean is understood as extensively complicated, corresponding to the delicately developed speech styles and honorifics based on the social recognition of the hierarchical interpersonal relationships (Park, 1997; Sohn, 1999; Wang, 2005). As noted in the literature, the linguistic reflection of the social relationships is closely related to the substantial influence of the Confucius ideology for centuries. While Confucianism becomes the common ground for the understanding of Northeast Asian cultures and their languages, what is particularly distinctive in Korean is the use of kinship terms in extended settings, i.e. outside kinship, as well as the strict restriction on the use of personal names. In this study, we explore the address practice in Korean by conducting a survey asking the participants how they address their family members, friends, colleagues and acquaintances. We also analyse TV shows in which people with no pre-established social relationship meet and try to converse in the process of finding appropriate terms of address.

The survey results show that the address practice within a family is clear and rigid: the younger use a kinship term to address the elder, and the elder use a name to address the younger, with relatively more variants from the respondents of younger age. When addressing their elder coworkers, parents' friends or their elder siblings' friends, the respondents answered that they use kinship terms unless using a professional title. The survey also includes the respondents' explanation on the reasons for their use of certain address terms or no use of any, such as their perception of (im)politeness and intimacy in regard with the address practice. The analysis of the TV shows supports the extended use of kinship terms in Korean as well as the speakers' sociolinguistic strategies in determining how to address their collocutors. Since the address practice in Korean heavily relies on the social relationship between the discourse participants that is again primarily decided by their relative ages if outside kinship, it is extremely difficult to address a person with no information about their age. Closely related to the fact that a subject in a sentence can be easily unexpressed and there is no second person pronoun that can be generally used in Korean, the speakers in the TV shows used a variety of address terms, including names when they were informed that the addressee was younger than the speakers themselves, honorific titles like *sensayngnim* (lit. teacher) 'Sir/Madame' or *yesanim* 'Madame' when the addressee was obviously much older than the speakers, and kinship terms when the speakers meet with whom they already have a social relationship established and wanted to express intimacy.

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# How Can a Somewhat Evasive Answer in Online Medical Consultation Embody Shared Understanding? Toward a Cognitive-Pragmatic Account

Panel contribution

***Prof. Ming-Yu Tseng<sup>1</sup>***

**1.** National Sun Yat-sen University

This study adopts a cognitive-pragmatic approach to addressing online medical consultation (OMC hereafter). It specifically addresses a problem facing health professionals when offering consultation in the online context: they are caught in the dilemma between the need to fulfill professional obligations and the potential difficulty of answering questions that cannot be answered due to the online environment. Therefore, they sometimes provide a somewhat evasive reply. Data in traditional Chinese were collected from a government-funded site because of its official status, its provision of publicly accessible medical questions and answers, and its design of the medical consultations that allows inquirers to rate the replies they have received in terms of satisfaction level from one to five stars. Three criteria were set up for data selection. All of them needed to be met in order for an example to be collected: (1) the reply was rated by the inquirer as four- or five-star; (2) the reply had at least one question totally or somehow dodged; (3) a short reply that said nothing more than *Please see a doctor in person* was excluded as it does not help reveal what constitutes a good medical reply. For the purpose of this study, 100 cases of OMC that met the above three criteria were collected. An additional 20 cases were also collected, those being largely rated one- or two-star, with only several cases receiving a three-star rating. The twenty cases are used to serve a contrastive purpose only. The 100 cases were examined in terms of the exploitation of four metonymic schemes of thought. The result shows that PART FOR WHOLE is the most frequently used metonymic scheme, followed by CONDITIONAL FOR UNKNOWN/FUTURE and POTENTIALITY FOR ACTION, with CAUSE FOR EFFECT in the fourth place. The metonymic schemes of thought constitute a type of cognitive force, which collaborates with three other forces in shaping language use (Schmid 2015, 2020): emotive-affective forces (e.g., egocentrism, emotion, empathy), pragmatic forces (settings, goals, intentions), and social forces (identity, solidarity, legal aspects). The collaboration of the four types of cognitive-pragmatic forces lays the foundation for elucidating the production and reception of high-performance cases of OMC, thus facilitating shared understanding in the healthcare context. As will be argued, one way of understanding why a somewhat evasive reply can still satisfactorily perform an act of offering medical consultation is that the evasiveness can be amended by providing part of the medical knowledge relevant to the question, by describing possible conditions as a way of handling the unknown situation, by telling the advice seeker what s/he can or may do as a way of suggesting action, and by explaining the reason for a health issue. By examining new OMC data using the fresh approach, this study aims to shed light on the value of pragmatic research on health communication.

# How can governments be prevented from manipulating statistics about Covid-19? An example from UK politics

Panel contribution

***Dr. Cristina Marinho<sup>1</sup>, Prof. Michael Billig<sup>2</sup>***

*1. The University of Edinburgh, 2. Loughborough University*

In a modern, highly quantified society, governments possess large powers to produce, interpret and manipulate statistics for their own political advantages. In the UK these include constructing statistics about Covid-19, designed to show that the government has pursued successful policies. The UK Statistics Authority is a statutory body established by parliament to ensure the proper use of statistics in British public life. In May 2020 the Authority's chair, Sir David Norgrove, initiated a formal, public exchange of letters with the Minister of Health about the government's statistics for conducting tests for Covid-19: he was concerned that the government was knowingly overestimating the number of tests carried out. The question addressed here is: How can the UK Statistics Authority ensure the government's adequate use of statistics? To answer this question, we examine Norgrove's use of language in this public exchange, as well as newspaper reports of the letters. The approach adopted is Discursive Psychology as we look at what actions are discursively accomplished by Norgrove and how they are reported by the press. Norgrove used diplomatic language in his first letter, leaving unclear why he is writing this public letter and implicit his criticism of government's use of statistics. In his second letter, Norgrove used less diplomatic features: he amplified his previous points, making his criticism more explicit. The analysis of newspaper reports of the letters, which will be the main focus of this talk, shows that there are differences in the way left-wing and right-wing newspapers covered the letters. Left-wing newspapers tended to go beyond Norgrove's use of diplomatic language by interpreting the meaning behind it, whereas right-wing newspapers reporting on Norgrove's second letter left his statements as they were. The analysis of the letters and newspaper reports reveals that by itself the sort of diplomatic language initially used by the chair of the UK Statistics Authority may have little effect upon a powerful politician. However, if the 'diplomat' uses language to catch the attention of the press, which may publicise the possibility that the government is manipulating statistics, then this has greater likelihood of changing the manipulation.

# How can the interpreter achieve accuracy in complex psychiatric consultations? The need for flexibility as an important professional standard

Panel contribution

***Prof. Leona Van Vaerenbergh<sup>1</sup>***

*1. University of Antwerp*

The complexity I refer to in this contribution has to do with the participants in the consultation and the communication medium. Most of the studies start from the assumption that an interpreter mediated consultation is a triadic form of communication between health care provider and patient with an interpreter as mediator. My field research at UPC KU Leuven (Psychiatric Center of the University of Louvain) has drawn my attention to settings that are much more complex. Both on the patient's side as on the health care provider's side, it may happen that more than one person participates in the conversation, e.g. adolescents with their parents or a psychologist with a trainee psychologist. The complexity increases when one or more participants are not present in the consultation room but are communicated with remotely via Skype or another communication tool. The main questions in this contribution relate to the interpreter. What does such a complex setting mean to the interpreter? What is the position of the interpreter in such a setting? How does he/she put the learned deontological principles into practice? How does he/she for example apply the positioning rule “[the interpreter] will sit in a triadic position in order to express his/her neutrality”? And is it possible for the interpreter to translate “faithfully everything that is said, without additions, omission and alterations”? (Agentschap Integratie & Inburgering 2017)

Based on the audio and video recordings I have made at the UPC KU Leuven, I will describe some multi-person settings in psychiatric consultations with adolescents, e.g. consultations in which the patient doesn't need an interpreter but the accompanying parent(s) do, and in which depending on the circumstances the interpreter interprets consecutively or simultaneously.

One of the recorded consultations will be transcribed and analysed with focus on the interpreter's position and renderings. In this consultation five persons plus the interpreter participate. Four persons are present in the consultation room: the patient (an adolescent girl of ca 17 years old), the psychologist, a trainee psychologist (who is only observing) and the interpreter. The father and the stepmother of the patient who live in Germany participate via Skype. The patient sometimes speaks very rapidly and in a monotonous way, sometimes agitated and loudly. Moreover the sound quality of the Skype connection is not optimal and there is frequently overlap of turns. The interpreter is confronted with a very difficult situation. She is trying to translate everything and that's why her rendition loses *accuracy*. It is clear that the acquired deontological principles don't help her and she is missing the *flexibility* to make context based decisions as described by Dean and Pollard (2011).

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# How did media treat the COVID-19 pandemic on Diamond Princess?

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Panel contribution

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***Dr. Akira Satoh<sup>1</sup>***

***1. Osaka University***

This study investigates how foreign media treated the Japanese government's management of the COVID-19 pandemic on a cruise ship called Diamond Princess, which is registered in the UK, owned and operated by a British-American company.

On 1 February, Hong Kong's Department of Health contacted the agent of the ship's operating company to inform that a man disembarked in HK tested positive for COVID-19, but the ship did not immediately tell the fact to the passengers and had shows and dance parties as usual and also continued to open public facilities that attract large crowds. After the ship returned to Yokohama Port, on 4 February, tests revealed infections of 10 out of 31 people tested, and on the following day, the Japanese authorities announced the positive test results, the cancellation of the cruise, and that the ship was entering quarantine for 14 days based on WHO guidelines.

Regarding the quarantine, foreign governments, initially at least, just watched over the progress: the UK and the US were reluctant to repatriate their nationals unless it was certain there would not be a spread to their homelands. For example, the US government initially asked Japan to keep them on board for 14 days despite the proposal by the Japanese government to bring American passengers back home early. CDC even stated that "We are deeply grateful to the government of Japan for their extraordinary care and hospitality and their assistance facilitating the care and return of our citizens" and "We commend the extraordinary efforts by the government of Japan to institute quarantine measures onboard the Diamond Princess."

On the other hand, the media in the UK and the US severely criticized Japan's epidemic prevention measures of the ship quarantine using various metaphors: the Guardian reported that the vessel had become an "incubator" for the coronavirus, and the quarantine measure was an experiment carried out in real-time, and that it had turned the ship into "a boiling pot of transmission"; the New York Times, on the other hand, repeatedly used the word "petri dish" in the headlines. Furthermore, the Guardian blamed the quarantine conditions as "both morally dubious and appear counterproductive," and Bloomberg declared that Japan was "emerging as one of the riskiest places for the spread of the coronavirus."

However, Czech media dismissed the condemnation, saying that the British-American operating company and the relevant countries, namely, the UK and the US, should "accept responsibility for the fiasco". This study shows that different ideologies are reflected in the various views on the same incident.

# How do children orient to turn-taking rules? Children's self-repeated summonses as a practice for securing the adults' attention

Panel contribution

***Ms. Tiina Eilitä<sup>1</sup>***

*1. University of Oulu*

This paper studies multimodal practices that children employ when their parents breach the sequential relevance rules by not providing a second pair part to the children's first pair part. Drawing on the principles of conversation analysis, as well as over 19 hours of Finnish and English video recorded naturally occurring family interactions, the focus of this study is on moments when children try to secure the parents' attention with the social action of summons (Schegloff, 1968). The expected next turn to a summons is an answer (e.g., Sacks, 1995), a go-ahead (Schegloff, 1990), and the lack of an answer to a summons can be seen as a breach of the turn-taking rules, and thus as socially sanctionable. This can lead to the speaker repeating and/or upgrading/downgrading their initial summons turn (e.g., McTear, 1985; Sikveland, 2019).

The analysis of this paper is based on a collection of examples where a child summons their parent, but where the parent does not provide an answer to the child's initial summons turn, thus breaching the implicit social rules of turn-taking where a second pair-part follows a first pair-part. The analysis shows, first, that children of varying ages orient to conditional relevance and hold their parents accountable for not providing an answer to their initial summons. This is visible in the way children respond to these rule breaches by repeating their own summons turn at least once after the adult has not responded to the initial summons. Second, children's self-repeated summonses are in most cases vocally and multimodally either upgraded or downgraded. Vocally children may do this by manipulating the loudness of their voice, lengthening or shortening the duration of the repeated summons, or by pairing the summons with another social action within the same turn-constructional unit. Children may also use their body and the surrounding space for mobilizing the adults' attention, e.g., by moving closer to the summoned adult. The practices children use for mobilizing the adults' response reveal that children treat the lack of an answer to their summons turn as sanctionable. Children's mobilizing practices also show their interpretations to the possible reasons for the adult's non-response. For example, children increasing their voice and walking closer to the adult suggests that they interpret the reason for the lack of an answer to be about the adult not hearing and seeing the child.

The findings of this paper contribute to conversation analytic research on children's talk and their understandings of conditional relevance as well as sequentiality and reciprocity of interaction.

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# How do the immigrants negotiate and attune their identities in the new circumstances with the COVID-19?: A case study of Japanese immigrants in the UK

Panel contribution

***Prof. Hata Kaori<sup>1</sup>***

**1.** *Osaka University*

This study aims to investigate 1) how the immigrants negotiate and attune their identities in the new circumstances with the COVID-19, and 2) how the structure of potential racial discrimination has come up to the surface after the new circumstances in the UK. For these purposes, this study analyses the interview narratives of Japanese women living in London by applying positioning theory (Bamberg 1997) and small stories (Georgakopoulou 2007).

This study is part of a longitudinal research that I have conducted since 2010 to 30 Japanese women living in London. The survey includes semi-structured interviews that were audio and video-recorded, transcribed, and analysed. In this study, pulling from the interview corpus, I focus on a specific pair of interviewees, two Japanese immigrant women living in Southeast London, which was conducted in 2020.

Since the beginning of 2020, the potential discrimination against Asian people has been revealed which caused various hate crimes. As Asian immigrants, the participants of this study narrated their efforts how they pay careful attention for reducing the probability to be a target of hate crimes. In their narratives, the conflicted two identities have occurred. One is the awareness as the victims of discriminations; the other is the Japanese identity which differentiates from the other Asian countries, especially from China, in order to escape from the hate crimes based on the spread of COVID-19. For example, in their small stories about COVID-19, they positioned themselves as quasi-victims of discrimination in their narratives that makes it possible to victimize themselves even if they haven't experienced any discrimination directly. On the other hand, they insisted the differences from Chinese people to explain the small stories that Chinese people were discriminated but "we" weren't. In sum, from their narratives, they identify their position as the people who are "potentially discriminated but relatively in the safer area."

During these small stories, various multimodal resources (e.g. linguistic expressions, gestures, dysfluency, laughter) have been observed. Especially, it is important that laughter was frequently used even in the serious small stories. It functions to construct the attunement of the participants to co-construct the identity above. This would be a case study that people adjust their identity when they face the social change to survive under the new environment.

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# How does a dissatisfied customer sound like on Twitter? The role of the complainable and the reference to the offender

Panel contribution

***Prof. Sofie Decock<sup>1</sup>, Dr. Nicolas Ruytenbeek<sup>1</sup>, Prof. Ilse Depraetere<sup>2</sup>***

***1. Ghent University, 2. Université de Lille***

While (im)politeness in online communication has received quite some scholarly attention in recent years,<sup>1</sup>, how people perceive and evaluate speech acts online remains largely unexplored. This paper attempts to remedy this shortcoming by addressing the issue of how different realizations of complaints shape face-threat perceptions.

A complaint situation consists of four components: the “complainable” (component A), the expression of dissatisfaction with respect to the complainable (component B), an entity considered to be responsible for the complainable (component C), and the wish for the complainable to be remedied (component D).<sup>2</sup> In a previous experimental study, we have shown that both the number of constitutive components and the type of component that is linguistically expressed influence third parties’ complaint perception.<sup>3</sup> In the same study, we also found that certain linguistic markers of dissatisfaction, such as negative evaluative adjectives and adverbs, increase the perceived dissatisfaction of the customer, while others, such as emoji and irony, decrease perceived dissatisfaction and make the complaint sound more polite. These results indicate that the particular realization of a complaint component can influence how the complaint is perceived.

Here, we present two additional experiments in which we test the impact of the realization of the complainable (Component A; Experiment 1) and the entity responsible for the complainable (Component C; Experiment 2), on complaint perception. Our experimental stimuli are designed on the basis of French-language complaint interactions posted on the official Twitter page of the French and Belgian national railway companies.<sup>4</sup> In these experiments, we use different realizations of Components A and C. Participants are asked to read complaint stimuli and, using 7-point scales, to assess them in terms of strength, customer dissatisfaction, (im)politeness, offensiveness, and expected likelihood that the railway company will respond. We predict that adding a pictorial realization of Component A will make the complaint stronger but not necessarily less polite, and that expressing Component A as a question instead of a statement will make the complaint weaker and more polite (Exp. 1). Concerning Component C (Exp. 2), we compare tweets in which C is not realized to those in which C takes the form of a lexical NP, a personal pronoun and an interjection. We predict that the latter two realizations increase complaint strength, perceived dissatisfaction, and impoliteness, and decrease the perceived likelihood that the railway company will respond. We will also discuss methodological issues related to the operationalization of face-threat and the theoretical implications of our research for the study of “speech act sets”.

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# How stances towards high-calorie foods are co-constructed using laughter in Japanese Dairy Taster Brunches

Panel contribution

***Dr. Polly Szatrowski*** <sup>1</sup>

*1. University of Minnesota*

In this presentation I investigate how Japanese participants use laughter to co-construct their stances toward eating high-calorie foods in a corpus of 9 Dairy Taster Brunch conversations among triads of friends. I address the following questions: What triggers talk about high-calorie foods, what verbal and nonverbal devices are used to create, monitor, and accept/resist stances in the interaction, and how does laughter contribute to the co-construction of eating norms in talk about food?

Following Du Bois (2007) I view stance as dialogic and intersubjective, and centered around evaluation through which participants position themselves vis-à-vis one another and the object(s) of evaluation to align with or against other participants. Building on C. Goodwin (1981, 1986, 2000, 2018), Pomerantz (1984), C. Goodwin and M. Goodwin (1987), M. Goodwin (1990, 1997, 2007), M. Goodwin and C. Goodwin (2000, 2001), I view evaluation (assessment) as not merely a private internal experience of the speaker, but as a dynamic embodied multimodal performance using language, prosody, gesture, body posture, timing, etc. that is continually monitored and adjusted moment-by-moment in the conversational interaction.

Wiggins (2009) points out that although overweight patients may be held accountable, blame receives little attention in medical accounts. By demonstrating how blame is managed as a collaborative production in patient-advisor interaction, she underscores the importance of examining these processes in turn-by-turn interaction. Fuller, Briggs & Dillon-Sumner (2013) show that the themes of “women eat for weight loss” and “men eat for muscle” prevail in health magazines for men and women, respectively. Building on these studies, I analyze how participants co-construct their dietary worries, practices and preferences in turn-by-turn talk during the Dairy Taster Brunch.

In my analysis I identified humorous sequences based on the content, laughing voice, and laughter. Then I characterized the humor and analyzed how participants used verbal and nonverbal behavior to co-construct stances in sequences on high-calorie foods. Participants constructed stances on their ability to eat all 7 courses, overeating, eating butter or whip cream à la carte, the abundance of calories in the Dairy Brunch, weight management of different body parts, etc. They repeated their own and others’ utterances and gestures, used onomatopoeia to heighten their emotion and sensory involvement, and varied their laughter, and adjusted the speed and largeness of (mirrored) gestures to reflect their involvement and commitment to developing food attitudes. Furthermore, they showed varying degrees of alignment using *yo ne'isn't it'*, and *ne 'isn't it'*, pointing and co-construction to agree and pursue affiliation, and indicated lack of understanding and used *zyan* ‘Isn’t it...’, and *yo* ‘I tell you’ to resist affiliation. They also used onomatopoeia, loanwords and laughter to create humor as well as disagree indirectly.

Results show that participants constructed multi-modal stances on high-calorie foods using gestures and verbal devices including evidential(epistemic forms, final particles, onomatopoeia, loanwords, back channel and laughter. This study contributes to research on contextualized social and cognitive activity, the socio-psychological construction of food norms, and research on the linguistics of food (Gerhardt, Frobenius, & Ley 2013, Szatrowski 2014, and others).

# How to be corporate employees: An examination of identity at a Japanese business training camp

Panel contribution

***Dr. Junko Saito<sup>1</sup>***

***1. Temple University, Japan Campus***

This paper explores ways in which new employees are instructed in how to become competent members of the business world at a Japanese business training camp.

In Japanese society, there is a clear boundary between students and *shakaijin*, “mature, contributing adult(s)” who have completed formal education; thus, when new graduates are hired for their first full-time jobs, they are undergoing an important life transition (Cook, 2018, p. 37). Nevertheless, only a handful of sociolinguistic research (e.g., Cook, 2018; Dunn, 2013) has investigated this transition process in Japanese workplace contexts, partly due to the difficulty of collecting naturally occurring data. Building on the few prior studies, this paper addresses the following research question: How does an instructor at a business training camp educate new employees to become competent corporate workers? I utilize the framework of *tactics of intersubjectivity* in sociocultural linguistics (Bucholtz & Hall, 2005) to describe how one instructor positions himself and trainees during sessions. This study illustrates how the instructor uses the trainees’ identity as a resource to teach norms and ideologies of the Japanese corporate world.

The data are approximately 27 hours of video-recordings from a four-day-three-night business training camp. The participants are one male instructor and 22 new male and female employees. The study focuses on the instructor, and the analysis finds that he teaches the trainees values, attitudes, and practices in the business world by categorizing and not categorizing them as students. In other words, manipulating contrastive social categories of students and *shakaijin/corporate employees*, the instructor shapes the new employees’ identity as corporate workers by creating intersubjective relations of adequation/distinction and authentication/denaturalization (Bucholtz & Hall, 2005). The analysis also shows that the instructor’s aim is for the trainees to fully take on new identities as not just corporate employees but a specific type of employees, built on the ideal of corporate warrior *sararīman* (salaried men) who dedicate themselves to their companies, even to the point of self-sacrifice through overwork (e.g., Charlebois, 2014; Kanai, 2009). The corporate warrior model has been problematized in social and governmental discourses (e.g., Kanai, 2009). Nevertheless, as this analysis demonstrates, this business training course partially reinforces the ideal and encourages new employees to take on a corporate warrior identity. This study therefore suggests that a societal shift towards valuing work-life balance will by no means be complete in Japan until ideologies and expectations in the business world change.

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# How to do things with gestures: The im/politeness of gestures as pragmatic acts

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Panel contribution

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***Prof. Andreas Jucker<sup>1</sup>***

**1. UZH Zürich**

The investigation of pragmatic acts goes back to the work by the language philosophers Austin and Searle, who investigated the different ways in which actions can be performed by uttering words. Their work had a fundamental impact on generations of pragmaticists who investigated the way in which utterances perform pragmatic acts with an exclusive focus on verbal pragmatic acts, i.e. speech acts. In this contribution, I want to draw attention to the way in which gestures are used to silently perform pragmatic acts or to accompany verbal ones and what kind of impact this has on the im/politeness potential of the pragmatic act itself. In an earlier paper, I looked at the different gestures that can be used to accompany verbal apologies or to perform them silently, and I argued that gestures reduce speaker commitment and, therefore, the inherent face threat. The data was drawn from the fiction part of the Corpus of Contemporary American English (COCA), where fictional narrators often describe gestures as apologetic and thus provide an interpretation of their illocutionary intent. In this contribution, I use the same corpus to extend the analysis to other pragmatic acts that are also regularly accompanied or replaced by gestures. The analysis starts with a corpus search for the collocates of gesture expressions and focuses on those collocates that refer to pragmatic acts. In a second step, representative samples of such collocations are inspected to find out what kind of pragmatic acts are regularly accompanied or silently performed by what kind of gestures and to what extent the gesture influences the im/politeness potential of the pragmatic act itself. The analysis has important implications for a theory of pragmatic acts in general. It suggests that speech acts should be seen from a prototype perspective. While some have a clear illocutionary force and can be clearly identified, others are (accidentally or intentionally) fuzzy and indeterminate, leaving it to the addressee or to discursive negotiations to assign specific illocutionary values to them.

# How to express disagreement in verbal interaction? Results from a contrastive study in French and Mandarin language

Panel contribution

***Ms. Rou Chen<sup>1</sup>, Prof. Juliette Delahaie<sup>1</sup>, Prof. Emmanuelle Canut<sup>1</sup>***

***1. Université de Lille, CNRS-STL-UMR 8163***

It is well-known that Chinese and French speakers interact in a different way within their respective communities. For instance, in Chinese culture, disagreements have a tendency to destroy the harmony in a conversation and as such is avoided. On the other hand, in French culture, it is considered as a common and less unpleasant phenomenon (Pu, 2003). Previous studies have examined aspects of disagreements within one language system (Kerbrat-Orecchioni, 2016; Scott, 2002). Disagreements have also been studied in a contrastive way in two different language systems, such as debates in French and in Korean (Kim, 2001), and argumentative writings in Chinese and in French (Thominette, 2017). However, previous research has not systematically compared French oral corpora with Chinese oral corpora in daily exchanges. Therefore, the purposes of this study are to see disagreements in daily conversations in mandarin and in French in a contrastive approach, and to move beyond some common ideas associated with the formulation of disagreement in Mandarin and French, which can be viewed, at the first sight, as completely opposite.

This research draws on a bottom-up approach and uses theories of (im)politeness(Brown & Levinson, 1987) and speech act(Austin, 1970) within the framework of conversational analysis and cross-cultural pragmatics. The analysis is based on a comparative oral corpus made up for spontaneous conversations. 12 pairs of Chinese and French native speakers aged from 18 to 30 years were invited to participate in three interrelated conversations without prior preparation: they chose a movie together before watching it, review it and debate on a topic related to this movie.

The results of the data analysis show, first, that Chinese and French speakers both prefer formulating their disagreements indirectly, as disagreement is a face-threatening and dispreferred act in casual conversation setting, in France and in China. Second, we found that whereas negative discourse markers can be found in both languages, such as *but* (*mais* in French, 但是, 可是 in Chinese), *no*, *not* (*non*, *ne pas* in French, 不, 没有 in Chinese), French and Mandarin differ when disagreement needs to be less explicitly formulated. Finally, this bottom-up study allows us to discuss the very relative notion of disagreement from a cross-cultural and pragmatic perspective.

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# How to get emergency help from the police without asking for it: The case of domestic violence

Panel contribution

***Dr. Emma Richardson<sup>1</sup>, Prof. Elizabeth Stokoe<sup>2</sup>***

*1. Aston University, 2. Loughborough University*

During the COVID-19 pandemic, police, media, and charities reported a sharp increase in reports of domestic abuse internationally (Bradbury-Jones & Isham, 2020). In the UK, the national domestic violence charity, Refuge, reported a 25% increase in requests for help in the first week of the UK lockdown in March 2020 (BBC, 2020). However, as police forces note, most increases in reporting occurred in the third sector, than to police. The increased attention paid to domestic violence during the pandemic has provided an opportunity to understand how incoming reports of domestic abuse are made directly to the police, and how call-takers respond to and progress them.

Telephoning the police emergency services to ask for help when one's life maybe in danger can be especially challenging in cases of domestic violence, and during periods of lockdown, when the perpetrator may be in close proximity to overhear the victim's call. Separately, a key challenge for all emergency services call-takers (and helplines, more generally) is how to respond to so-called 'silent' calls; where people are in immediate danger but unable to speak (IOPC, 2020), hoax or prank calls (Emmison & Danby 2007) or accidental dials. In this paper we focus on how callers accomplish the action of requesting help without asking for it explicitly. To do this, we collected a corpus of 200 telephone calls to UK police services (999 and 101, both of which handle domestic violence cases) prior to and during the first COVID-19 'lockdown' in England. We transcribed the calls for conversation analysis using the Jefferson system, paying particular attention to features that comprise non-lexical turns that may, nevertheless, be important for the actions being done in this environment.

We found that, in addition to direct requests for the police, callers accomplished the same action using other practices: 1) saying nothing; that is, making 'silent' calls, which call-takers may or may not treat as calls for help, 2) responding in such a way that call-takers use yes/no interrogative formats to enable one-word responses from callers, and 3) asking for something else (e.g., "I'd like a pizza for delivery"), in which call-takers and callers collaboratively deploy the constraints of grammar, turn design, and sequence to nevertheless request emergency help - while ensuring that the 'literal' content of the requests are hearable as such by potentially overhearing assailants. The possibility of both types of call being treated as 'time-wasting' or a 'hoax' is high, however, and we show that even direct requests that articulate a threat to kill may be treated as such.

We chart the interactional features that make a call to the police hearable as a possible domestic incident when neither party overtly categorizes it as such. We note the practices of callers, operators and call handlers to collaboratively, tacitly, identify a request for help. We consider our findings in the context of potential barriers to calling the police and to provide rapid input to the promotion of police services to support victims of domestic abuse.

# How to make the castle talk: Reconstructing affordances and ecologies of power

Panel contribution

***Prof. Susanne Tienken<sup>1</sup>***

***1. Stockholm University***

When entering Skokloster Castle, a Swedish baroque castle at the shores of the lake Mälaren, visitors are struck by the impressive architecture and the exquisite collections. As all castles and historic monuments, Skokloster castle makes the past visible in our contemporary landscape and it is intimately tied to a ‘timespace’ in a Bakhtinian sense. Furthermore, the castle is also a place where power, social roles and cultural identity were constantly negotiated in interaction. Today, these interactions are lost and the castle remains silent. However, Skokloster castle has been preserved almost as if closed in a time-capsule since the middle of the 17th-century. This unique setting allows the access to the castle’s well-preserved semiotic resources and spaces (Nordin 2013). The paper discusses Gibson’s (1977) notion of *affordances* as a dynamic concept and argues that investigating space, place, things and people as interrelated, as suggested by Pennycook (2019), lead to a better understanding of early modern being-in-the-world and historical meaning-making. Furthermore, it is shown how the analysis of the castle’s interactional architecture and social topography (Hausendorf et al. 2016) allows us to reconstruct affordances and to explore historical ecologies of power.

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# How Universal are Considerate Expressions?

Panel contribution

***Dr. Masaki Yamaoka***<sup>1</sup>

1. Soka University

In current research of Japanese linguistics, our interests in a category called “considerate expressions” are increasing. This topic is closely related to politeness. As is well known, politeness is a context-dependent interpersonal regulative act that is not inherently fixed to specific linguistic forms. In Japanese linguistics, however, it has been pointed out that specific words and phrases seem to perform politeness function as a second or third sense of the words.

For example, a well-known phrase “*tsumaranai-mono-desu-ga*” (This item is a low value. An address when giving a gift) is one of the considerate expressions which are conventionalized as a kind of negative politeness to avoid condescending.

Are the considerate expressions a linguistic phenomenon observed only in Japanese? Ide (2006) described the deference expressions, which almost overlap with the considerate expressions, rooted in customs unique to Japanese culture, such as the normative consciousness called *wakimae* (discernment) to the “*ba*” (a kind of comprehensive situation) or the virtues of humility. She listed deference expressions such as “*ojama-shimasu*” (I interrupt you. An address when visiting others) and “*sen’etsu-desuga*” (I am not humble. An address when in public situations like wedding ceremony). She pointed out that a fixed phrase with no choice was used along with it, and argued that it could not be explained by B&L’s politeness strategy, which considers that language behavior is selected depending on contexts such as interpersonal relationships. This also questioned the universality of politeness theory.

On the other hand, in Yamaoka (2019), the notion of *wakimae* which Ide pointed out is a phenomenon that seems to be non-strategic because the context and the corresponding expressions of politeness are integrated into conventionalization. It assumes that the same linguistic phenomenon can be observed in other languages than Japanese.

As a result, it is considered that language use allows for universal considerate expressions that can be observed inter-linguistically as well as considerate expressions that are unique to each language.

We can observe some universal phenomena regarding considerate expressions beyond individual languages. As a first example, in English the phrase “Can you~?” means originally a question about the hearer’s ability, but is generally recognized as a request expression. It seems that a conventionalized politeness expression to avoid direct request as an FTA. Similarly, the Chinese request expression “Néng bùnéng~?” (Can you~?) is also a considerate expression derived from a question about the hearer’s ability. In Japanese also, one of the conventionalized request forms “-te-itadake-masu-ka?” includes the possible form of the verb and the interrogative particle, which means politeness for changing request into the question about whether the addressee can do that or not.

Therefore, it is necessary to describe “considerate expressions” as a universal phenomenon that transcends individual languages. On the other hand, each individual language has specific considerate expressions such as “*tsumaranai-mono-desu-ga*” in Japanese. We should observe both of universal and specific expressions for the contrastive study of considerate expressions.

# Humor and multimodality in Eric J. García's portraits of U.S. hypocrisy

Panel contribution

***Dr. Marta Aguero Guerra<sup>1</sup>***

**1.** Binghamton University–SUNY

From a cognitive-pragmatic approach, the interpretation of humor lies in the presupposition of optimal relevance. The inferential strategies interlocutors perform to find a relevant interpretation need to be discarded in search for the addresser's less salient incongruous message, which will provoke the humorous effect (Yus 2016). This process involves the identification of a dissonant blend between two mental spaces. To solve that incongruity, the decoders need to map back to the input spaces to analyze the new association that the blend has constructed between them (Marín-Arrese 2008). However, the nature of the information elicited in the input spaces varies depending on the type of humorous manifestation being decoded.

Cartoons are narrative monomodal and multimodal ensembles whose incongruous message is produced by two input spaces that are constructed by pictorial and multimodal metaphors. Thus, the appreciation of humor in cartoons requires specific competences from their recipients. As with other humorous genres, cartoon readers must identify the linguistic components of the joke (Attardo and Raskin 1991). Because humor is local and highly context-specific (Critchley 2002), cartoon appreciation also relies on readers' intertextual and background knowledge (Tsakona 2020 and Pinar-Sanz 2020) as well as on a certain complicity with the author's ideology. I argue that, in addition to these competences, to appreciate a cartoon the decoders must be able to read the visual and multimodal grammar of the genre. To support my point, I will offer an analysis of Chicano artist Eric J. García's cartoons in which he gives voice to the Latinx community in the U.S., portraying everyday injustices such as unfair immigration policies, racism, and power abuse. The analysis will show that it is the readers' familiarity with the language of comics that allows them to find the definitive cues to decipher García's humorous message and accompanying denunciations.

# **Humor in German teacher-parent-conferences: Interaction analysis of funny stories and informal opening sequences**

## **Helga Kotthoff, Freiburg, Germany**

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Panel contribution

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***Prof. Helga Kotthoff<sup>1</sup>***

**1. Freiburg, Germany**

My presentation is based on a research project on teacher-parent-conferences in Germany (Kotthoff 2017). In this serious institutional setting humor and laughter sometime play a role (Leonhard/Röhrs 2020). I am going to analyse two activity types: Parents and teachers frame some of the stories they tell about the absent child as amusing. I am going to discuss forms and functions of some of these funny stories.

In nearly a quarter of the 80 conferences of all school types , the opening sequences contain laughter and humorous remarks, with one party mentioning aspects of the situation that lie outside the institutional setting and which create amusement (Adelswärt 1989). In one recording, for example, the teacher ostentatiously searches in a jumble of commentary cards about the students for the card for the upcoming conversation and wittily jokes about this jumble. The mother jokes along in solidarity. Self-joking reduces distance (Holmes 2000, Kotthoff 2000), which would be functional for a possibly delicate conversation. According to Brown&Levinson (1978/1987), “joking” is one of the strategies of positive politeness. In the available data one can actually see it that way. With Holmes (2000) we can analyze the joking in this institutional context primarily as a social lubricant. I am going to point out an interactional sociolinguistics of the humor in these talks.

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# Humorous effects from Covid-19 memes. The role of multimodal combinations

Panel contribution

**Dr. Francisco Yus Ramos<sup>1</sup>, Dr. Carmen Maiz-Arevalo<sup>2</sup>**

**1. UNIVERSITY OF ALICANTE, 2. Universidad Complutense de Madrid**

When Spain was under strict lockdown between March and June 2020, covid-19 memes flooded social media and messaging applications. They were meant to generate humorous effects (Chioldo et al. 2020; Stefani 2020), but also to emphasise connection in times of physical distancing and isolation and to cheer up friends and acquaintances in those uncertain times (MacDonald, in press). Jensen et al. (2020: 59) further propose that “the motivations for sharing and creating memes range from personal involvement in the crisis situation to acts of resistance to creative self-realization.”

This paper analyses the specificity of multimodality in memes and the role of text and image within the meme in the eventual humorous effects generated out of their processing. In previous research regarding the common “image macro meme,” it has been argued that text and image may play a number of roles in the eventual meaning communicated from memes (Yus, 2019) and that the specific incongruity-resolution humorous pattern used in memes may be achieved through a number of these text-image combinations (Yus, 2021). In this paper, we will analyse not only the generation of humorous effects from these multimodal combinations in covid-19 memes, but also, and crucially, the quality and quantity of information that end users are expected to be able to retrieve from context in order to successfully achieve these humorous effects as initially intended by the “sender user.” For the analysis, a dataset of around 250 memes obtained from social media and the messaging app *WhatsApp* was collected and then analysed with an emphasis on the kind of effect obtained, role of expected context and the role text-image combinations in these multimodal discourses.

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# Humorous irony and the discursive construction of feminine identity in stand-up comedy

Panel contribution

***Dr. Esther Linares-Bernabéu<sup>1</sup>***

**1. UNIVERSITY OF NAVARRA**

This paper employs a sociopragmatic and discursive analysis to examine how humorous irony influences on the discursive construction of the feminine gender identity in subversive stand-up comedy. We have attempted to show that irony could be used as a device available to be harnessed for challenging expectations about feminine behaviour and labels in planned discourse (Holmes & Marra, 2002; Chiaro & Baccolini, 2014; Yus, 2016; Linares Bernabéu, 2020). Accordingly, we have analysed the FEMMES-UP corpus that includes a total of 15 stand-up acts, collected during 2017 and 2018. In particular, these stand-up performances were represented by 15 female Spanish comedians. Each one of these stand-up performances has been divided into humorous sequences, which are understood as a series of jab lines and punchlines, which revolve around a specific topic and which are interrupted by laughter, applause and even, comments from the public (Ruiz Gurillo, 2019). In this respect, the corpus FEMMES-UP consists of 504 sequences. This comes to a total of 805 minutes of recording and 97.749 words.

The quantitative and qualitative analysis of the corpus show that humorous irony is a tool for the comedian to distance herself from the message and achieve a comic effect thanks to the feelings that are shown together with her dissociative attitude. Data shows that the use of humorous irony in this type of discourse implies a negative evaluation about something or someone and, at the same time, promotes solidarity with the in-group. This has been exemplified in the analysis of the humorous sequences in which we have seen that, despite the implicit criticism in irony, the audience is able to infer the comedian's positive attitude and humorous intention. In sum, our study shows that stand-ups use humorous irony to disassociate themselves with certain gender-based behavioural norms, to construct alternative identities and to question some heteronormative norms in a creative humorous fashion.

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# Humour in small bars and cafés in Seville: age-motivated variation in evening service encounters

Panel contribution

***Dr. Manuel Padilla Cruz<sup>1</sup>***

**1.** Universidad de Sevilla

Humour appears essential in many service encounters. It often facilitates a nice and friendly atmosphere, and impacts on customer satisfaction, repurchase intention and loyalty (Bergeron and Vachon 2008; Slåtten, Svensson and Sværi 2011). Many baristas are aware of this, but not all of them (can) resort to humour when attending to customers. In addition to individual skills and sense of humour, a number of factors favour or hinder the appearance of humour in bars and cafés, such as time availability, regularity at the establishment, familiarity with customers, customer affluence, etc.

This presentation will report on a study examining barista-customer interaction. The study centres on evening service encounters. Additionally, it focuses on two types of establishments in Seville: near-campus cafés and small tapas bars in the city centre. Hence, it targets two age groups: young people in their late teens and twenties, and people over forty. Thus, the study seeks to ascertain the influence of the variable age on the use of humour in small establishments at a time when customers may not have significant temporal pressures. More specifically, the study seeks to find out if humour appears in the encounters under scrutiny, the encounter phase(s) where it (mainly) occurs, its forms and producers, the functions it serves, and possible differences between the two age groups. Relying on unobtrusive observation and field notes made in eight establishments of each type, the study will show that, although the two targeted age groups employ humour, there are considerable differences in terms of the amount and types of humorous tokens. Finally, the results will be compared to those of another study exploring humour and age during morning service encounters (Padilla Cruz 2020). In addition to contributing to humour studies, the reported study also aims to contribute to the areas of variational pragmatics (Schneider and Barron 2008) and service encounters (Félix-Brasdefer and Placencia 2019).

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# Hypocrisy and the media coverage of poverty

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Panel contribution

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**Dr. Radoslava Trnavac<sup>1</sup>**

**1.** University of Belgrade, Faculty of Philology

The objective of the research presented in this paper is to demonstrate the interplay between hypocrisy, construction of news values, and evaluation in the newspaper coverage of poverty. Hypocrisy is a complex, multi-faceted concept, but most investigators agree that hypocrisy involves some sort of inconsistency between attitudes and behaviors. Decisions about which behaviors actually contradict the actor's attitudes are likely to be strongly influenced by the value system that belongs to the actor (Alicke et al. 2013: 678). Since the media fulfills an important role in shaping public attitudes toward poverty, in this paper, we would like to compare representations of poverty in two broadsheet newspapers in English and Russian: *The New York Times* and *Nezavisimaja Gazeta*.

Based on the observations of Thompson and Hunston (2000: 6–7) that one of the three functions of evaluation is to reflect a value system, we turn to the framework for a linguistic analysis of news discourse presented in Bednarek (2006) and Bednarek and Caple (2017). The above methodology provides the means to find out what values are emphasized (foregrounded), rare or absent (backgrounded). The objective of the paper is threefold. Firstly, we investigate whether some attitudes expressed in the newspapers reflect hypocrisy and whether this hypocrisy is repeatedly associated with particular news values, such as Negative, Novel, etc., and, if so, what the effect of this may be. Secondly, we analyze attitudinal expressions that are employed to express the hypocrisy (Bednarek 2006, Martin and White 2005). Thirdly, we use qualitative discourse analysis presented in Baker and Vessey (2018) to determine how hypocrisy in media coverage of poverty in two languages draws upon similar and distinct discursive themes and language resources. In order to fulfill our goals, we implement the following techniques: analysis of the frequency of word forms and clusters, analysis of keywords, collocation analysis, and concordancing.

Our preliminary corpus analysis shows that the news values that can be construed by linguistic devices associated with hypocrisy, Negativity, Impact, and Consonance appear to be foregrounded in both languages. In accordance with that, the linguistic devices that are mostly used are the ones that have reference to the negative aspects of events with real, important, and relevant consequences, and the ones that indicate stereotypes that people may hold about the portrayed people/events.

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# I have seen it all before: How Filmic Horror Discourses Help Us Disentangle Reality

Panel contribution

***Dr. Monica Cantero-Exojo<sup>1</sup>***

**1.** Drew University

The Washington Post published an article on March 6<sup>th</sup>, 2020 stating that “Faced with fear and uncertainty about a dangerous virus spreading quickly and potentially becoming a pandemic, many people are turning to movies and TV shows that depict a dangerous virus spreading quickly and definitely becoming a pandemic.” With the ability to operate at the level of the abjection, and subvert the category of what it is considered conventional, horror/apocalyptic narratives allow the unknown to challenge and understand normativity. Moreover, filmic horror narratives encapsulate the visual construction of fear and its mirroring effect in the audience’s emotional response (Carroll 1990). As asserted in the Washington Post article, it is clear that it is within this realm of the horrific imaginary that society thinks about unrelenting issues that need to be answered by unearthing 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 horror filmic narratives that use monsters/disasters as catalysts for metaphors. Thus, monsters are studied as a source domain for human’s fears over societal changes and challenges. I argue that these types of characters are cultural symbols that trigger structural-conceptual metaphors for society’s fears. For instance, I argue that the zombie metaphor articulates metaphorical expressions of HUMAN IS SUBHUMAN. This representation embodies humanity’s worst fears: spreading of viruses, dying, human identity, corporal violation, biological and chemical disease, capitalism, wars, hunger, etc. on the basis of the abject. This metaphor has transcended the visual to enter the lexicon as a source of evidence of how a 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 understood and evaluated in terms of threat and repulsion.

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# Identidades de género y disidencias discursivas. Un análisis del lenguaje inclusivo en la Argentina

Panel contribution

**Prof. Carolina Tosi<sup>1</sup>**

**1. Universidad de Buenos Aires**

Desde hace varias décadas, los estudios de género han cuestionado el androcentrismo y el carácter patriarcal del lenguaje. En lo que se refiere específicamente al idioma español, este ha sido catalogado como *sexista*, ya que le otorga al varón ya su punto de vista una posición central en el mundo –por ejemplo, a través del uso del masculino genérico o universal–, que invisibiliza a las mujeres ya las disidencias sexuales.

En contraposición al sexismo en el lenguaje, el lenguaje inclusivo de género apunta a la igualdad de géneros y, además, objeta el sistema binario del español (femenino-masculino). Si bien en la mayoría de los países de habla hispana el lenguaje inclusivo se ha limitado a los ámbitos de militancia, a los estudios de géneros ya ciertos sectores de la administración pública, en la Argentina se ha extendido a diversos ámbitos sociales, generalmente urbanos. A partir de los movimientos de Ni Una Menos (2015) y los que apoyaron el Proyecto de Ley de Interrupción Voluntaria del Embarazo (2018), el lenguaje inclusivo irrumpió en las voces de los manifestantes e hizo visibles identidades hasta ese entonces soterradas. De este modo, el discurso, entendido como el espacio en el que se articulan lenguaje, historia e ideología (Arnoux, 2006), puso en foco aspectos silenciados que se valieron de la materialidad de la palabra para hacerse ostensibles. A partir de tal encuadre, en el marco del *Enfoque dialógico de la argumentación y de la polifonía (EDAP)* (García Negroni, 2017 y 2018), y sobre la base de la concepción de heterogeneidades enunciativas de Authier-Revuz (1984), me ocupo de caracterizar el lenguaje inclusivo y caracterizo sus recursos como marcas lingüísticas de conflicto que señalan disidencias históricamente negadas y son huellas de identidades hostigadas. El análisis revela que las palabras o expresiones intervenidas con algunos de los recursos del lenguaje inclusivo (@, x, -e) manifiestan un comentario del locutor sobre su propia enunciación, que pueden aludir a diferentes puntos de vista (Authier-Revuz, 1984). Se concluye, así, que el lenguaje inclusivo de género contiene marcas de subjetividad y polifonía de diferente tipo, que permiten mostrar la reconfiguración de las identidades de género.

# Im/politeness and aggression in Greek political discourse in the years of the economic crisis and political transitions (2009-2019)

Panel contribution

***Prof. Marianthi Georgalidou<sup>1</sup>***

*1. University of the Aegean, Department of Mediterranean Studies*

In the context of the Greek economic crisis during the years 2009-2019, the aim of the present study is to discuss im/politeness, aggression and derogatory forms of speech attested in political discourse and computer-mediated communication networks. Within the framework of im/politeness research (Garcés-Conejos Blitvich 2010; Culpeper 2011; Lorenzo-Dus, et al. 2011; Erjavec and Kovačić 2012; Mitchell and Haugh 2015), I investigate the correlation between impoliteness and abusive verbal discourse in both domains, i.e. political and social media communities of practice. I explore their potential to establish a common ground in viewing political issues and determining ideological polarizations. I also examine the instrumentalization of direct and indirect derogatory references to Greek political personnel and swear vocabularies for the division of the community into those who support and those who oppose different political agendas (Georgalidou et al. 2020). Data are sourced from a) a corpus of transcripts of parliamentary sittings (2008-2019), b) selected video-recordings of political and parliamentary discourse uploaded on YouTube and c) abusive user comments attached to the video uploads. The study brings together ethnographic, interactional and critical approaches to institutional and digital communities of political practice. The analytic approach is emic, based on the analysis of discourse units as there and then social actions. Episodes of oral and digital aggressive discourse are analyzed for the sequential organization of turns-in-interaction. Moreover, a combination of interactional and critical frameworks is applied so that complicated distinctions between expected political rivalry and verbal abuse can be approached.

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## Impoliteness and being #offended

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Panel contribution

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***Dr. Vahid Parvaresh<sup>1</sup>***

**1. Anglia Ruskin University**

Research findings have already demonstrated that impoliteness is not always an ‘intention’ the speaker intends to convey to the hearer (Haugh, 2003). On the contrary, it is the hearer who may perceive certain language as impolite (Parvaresh & Tayebi, 2021). However, the latter phenomenon, i.e. ‘taking offence’, is not straightforward and may have far-reaching consequences. It is not straightforward because we do not yet know what triggers perceptions of offence (cf. Tayebi, 2016). It has far-reaching consequences because, by perceiving certain language (or conduct) as offensive, the hearer might feel entitled to try to “restore” what they think to be the “right” way of doing things (Kádár 2017; Parvaresh, 2019; Parvaresh & Tayebi, 2018). One possible way to determine how and why people are offended would be to closely examine occasions in which people ‘sanction’ (Haugh, 2015) their taking of offence by claiming that a transgression has been committed by others (Haugh & Sinkeviciute, 2019).

The current study will therefore explore those occasions when the so-called offenders make intuitive judgments as to why they have felt *offended*. Drawing on a corpus of online Twitter posts featuring *#offended*, this study discusses some of the judgments and reasons that offenders most frequently refer to when ‘sanctioning’ their taking of offence. In this respect, it is claimed that interactants appear to possess a moral predisposition which they draw upon when making these evaluative judgments. The findings of the study shed light on some hitherto hidden aspects of culture which are of significance in moving the research on the topic forward.

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# Impoliteness in Aviation English: Aggression in Intercultural Radiotelephony Communications

Panel contribution

***Dr. Noriko Ishihara<sup>1</sup>***

***1. Hosei University***

This study explores the discursive construction of (im)politeness in Aviation English, negotiated in radiotelephony (R/T) communications. Aviation English is a lingua franca serving as a working language among those who do not necessarily share their first languages (Estival, Farris, & Molesworth, 2016). The language of RT communications is also a highly restricted English mandated to maximize accuracy, conciseness, and clarity of communication, which all contribute to air safety. Aviators must use specific phraseology with unique syntax and discourse organizations. In the phraseology of routine R/T communications, politeness is typically considered superfluous and unnecessary. However, in emergency situations, clear and concise “plain English” is also used, allowing negotiation of (im)politeness to emerge (Ishihara & Prado, *in press*).

While the discourse of R/T communications has recently been investigated empirically in relation to its instruction and testing (e.g., Estival, *et al.*, 2016; Friginal, Mathews, & Roberts, 2020; McNamara, 2011), pragmatic concerns—of impoliteness in particular—are underexplored. Air traffic controllers’ short-temperedness, for example at New York’s John F. Kennedy Airport, is well known as typical of language aggression often found in large, extremely busy international airports (Bieswanger, 2016; Friginal, 2018). Yet, the negotiation of impoliteness has rarely been studied empirically in the specific aviation context. Based on Locher (2012), Culpeper (2011), and Spencer-Oartey’s (2007) theories of face, (im)politeness, and relational work, this study explores how (im)politeness is negotiated in R/T communications and how aviation specialists jointly fulfill their transactional and interactional needs.

Two repositories of AE (Godfrey, 1994; Wyss-Bühlmann, 2005) along with a small but evolving collection of current R/T samples (Ishihara & Lee, *in progress*) were used initially to identify excerpts in which negotiations of (im)politeness appeared. Then, the selected excerpts were closely analyzed for discursive construction (Kádár and Haugh, 2013; van der Bom & Mills, 2015), of (im)politeness. In addition, four pilots with a range of experience were interviewed for expert interpretation of the excerpts in order to triangulate their expert interpretation of the data with the researcher’s interpretation.

The findings revealed that non-prescribed mitigating devices and politeness markers were commonly used assisting pilots in conveying their interactional needs effectively despite the common belief that politeness is superfluous in AE. However, pilot interviews suggested that when used outside of the constraints of the specific aviation context, politeness, which would be perceived as face-enhancing in non-aviation contexts, could be considered excessive and undesirable. Furthermore, pilot’s frequent requests for clarification due to his unfulfilled duties eventually contributed to controller’s emotional outbursts, which was further bolstered by his irony (mock politeness), leading us to doubt the success of the interaction even though the pilot transactionally obtained all necessary information and clearances. The degree to which aviators fulfill their rights and obligations appears to have influenced the perceived offense in these discourses. In turn, failure to fulfill relational needs further aggravated transactional effectiveness. The study has implications for interactional training and testing for aviators and air traffic controllers that incorporate pragmatic and intercultural competence.

# In favor of and against women's rights: Before the parliamentary abortion debate in Argentina

Panel contribution

***Dr. Silvia Ramirez<sup>1</sup>***

1. Universidad de San Andrés

## In favor of and against women's rights: Before the parliamentary abortion debate in Argentina

Silvia Ramirez Gelbes

*Universidad de San Andrés – UBA*

For Maingueneau (1999, 2002, 2010), every discourse presupposes an enunciative scene in which it takes place, i.e., the scenario that helps to configure the discursive image of the discourse author or ethos. Furthermore, divergent behaviors within the same community may obey to a deep coherence and their systematic description shall detach the ethos of the groups constituting that community (Kerbrat-Orecchioni 1996).

After a bill to decriminalize abortion was announced in Argentina in 2018, the national deputies scheduled an agenda of 738 expositions made by ordinary citizens, each one clearly oriented in favor of and against the law. They were meant to give input to the parliamentary debate.

An earlier paper (Ramirez Gelbes 2018), analyzed tweets posted in Argentina in favor of and against the abortion bill to distinguish each group's ethos: the one of a citizen (tweets in favor) and the one of a judge (tweets against). A second paper (Di Virgilio/Ramirez Gelbes forthcoming) analyzed this bill's debate parliamentary interventions to study the discursive construction of the image of women who seek abortions while shaping specific ethoi for each group.

Assuming that recognizing this type of features will deepen the knowledge of groups in favor of and against women's rights, this paper analyzes the various means that collaborate in discourse with the configuration of distinguishable ethoi in a corpus of 50 (25 each group) randomly selected transcripts of those pre-voting expositions in the House of Deputies.

Discourses in favor of decriminalization provide personal narratives supported by the first person singular and the resort to own memories. Discourses against decriminalization construct (quasi)academic scenes that allude to biology and law and recur to a sentential tone. These discourses depict scenarios that shape ethoi evoking, respectively, the image of a woman who seeks abortion and the one of a judge who condemns her. Compared to the tweets of Ramírez Gelbes 2018 the former show a clear approach to this specific women's right while the latter constitute a whole with the corresponding tweets. Compared to the parliamentary interventions in Di Virgilio/Ramirez Gelbes (forthcoming) they represent, respectively, the passage from the alter to the self and the same (wise, sentencing) judge.

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# In search of FACE in English and Chinese

Panel contribution

**Prof. Rong Chen<sup>1</sup>, Dr. Lin He<sup>2</sup>, Dr. Ming Dong<sup>2</sup>**

**1.** Xi'an International Studies University; CSU San Bernardino, **2.** Xi'an International Studies University

The notion of FACE traveled from Chinese to English via Goffman (1959, 1967) and, combined with the English folksy notion of *saving/losing face*, to form the fulcrum of Brown and Levinson's (1987) theory of politeness. Other theories of politeness—whether in consonance or competition with Brown and Levinson—have also relied on *face* as a foundation (Leech 1983; Spencer-Oatey 2007; Watts 2003).

English has one leximeme, *face*, for FACE. Chinese has three: 脸 “face1”, approximately “morality”; 面 “face2”, approximately “image”; and 情面 “face3”; approximately “relational obligation” (Chen 2018; Gu 1990; Kádár and Keith 2012). The meaning of each of these labels has long been a matter of debate. We enter this debate by presenting a search for what FACE means to and by the ordinary language speakers of both languages.

Our methodology will be online search: Google for English and Baidu (the equivalent of Google in China) for Chinese. For English, we will search the phrases *face*, *saving face*, *losing face*, and *about face*. For Chinese, the keywords for searching are 脸 “face1”, 丢脸 “losing face1”, 打脸, “hitting face1”; 面子 “face2”, 丢面子 “losing face2”, 留面子 “saving face2”; and 情面 “Face3”, 留情面 “save face3” (Ran and Zhao 2018). Our data will be composed of webpages, online blogs, and social media posts that include one (or more) of these keywords. Pilot studies have informed us that these key words are often used to comment or label events. In English, for example, a politician changing his or her position on an issue would be called an *about face*. In Chinese, a person's prediction turning out to be false is often dubbed as an act of *having his/her face hit/beaten*. Therefore, the data will offer us a list of events/speech acts for each of the key words. We believe that these results will help us better understand what FACE is taken to mean by ordinary speakers and, in turn, inform research in pragmatics.

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# In the unlikely event: Conditional constructions and the language of instructions in the face of hazard

Panel contribution

***Dr. Bracha Nir<sup>1</sup>***

***1. University of Haifa***

Catastrophe is a constant looming threat. Whether the potential emergency involves an earthquake or a volcanic eruption, a fire or a plane crash, authorities do their best to communicate the risks and the recommended protective response. Bulletins, protocols, signs, and online messages are a fixture in the public arena, serving to notify people in advance about how they should behave when disaster strikes. The aim of these texts is to support the decisions we make in cases of emergency (Ullman et al., 2006), and to help us remember how to act (Iba & Furukawazono, 2015).

To date, only a handful of studies have examined the linguistic features of official instructions for evacuation, focusing mainly on the type of wording that may influence the public's compliance (Sutton et al., 2018). The current paper explores the context of survival discourse in Hebrew and English from the perspective of Construction Discourse (Östman, 2005), describing the unique characteristics of the common text-types used in evacuation instructions and procedures on the one hand, and the particular grammatical devices that function in the genre, on the other (Nir, 2015).

Evacuation procedures have several functions: to warn against a disastrous event, to persuade people to let go of their optimism bias (Sharot, 2011), to educate, help prepare, and to facilitate response. These texts are thus required to provide information while at the same time motivate to action. As a specific type of instructional text, they are also designed to evoke heightened levels of alert but also to reduce levels of anxiety. As the analyses of evacuation procedures in the two languages will show, these functions promote the use of implicit warnings (in contrast, for example, to safety signs that explicitly refer to the consequences of any failure to act) in the form of conditional texts. These are meant to convey the hypothetical conditions and the preferred outcomes accurately, with certainty and with a sense of calm, while cognitively and emotionally engaging the reader (Sutton et al., 2018).

A lexical analysis will be used to show how the tension between alertness and calm is reflected in the word choices of these conditional texts. The study will discuss cases such as the juxtapositioning of reference to life-threatening danger with markers of politeness ('In case of emergency please call 911'), the use of metonymy as a distancing device ('If you hear a fire bell sounding, please follow these instructions'), or the use of a qualifying adjective referring to the low probability of the danger ('In the unlikely event of an emergency evacuation, leave everything behind'). In addition, a syntactic analysis will show that a common syntactic construction in evacuation instructions in both languages is a set of conditional constructions that feature unique relations between the protasis and apodosis (Dancygier & Sweetser, 2005). The study thus considers the interaction between genre, text-type, and syntactic constructions to show how the particular context licenses and in fact requires the use of a-typical constructions (Nikiforidou, in press).

# Including or excluding? Language teachers' classroom practices in the creation of interactional participation

Panel contribution

***Dr. Karen Glaser<sup>1</sup>***

***1. Universität Leipzig***

This study applies a micro-analytical perspective to the analysis of classroom interaction in young, beginning English as a Foreign Language (EFL) classrooms in Germany. It is based on the assumption that language learning is contingent upon both participation in meaningful interaction (e.g., Gardner, 2019; Long, 1996) and on opportunities to produce target language (L2) output (e.g., Swain, 2005; Philp & Iwashita, 2013). Accordingly, the teacher holds a key role in the creation of L2 interaction and output opportunities and thus of learning contexts (Hall, 2020). Consequently, teachers need to be aware of the hindering or furthering impact of their interaction practices and the degree to which these potentially obstruct learner output (Walsh, 2002) and, by extension, interactional participation. This awareness-raising is especially important in the training of future teachers for beginning learner classrooms, in which the students are often relegated to a passive, receptive role to begin with due to their limited L2 proficiency. Drawing on a corpus of authentic classroom videos from primary EFL classes held by pre-service teachers, the study analyzes the extent to and ways in which the learners are given opportunities to engage in interaction, how the instructional formats (fail to) elicit learner output, and how interactional trajectories are initiated and mediated by the teachers (turn-allocation, pass-on practices, question types etc.). The comparison of lessons with higher and lower degrees of student inclusion seeks to identify interactional practices that encourage learner participation and, ultimately, language learning. Knowledge about such practices can help increase language teachers' classroom interactional competence (CIC, Walsh, 2011); accordingly, some implications for teacher education are derived.

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# Including patient's perspective in research: pragmatic implications of Patient Reported Outcomes

Panel contribution

***Mr. Marco Annoni<sup>1</sup>, Ms. Roberta Martina Zagarella<sup>1</sup>***

*<sup>1</sup> Consiglio Nazionale delle Ricerche*

In the last decades, patients' inclusion and active participation in healthcare have been increasingly recognised not only as an important socio-political issue but also as a crucial clinical and research topic. Patients' perspective has been acknowledged as pivotal both at the macro-level of institutional and policy plans for building inclusive healthcare systems and at the micro-level of the relationship between professionals and patients. Patients (especially those affected by chronic or rare conditions) are considered "expert" of their own disease because they acquire unique experience and significant knowledge of their individual condition in addition to self-management skills. Diverse domains of expertise have been examined in the literature. In the clinical context, patients' narratives have now become essential for (i) fostering knowledge sharing, and (ii) clarifying patients' values and priorities, which in turn may better inform clinical decision-making with respect to ethical dilemmas. Moreover, (iii) patients have acquired the opportunity to act as educators for other patients and provide feedback on care delivery; (iv) and they may lobby health care authorities and participate in various committees or activities of patients' associations. In the research domain, (v) they can give input on a wide variety of meaningful topics and choices regarding research questions in clinical trials, inclusion/exclusion criteria, drop-out risks, informed consent, identification of unknown/unmet patient needs, quality of life, etc. (Boulet, 2016; Cordier, 2014; Forsythe et al., 2014; Zagarella & Mancini 2020).

This presentation addresses questions about the inclusion of patients' perspective in clinical research, focusing on the design and implementation of Patient-Reported Outcomes (PROs). PROs are outcome assessments (OAs) used to define endpoints that can provide direct evidence of treatment benefit on how patients feel or function (Doward & McKenna, 2004; Calvert et al. 2018; Mancini & Zagarella 2018). These tools allow assessing the effect of treatments and procedures on patients' health and quality of life. These outcomes cannot be evaluated with laboratory tests, empirical findings, or data gathered independently from patients' perceptions and voice. Rather, they rely on patients' subjective experience and reports.

The design of valid PRO instruments requires appropriate procedures for scale development as well as pragmatic considerations, which are crucial for accelerating the incorporation of PROs into clinical research. Furthermore, having better PROs in clinical settings may lead to an improvement in patients' symptoms management and quality of life. Examples of pragmatic characteristics recommended for a well-designed PRO tool include actionability, setting-appropriateness, universality, self-administration, item features, response options, scoring, and accessibility (Kroenke et al., 2015). However, to date, the development of effective methods to design and implement PROs has only been tentative. For instance, so far linguistic approaches have focused more on the linguistic validation of existing PROs rather than on their pragmatic features.

The aim of the presentation is to discuss how to ensure appropriate and effective integration of pragmatic considerations in the development of better PROs, showing how language sciences may effectively contribute to further include patients' perspectives in biomedical research settings.

# Including the bystanders – language teachers' practices in mediating between individual speakers and the whole class

Panel contribution

***Dr. Carmen Konzett-Firth<sup>1</sup>***

*1. University of Innsbruck*

Teachers in whole-class interactions are engaged in a type of communication that has been labelled as “risky” (Hausendorf, 2008), since they face participation management in a challenging setting. Teachers’ tasks include the elicitation of responses (Duran & Jacknick, 2020), the allocation of speakership (e.g. Kääntä, 2015), dealing with student initiatives (Waring, 2011) and creating learning opportunities, for instance by shaping student contributions (e.g. Daşkin, 2015) or by utilizing locally appropriate repair practices (e.g. Sert, 2017). All of these are part of teachers’ Classroom Interactional Competence (Walsh, 2012) and have been extensively studied in CA-SLA. One aspect that has received comparatively little attention is the need to negotiate between eliciting individual learner productions and maintaining the interest and engagement of the class as a whole. An exception is Reddington (2018) who investigates engagement and exit practices into and out of dyadic exchanges with students in a whole-class EFL context. My study adds to these findings by describing how a teacher in a foreign language class transitions not directly from one speaker to the next but between individual speakers who they have been engaged in a verbal exchange with and the class as a whole. Non-speaking participants in class are usually co-present as listeners and sometimes vocally engaged but have limited means to contribute verbally due to the restricted opportunities for speaker self-selection. It is therefore part and parcel of ‘doing instructing’, particularly in contexts in which learnable contents (rather than skills) are foregrounded, that the teacher regularly mediates between the individual and the whole group. Teachers do this by making relevant the whole class as a participating party in the interaction. These teacher practices can therefore be seen as a way of enabling inclusion. Among the multimodal resources they employ are reformulations, body and spatial movements, smiles, laughter and gaze. The analyses are based on a collection of 17 different video recorded lessons by two different teachers in two French as a foreign language classes at a secondary school, taken from a longitudinal corpus covering five years of instruction.

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# Inclusion and Exclusion of the Patient in Multi-Party Medical Consultations: A Study of Two Clinics in Singapore

Panel contribution

**Ms. Xin Rong Goh<sup>1</sup>, Dr. Tanya Tierney<sup>1</sup>, Dr. Yvonne Tse-Crepaldi<sup>1</sup>, Dr. Ratih Oktarini<sup>1</sup>, Dr. Keng Siang Png<sup>1</sup>, Dr. Laude Augustinus<sup>1</sup>, Dr. Ni Eng Lim<sup>1</sup>, Prof. Kang Kwong Luke<sup>1</sup>**

**1.** Nanyang Technological University

The existence of ‘inclusive’ and ‘exclusive’ first-person plural pronouns is well documented in the world’s languages (Filimonova 2005). However, the *uses* of these pronouns in social interaction (and, more generally, of other linguistic and communicative devices relevant to inclusion and exclusion) are less well understood.

Harvey Sacks shows early on (in the 1960s) that ‘we’ has multiple uses that have escaped analytical attention by virtue of the “seen but unnoticed” work that they do in everyday conversation. For example, Sacks observes how the use of ‘we’ by participants of a group therapy session in talking to a newcomer serves to *both* exclude him (as a non-member of the group) *and* invite him (as a new member to join the group) (Sacks 1992, vol 1: 148-9).

In this paper, we apply this insight of Sacks’ to a set of video-recordings of medical consultations taken from two clinics in Singapore. Our aim is to explore the variety of participant-role configurations (Goffman 1981) that arise out of conversations that involve not just the doctor and the patient, but also other parties on either side of the ‘formula’ (e.g., nurses and assistants of the physicians and family and friends of the patients). Employing an EMCA approach, in-depth analyses of a number of data excerpts from this corpus will be presented in explication of the ways in which the trajectory of medical history taking, diagnosis and treatment recommendations may be affected by the inclusion and/or exclusion of patients in these consultations.

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# Inclusion of Majority—Discursive Dynamics of Responsibility during the COVID-19 Pandemic

Panel contribution

***Dr. Julia Krasselt<sup>1</sup>, Dr. Philipp Dreesen<sup>1</sup>***

***1. ZHAW School of Applied Linguistics***

Protecting and ensuring the health of weaker and vulnerable members of the society is one guiding ethical principle during the COVID-19 pandemic. The communication of public health measures, a mediatized public discourse, and the perception as well as the discursive practices of sense-making among relevant audiences are crucial for the containment of the virus. Early on in the pandemic, the role of young adults (age 15-34) in the transmission of the virus became evident: due to their high level of mobility, widespread social contacts their lower risk of attracting severe COVID-19, they contribute significantly to a high transmission rate (Casella et al. 2020). Adequate communicative strategies of public health authorities are thus crucial in order to address and *include* young adults. As the typical vector population, they need to adopt new and socially isolating behaviors for the greater social and public health good.

From an epidemiological perspective, practices of inclusion must focus less on marginalized groups and more on a large, socially well represented population. The deontic ethic of recognizing marginalized groups during the pandemic shifts to the ethics of consequentialism, choosing the factor with the greatest impact (Powers/Faden 2006). In the COVID-19 discourse, such a decision is made from public health authorities and is likely in opposition to the interests of the marginalized and their representatives (Bernheim 2016). However, addressing the vector population only makes sense if young adults can act responsibly, especially with regard to risk groups. The paper focuses on the discursive construction of responsibility from the beginning of the pandemic, during lockdown and summer. Corpus linguistic and NLP methods (e.g., word embeddings) are applied to a corpus of 44k texts from Swiss mass media and public health authorities. Collective responsibility is operationalized via (1) collective identifiers (e.g., ‘we’, ‘the society’, ‘young adults’ or ‘chronically ill people’, (2) modal verbs (e.g., ‘should’ and ‘need to’) and (3) words denoting practices of responsibility (e.g., ‘solidarity’ and ‘thoughtfulness’) First results show that the vector population is denoted with a broad range of verbalizations, making it hard to address this group in a unified way. Thus, the construction of the vector population in the discourse remains fuzzy. ‘Solidarity’ becomes a keyword early on in the pandemic, peaks in frequency at the beginning of the lockdown and declines in frequency over summer. However, solidarity towards the weaker is a less frequent pattern. Instead, solidarity dominates in the context of cantonal, international and economic cooperation, indicating that collective responsibility is constructed as a means of minimizing negative economic and public health related consequences rather than of protecting vulnerable members of the society.

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# Inclusion/exclusion with epistemic asymmetries: Citizens' participation in local public affairs in mainland China

Panel contribution

**Ms. Yan Zhou**<sup>1</sup>

1. 1. UCLA

Inclusion and exclusion in interaction can be marked with various verbal and on-verbal resources, such as pronoun system (e.g. La Polla 2005) and the shifting of gaze direction (Goodwin 1979, Tao 1999). The current study investigates another dimension, epistemic asymmetries as a means of including or excluding participants in interaction, specifically in the case of citizens' participation in local public affairs in mainland China.

Participating in discussions on public affairs requires a certain level of expert knowledge, which is a professional expertise for government officials and staff in the relevant offices but not an everyday repertoire for many ordinary people. The interaction between citizens and these officials therefore is a variety of expert-laypeople interaction. Previous studies on expert-laypeople interaction have mainly focused on epistemic asymmetries in medical communication where epistemic authority is highlighted as resources to negotiate diagnoses and treatments in doctor-patient interactions (e.g. Heritage 2006). In courtroom interactions, epistemic incongruencies and evidential resources are often focused (e.g. Pollner 1987, Drew 1992). Little attention has been given to other settings of expert-laypeople interactions, and fewer studies have discussed the inclusion/exclusion aspect of the interaction.

The present study adopts interactional linguistic approaches, which is informed by methods such as discourse analysis and conversation analysis to investigate how citizens are included or excluded from the discussions of public affairs with the means of epistemic asymmetries on a live broadcast government-accountability television program, Dianshi Wenzheng (DSWZ) 'questioning officials on TV'. Expressions of knowing and unknowing in Mandarin (e.g. (bu) zhidao, (bu) qingchu) and the interpretation of knowledge (e.g. 'that means', yisi shi) are investigated with the focus of their functions of inclusion and exclusion. My data set includes 20 episodes (each episode is 1.5-2 hours long) of DSWZ featuring local Chinese government officials being questioned by journalists, experts, and ordinary audiences. Note hosts/journalists often shift footings to laypeople, and they are categorized as laypeople in those situations.

Based on the ideas of common ground and joint action (Clark 1996), I argue that SPEAKERS mobilize linguistic expressions of epistemic asymmetries to include and exclude other participants as well as themselves to serve their interactional agendas. Five types of epistemic asymmetry related inclusive and exclusive practices are identified: 1) journalists/laypeople request for knowledge to be included, which includes both authentic and pseudo requests; 2) officials/journalists offer knowledge to include laypeople; 3) journalists/laypeople sanction officials for excluding laypeople; 4) journalists/laypeople exclude themselves by displaying no interested in expert knowledge but only the solutions of problems; 5) officials exclude themselves by directing information-seeking questions to other officials or subordinators.

The present study contributes to the discussion of inclusion and exclusion by expanding it to the new aspect of epistemic asymmetries and in the less studied interactional setting of citizens -government officials' interaction on public affairs.

# Inclusive practices in work safety education: The co-creation of accident stories

Panel contribution

***Dr. Nathalie Schümchen<sup>1</sup>***

**1.** Faculty of Information Technology and Communication Sciences, Tampere University

Work safety education is an obligatory part of many high-risk professions such as, for instance, electricians working with live (energized) lines. In Denmark, professional electricians are required to partake in regular safety education courses to ensure safe work practices. In practice, however, these courses are often described as little more than a formality with teacher-centered lectures and minimal active participant engagement. In order to create a more inclusive learning environment that takes the participants' knowledge and experience into account, an alternative teaching approach, adding an empathic dimension to work safety education, was pilot-tested in March 2020. The course format was designed to create a space where participants readily share personal experiences with safety-related situations in the workplace (on the role of storytelling in safety education, see, e.g., Hayes & Maslen, 2015; Rae, 2016; Sanne, 2008).

The data was collected as part of the above-mentioned intervention in so-called "L-AUS undervisning", a recurring, obligatory course of safety regulations for professional electricians' work on live lines. The course participants were presented with an audio story in which an electrician recounts a fatal accident that he witnessed, enhanced by context specific ambient sound, followed by facilitated group- and plenary discussions. The focus of the present multimodal conversation analysis (Mondada, 2015; Sacks, Schegloff, & Jefferson, 1974) is on the interaction between the facilitator and the course participants during the plenary discussion. I describe the interactional resources the facilitator uses to include the course participants in the sharing and discussion of personal stories (Goodwin, 1986; Mondada, 2015; Sacks & Jefferson, 1995) and describe how individual participants take agency over their stories and other contributions. Furthermore, I look at the role of bodily orientation as well as facilitator-initiated question-answer sequences in which I demonstrate the power of second-pair part formatting on the unfolding of the interaction.

This analysis contributes to a better understanding of facilitated work safety education and how an inclusive approach to work safety education may open up new opportunities to design education in professional contexts.

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# Indicating difficulty in verbally describing medical phenomena: the use of hesitator *koo* in Japanese medical consultations

Panel contribution

***Dr. Shuya Kushida<sup>1</sup>***

**1.** *Osaka Kyoiku University*

In Japanese, there are several lexical objects used to display hesitation in constructing a turn-at-talk (e.g., *eeto* “well,” *ano* “that over there,” *sono* “that,” and *koo* “like this”). Though there are a few previous studies that have explored how these lexical hesitators are differentially used in talk-in-interaction (e.g., Morita & Takagi 2018, 2020), little research has been done about their use in formulating something (e.g., a person, an object, an action, a state of affairs). Furthermore, we know relatively little about how hesitations when formulating something are tailored for the action in the service of which the formulation is produced. This study attempts to fill this gap by exploring how *koo* is used in medical consultations in Japan. It demonstrates that *koo* alerts the recipient to the speaker’s difficulty in verbally describing something: it is typically (but not exclusively) used with a depicting gesture in face-to-face interaction, and indicates that the speaker is “vividly imagining” something in order to work out an appropriate descriptive term for it. In support of this claim, while the other lexical hesitators (e.g., *eeto*, *ano*, and *sono*) are used to retrieve a name or other type of “ready-made” item, *koo* is never used for this type of word search. Furthermore, when speakers hesitate with *koo* in formulating something, they frequently display difficulty in putting the matter into words by using “non-straightforward” expressions (e.g., a reported speech or reported thought, a mimetic word, a figurative expression) and by marking the expression as suboptimal (e.g., by self-repairing it). After developing this general argument, the present study describes some ways in which *koo* is used in formulating medical phenomena. Patients repeatedly use *koo* in formulating their symptoms: by indicating difficulty in verbally describing their symptoms, patients can add to a claim of the “doctorability” (Heritage & Robinson 2006) of their problems. Doctors frequently deploy *koo* when empathetically reformulating the patient’s problems, probing into possible symptoms the patient might be experiencing, and producing a medical description of the patient’s condition in an easy-to-understand manner. By indicating their difficulty in verbally describing these matters, doctors appear to assume a less authoritative stance toward the patient. In conclusion, this study argues that lexical hesitator *koo* does not simply delay the progressivity of a turn-at-talk but also displays the speaker’s stance toward the matter being formulated, and works to tailor a formulation of something to the action the speaker is implementing.

# Indirect Refusal in Interpersonal Communication in Mandarin Chinese

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Panel contribution

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**Prof. Ling Zhou<sup>1</sup>**

**1.** *School of Foreign Languages, Northeast Normal University*

This paper explores the conventional speech act ‘Refuse’ (cf. House and Kádár 2021) from an alternative way: it examines how the addressee turns the addresser down indirectly in interpersonal interaction when he or she feels embarrassed, challenged or irritated. The data studied in the paper is drawn from life documentary reality shows. The findings show that speakers often deploy indirect refusal strategies whenever they intend to attack the other’s face. This study reveals that indirect refusal is not always conventionally polite, but can be impolite in mandarin Chinese.

# Individual Differences in Children's Developing Participation Frameworks

Panel contribution

***Prof. Stefan Pfaender<sup>1</sup>***

***1. University of Freiburg***

We will present a multimodal analysis of a longitudinal corpus (age 1 to 5) of child-mother interactions, with a focus on the child's recruitment of the mother's attention and support. In particular, we are interested in the influence of emergent interactional routines on the richness, complexity, and synchronicity of verbal and bodily interaction.

The data were assessed in a longitudinal project on mother-child attachment (TRANS-GEN

“Stress resilience in the transgenerational transmission of childhood maltreatment”

at the University of Ulm, see Köhler-Dauner et al., 2019). In the present collaborative analyses, synchronization processes between child and caregiver are of major interest (Feldman, 2007; Göritz & Rennung 2016). We add to the analytical repertoire used in the medical and psychological research literature with a fine-grained multimodal-analysis of two selected situations: (A) The reunion of mother and child after a short separation at age 1 (“strange situation”, Ainsworth et al., 1978, Main & Solomon 1990, Köhler-Dauner et al. 2019). Here, the major task is to re-establish contact, at this age typically through play. (B) The “cry-baby paradigm” using the RealCare Baby © infant simulator at age 5, where a life-like doll has to be taken care of (changing diapers, soothing after crying). Here, the child has to recruit the assistance of the mother to secure the physical and emotional well-being of the baby doll. This paradigm has been used in several developmental studies (Eisenberg et al. 1996, Nichols et al. 2015, Bakermans-Kranenburg et al. 2015).

Recruitment activities include requests, orders, and suggestions (Floyd, Rossi, & Enfield, 2020), and require social coordination and here-and-now co-operation of temporally adjacent moves (Tomasello, 2019; 2020) within a participation framework (Goodwin, 2007; 2017). The two mother-child dyads analyzed in this pilot study show systematic differences along bodily synchronization, interactional style, and verbal elaborateness throughout development. In the participation framework of Dyad 1, timing and content of the interaction are mother-dominated, leaving little room for the child's initiative who mainly delegates tasks to the mother. In Dyad 2, the child has more room for exploration and initiative, and this leads to a richer co-constructed and more complex and abstract verbal exchange (cf. Hart & Risley, 1995, for related finding regarding interactional styles and language acquisition outcomes).

Despite these differences, both dyads show a close alignment and synchronization in their relative timing of the discourse moves, which suggests close attunement and the ability to anticipate the other's reactions. The stability of the interactional frames over time, and their correlation later with multimodal alignment and linguistic richness suggests that a close interdisciplinary collaboration between attachment research and interactional and developmental linguistics could lead to an analytical diagnostic inventory that also allows us to identify interactional resources for early intervention.

# Individual differences in teenagers' mastery of connectives from the written mode

Panel contribution

***Ms. Ekaterina Tskhovrebova<sup>1</sup>, Prof. Sandrine Zufferey<sup>1</sup>, Dr. Pascal Gygax<sup>2</sup>***

***1. University of Bern, 2. University of Fribourg***

Children start producing connectives many years before they fully master them in comprehension tasks (McClure & Geva, 1983). For instance, children below the age of 10 to 12 do not master connectives frequently used in speech such as *because*, *and*, *but*, or *after* (e.g. Cain & Nash, 2011; Pyykkönen and Järvikivi, 2012). Yet, most European languages also possess a vast repertoire of connectives that are bound to the written mode, such as *therefore* and *nevertheless* in English. Even though they are seldom used in speech, in writing many of these connectives are very frequent. Mastering them represents therefore an important step to achieve effective written communication.

However, little is known so far about the acquisition of these connectives during teenage years. Previous research has demonstrated a link between the mastery of these connectives and the degree of exposure to print for adults (Zufferey & Gygax, 2020a). In addition, academic background seems to be an efficient predictor of the mastery of these connectives for 16-year-olds (Zufferey & Gygax, 2020b) and early middle school children (Oğuz & Özge, 2020). However, no study has systematically assessed the role these factors across a larger group of teenagers.

In this presentation, we investigate the ability of teenagers aged 12 to 18 and adults to correctly use four French connectives typical of the written mode (*aussi*, *en outre*, *en effet*, and *toutefois*) which have different frequencies and encode relations with a varying degree of cognitive complexity. In order to track individual differences, we assessed the role of exposure to print and academic background as predictors of competence with connectives. Results from sentence and text completion tasks indicate that if teenagers are not yet able to use all four connectives correctly (though with a clear split in scores between frequent and non-frequent connectives), not all adults fully master infrequent connectives. In addition, academic background and degree of exposure to print seem to be relevant predictors for the mastery of written connectives among younger populations as well as among adults independently of age.

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# Individual differences in the brain response to metaphorical language: an Even-Related Brain Potential approach

Panel contribution

***Dr. Paolo Canal<sup>1</sup>, Dr. Luca Bischetti<sup>1</sup>, Prof. Valentina Bambini<sup>1</sup>***

***1. University School for Advanced Studies IUSS Pavia, Pavia, Italy***

Individuals differ in cognitive performance, and language use and interpretation are no exception. Many factors affect the more automatic aspects of language processing [Pakulak & Neville, 2010], from working memory to general intelligence, and pragmatic interpretation arguably hinges on an even broader range of skills, encompassing also sociocognitive abilities.

We present three studies on the comprehension of metaphors using the Event-Related Potentials (ERPs) in different experimental paradigms. In the first study, we compared two groups of participants with or without academic education, while reading literal and figurative sentences (*In hard times hopes are starsthat light the soul up* vs. *Those lights in the night sky are starsof distant galaxies*) and controlling for individual variability in working memory, social skills, reading habits, and semantic fluency [Di Paola et al., 2016]. In the second study, we compared two kinds of metaphors, conveying either physical (*Dancers are butterflies*) or mental (*Teachers are books*) content, to assess the role of Theory of Mind skills in figurative language processing [Canal et al., 2019]. In the third study, we compared pairs of concepts with a metaphoric (*Language-Bridge*) or literal (*River-Bridge*) relation presented either verbally or verbo-pictorially, to assess the impact of modality as well as individual's imagery skills [Canal et al., 2020].

Throughout the studies, the most relevant processing differences across individuals involved the N400 component, which is linked to the retrieval and pragmatic adjustment of the meaning of the metaphor constituents [Bambini et al. 2016]. The different facets of individual variation point to three main findings: a) lower educational attainment is associated with prolonged retrieval effort; b) better Theory of Mind skills ease the processing of metaphors, especially when they convey mental contents; c) imagery skills are associated with larger N400 effects especially in frontal electrodes, but independently of modality or figurativity, possibly due to a more intense use of mental images in processing.

Strengths and weaknesses of this approach will be discussed, as well as the implications for the status of pragmatic skills.

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# Individual variations in learners' ability to use connectives in a foreign language

Panel contribution

***Mr. Mathis Wetzel<sup>1</sup>, Prof. Sandrine Zufferey<sup>1</sup>, Dr. Pascal Gygax<sup>2</sup>***

***1. University of Bern, 2. University of Fribourg***

Connectives are linguistic items that indicate discourse relations like cause and condition between discourse segments and thus represent crucial elements for coherence (Halliday and Hasan, 1976; Sanders, Spooren, & Noordman, 1992). Despite their high frequency in most discourse genres, the ability to handle connectives typical of the written mode has been found to be quite variable even among adult native speakers (Zufferey & Gygax, 2020), and this variability has been linked to the degree of exposure to print that people have.

In this presentation, we investigate the ability of German-speaking learners of French to use 12 French connectives typical of the written mode. We also investigate the role of three variables that could account for the variability between learners: language proficiency; exposure to print in the second language (French) and exposure to print in the first language (German). In a sentence completion task performed online, we tested 151 German-speaking learners of French as well as a control group of 63 French native speakers. In order to assess learners' proficiency level in written French, we gave them a written language competence task (Zufferey and Gygax, 2020) and a vocabulary knowledge-test (*Lextale*, Brysbaert, 2013). In addition, we tested the exposition to print in both their L1 (*Art-Ger*, Grolig, Tiffin-Richards & Schroeder, 2020) and L2 (*Art-F*, Zufferey and Gygax, 2020). Finally, in a self-assessment task, we measured learners' perceived importance of 10 given factors (e.g. *school, friends, reading, Internet*) for their acquisition of French.

Results indicate that for the non-native speakers, a higher vocabulary knowledge and a better grammar mastery predicted a better score in the main task. More intriguingly, a higher exposition to print in L1, but not in L2, also predicted a better mastery of connectives in L2. These results thus tend to indicate that L2 acquisition research should focus more on the first language competence of the participants as predictors of their ability to use connectives, as results show that there are several factors that facilitate or hinder learners' mastery that are linked to their native language. These factors raise important questions about a possible interaction between the native and foreign languages (see also Sparks, Patton, Ganschow, Humbach, & Javorsky, 2006; Sparks, Patton, Ganschow, & Humbach, 2012). Finally, participants that assigned a higher importance to the factor *reading* for their acquisition of French were more likely to score higher at the main task. Beside supporting our finding of the link between connective mastery and the exposition to print, this finding shows that subjective impressions of participants are reliable predictors of their level of competence.

# Inferring meaning from composite utterances: The flexibility of multimodal communicative acts

Panel contribution

***Dr. Jack Wilson<sup>1</sup>***

**1.** University of Salford

Pragmatic theory has been predominantly concerned with the inference involved in the causal sequence of INTENTION-BEHAVIOUR-GOAL. During such sequences, it is argued that comprehenders infer intentions from behaviours and producers infer behaviours from goals. These inferences have been referred to as comprehension and subprehension, respectively (see Enfield 2013).

However, another type of inference which is as prevalent as any other in communication is how complex, multimodal/multisensory behaviours are taken to be components of single communicative acts. This process should be considered as properly inferential because the outcome (communicated meaning) is regularly more than the sum of its parts, e.g., language, gesture, eye-gaze, intonation etc. The inferences involved in communication relate to the selection of the components of communicative acts and the interpretation of the different components of communicative acts as part of a rich meaningful whole. The particular focus of this paper is how meaningful utterances are decomposed into (and inferred from) speech-gesture composites. This research, then, builds on previous research into ‘co-expressive’ (McNeil, 2015) utterances which have focused on language and hand-gesture.

Within the literature on gesture production it is often assumed that gesture is dominated by language (see Ruiter (2017)). The picture, I will argue, is far more nuanced. I argue that a fuller picture of how speech-gesture ensembles are composed must pay attention to the direction of composition, i.e. that gesture can be fitted to language, but language can also be fitted to gesture. I argue that this view of multimodal utterances better accounts for the fact that communicators are opportunistic and use whatever is at their disposal to make meaning.

In this paper, I introduce and analyse interactional lab data collected using a bespoke data collection method. I take a composite utterance (Enfield, 2013) approach to demonstrate that communicators rely on a range of devices to ensure that both components are taken as part of a single utterance. Further, I show that for the same communicative content, an utterance can be language-framed or gesture-framed. I conclude by arguing that the inference required to treat two behaviours as realising a single communicative meaning is flexible and context dependent.

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# Initiating conversations in the toddler peer group

Panel contribution

***Ms. Bryndis Gunnarsdottir<sup>1</sup>***

**1.** University of Iceland

Two-year-old children (toddlers) often express their understanding and intentions in peer to peer interactions through embodied language as they co-produce social relationships (Løkken, 2004; Greve, 2005). Research using conversation analysis (CA) has also shown that toddlers are capable of complex interactions with each other long before they start to communicate verbally (Kidwell, 2005; Filipi, 2009) and that they are knowledgeable and capable as they co-produce their everyday lives (Bateman & Church, 2017). There is still a need to understand better *how* toddlers initiate these embodied interactions though, and what may be the difference between a successful interaction and an interaction that is rejected by a peer.

This is an ethnomethodological study using CA to transcribe and analyse the interactions that were video recorded over a period of nine months in Iceland. The study examines embodied peer to peer interactions in an early years setting between toddlers to explore how they initiate interactions and the strategies they use in order to be accepted by their peers. This presentation will be focusing on the sequence of the interaction, looking at "...how the body is used to display a stance toward someone else and propose a course of action" (Goodwin, Cekaite & Goodwin, 2012, p.21).

The findings suggest that toddlers are competent in managing the organisation of their own social worlds through the specific strategies of pointing, gaze and touch to co-produce shared attention in competent ways. These findings demonstrate that toddlers are adept at reading social cues from their peers and capable of interacting through turn-taking and repair in embodied interactions resulting in acceptance and successful interaction. The findings also highlight that although toddlers are highly competent at peer interactions, they are still in need of knowledgeable teachers who can help them when their interactions are unsuccessful.

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# Institutional arguments to counteract conspiracy-based dissent on COVID-19 vaccines

Panel contribution

***Ms. Roberta Martina Zagarella<sup>1</sup>, Mr. Marco Annoni<sup>1</sup>***

***1. Consiglio Nazionale delle Ricerche***

The Covid-19 pandemics has led to a global effort to search for an effective vaccine. This unprecedented endeavor, however, has been accompanied by a growing series of vocal conspiracies theories (CTs) (Ball & Maxmen 2020; Bertin et al. 2020; EU DisinfoLab 2020). For instance, as showed by a YouGov poll, during the first phase of the Covid-19 pandemics one of the most diffused CTs consisted in casting doubts about the involvement of the billionaire philanthropist Bill Gates in the development of the Covid-19 vaccine. Importantly, even though such kind of CTs may appear to be innocuous and believed only by a vocal minority, in the last decades empirical studies have repeatedly shown that they are nonetheless able to exercise a significant performative function by influencing and swaying individual behaviours and public perceptions (Danblon and Nicolas 2010; Lewandowsky, Oberauer and Gignac 2013; Taïeb 2010; Sunstein and Vermeule 2009; Taguieff 2013).

Against this background, in this talk we present an analysis of the main discursive strategies that have been used by institutions to counteract a conspiracy-based dissent to Covid-19 vaccines. This analysis drawn on series of exemplar texts, from institutional website and to official documents (in English, without limitation to specific countries or regions), such as the European Commission and UNESCO initiative “Identifying conspiracy theories”. Specifically, we adopt a rhetorical-argumentative approach based on the three “entechnic” proof of rhetoric – *logos*, *ethos*, and *pathos* (Cf. Aristotle *Rh.* 1355b-1356a) – which allows us to illuminate: (1) what kind of arguments are deployed to help citizens identifying, debunking and countering conspiracy theories (*logos*); (2) how the orators’ credibility is constructed to counter CTs (*ethos*); (3) how the emotional sphere is recruited (*pathos*).

As we argue, this rhetorical-argumentative approach can shed significant light on how CTs succeed in achieving their persuasive effect and aid institutions in addressing their practical and sociopolitical implications (Zagarella and Annoni 2019).

# Institutional norms as resources: the relevance of rule formulations for peer in/exclusion practices in the classroom

Panel contribution

***Mr. Nicola Nasi<sup>1</sup>***

**1. University of Bologna**

The paper explores non-native children's negotiations of classroom institutional norms in the peer group, focusing on rule formulations as a resource to a) socialize peers to expected ways of behaving and b) assume an authoritative position in the group hierarchy. Based on a larger ethnography documented with video-recordings in a primary school in Northern Italy, this study adopts a CA-informed approach to analyze peer interactional practices within an Italian L2 class attended by children aged 8 to 10.

Drawing from the theoretical frameworks of language socialization and interpretive reproduction, the paper builds upon previous research on rules as resources for action (Wootton 1986) that children might employ for a number of local purposes within the peer group (Cobb-Moore, Danby and Farrell 2009; Martin and Evaldsson 2012; Corsaro & Schwarz 1991). The focus is on children's explicit formulations (and consequent multimodal negotiations) of rules following peers' actions which are deemed problematic. As the analysis illustrates, non-native children make use of the deontic modality (*must*, i.e. the Italian *dovere*) to reproduce institutional norms of appropriate behavior, norms they have been socialized to in the few months of peripheral participation in everyday activities. It is argued that, by "presentifying" the institution with the limited resources in their interactional repertoire, children manage to assume a position of (deontic) authority within the group hierarchy (Goodwin 1990; Maynard 1985) and socialize peers to specific norms of expected behavior in the classroom. Children's situated use of institutional norms seems to entail opportunities for novices' inclusion in the new community as well as risks concerning possible exclusion practices based on (alleged) misalignments to the moral and social order of the peer group (Kyratzis 2004).

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# Instruction by installment: A recurrent format used in teaching Jiu-jitsu techniques

Panel contribution

***Dr. Yasuharu Den<sup>1</sup>***

***1. Chiba University***

In this presentation, I investigate how the teacher at a Jiu-jitsu class in Japan instructs a complex technique in a way that enables him to progressively confirm the students' understanding of successive installments of a series of bodily actions. The teacher effectively segments the whole series of actions into smaller parts, providing the verbal explanation and bodily demonstration of each part, making the students emulate the teacher's movements, confirming the students' achievement, and going forward to the next part. I illustrate details of this process based on a multimodal analysis of video-taped Jiu-jitsu classes.

Instruction of physical skills with demonstration has been increasingly paid attention to, and a number of studies have recently been conducted on analysis of instruction with bodily demonstration based on video-recording of lessons and classes (e.g., Keevallik, 2013, 2014, 2018, 2020). In particular, Japanese martial arts, such as Judo, Aikido, and Jiu-jitsu, have become one of the new hottest topics in this line of research (e.g., Lefebvre, 2016; Råman and Haddington, 2018; Råman, 2019). However, it has not been fully studied what makes these martial arts regarded as *Budo*, or more generally *Geido*, a traditional Japanese way of practicing techniques.

In the current study, I focus on scenes in which a Japanese Jiu-jitsu teacher instructs submission holding techniques such as chokes and joint locks at his class. These techniques generally consist of a complex series of bodily actions, and it is very difficult for students to understand the whole series at once. The teacher first shows only the initial part of the series as an installment, repeatedly demonstrating that part several times. He then instructs all students in pairs to perform the same action by themselves a specified number of times. After confirming their achievement, he goes forward to the next installment. This is a recurrent *format* of instruction in his Jiu-jitsu class (cf. Råman and Haddington, 2018).

The format is formed not by the idea of the teacher alone, but it is rather interactively organized with the students. For instance, the teacher sometimes asks a question in the course of demonstration such as "Is anyone unfamiliar with this body position?" Depending on the response(s) from the students, he decides what the size and the content of the current installment should be. Or, when he finds the performance of some students following his demonstration unsatisfactory, he redoing (a part of) the previous demonstration in a bit different way, prefacing the second demonstration by saying "I did crudely before, but ..." In this way, instruction by installment is interactively organized by both the teacher and the students.

In the presentation, I will provide some excerpts illustrating details of the teacher's instruction process and discuss how this format of instruction serves as a key to understand a traditional Japanese way of practicing techniques.

# Interactional Frames in a Literary Work: Multiple Levels of Interaction

Panel contribution

***Prof. Kyoko Ohara<sup>1</sup>, Dr. Miriam R. L. Petrucci<sup>2</sup>***

*1. Keio University, 2. International Computer Science Institute*

This paper addresses the interactional frame insofar as it mediates between author and reader in the opening of a “children’s” book, Antoine de Saint-Exupéry’s (1943) *The Little Prince*.

While every text invokes an interaction between author and reader implicitly, even when the author does not say so explicitly, *The Little Prince* might be unusual for a number of reasons. The text is explicit about engaging in an interaction; and the author addresses those he wants or perhaps only pretends his reader(s) to be, while acknowledging that he has dedicated the book to an adult (not the preferred reader, based on the author’s own words). Even before analyzing the language of the opening, the reader likely would realize that the author is playing with more than one level of interaction.

Beginning with the dedication, interactionally, in terms of conceptualizing what is going on between author and reader, a number of questions demand attention:

1. What is going on between Saint-Exupéry and Werth?
2. What is going on between Saint-Exupéry and the adult reader?
3. What is going on between Saint-Exupéry and the child reader?

To illustrate, consider a difference among the different editions that changes the reader’s understanding of what is going on between Saint-Exupéry and Leon Werth, the person to whom the author has dedicated the book. While both the English and the Japanese provide the simplest dedication possible (“To Leon Werth”), the Hebrew frames the dedicatee as a “dear friend” of the author: *lō-yədidi ha-yakar* (to-friend-my def-dear) – ‘to my dear friend’. Identifying an individual as a “dear friend” necessarily impresses the reader in a different way than only identifying an individual by name. The (translator’s) choice of salutation highlights interactional information necessarily characterized as such, rather than via a semantic frame.

The first sentence requires further analysis. Ohara (2020) advocated the frames-and-construction approach for linguistic analysis to help identify functionally equivalent constructions in different languages (despite differences in form), thus clearing the way to address those aspects of translation equivalents that must be accounted for otherwise, i.e., with interactional frames. Each language uses different forms in the predicate of the main clause: Hebrew uses a predicate nominal construction; English and Japanese use transitive constructions. Furthermore, each language evokes a different frame: \*Apology, Request, and Attempt\_suasion, respectively. Structural differences and frame mismatches notwithstanding, each language shows a high degree of politeness, and that characteristic informs (the analyst’s) understanding of the interaction between author and reader, regardless of reader (Werth, adult, or child).

The present work extends Ohara’s (2020) approach to another language, namely Modern Hebrew, and for the explicit purpose of exploring whether and how each translation informs any understanding of the interaction between author and reader. It has begun to uncover some of the details for what constitutes information appropriately captured in an interactional frame. That type of information currently does not exist in any FrameNet-like resource but ought to be included, for those resources to serve the goal of natural language understanding.

# Interactional Frames in the German Frame-Semantic Online Lexicon (G-FOL)

Panel contribution

***Prof. Hans Boas<sup>1</sup>, Dr. Maggie Gemmell<sup>2</sup>***

*<sup>1</sup> The University of Texas at Austin, <sup>2</sup> University of Texas at Austin*

This paper describes how interactional frames (Fillmore 1982: 117) can be implemented in a learner's dictionary for German, so that learners can study outside of the classroom and discover how to maintain communications in German using a variety of linguistic forms. First, we discuss interactional frames within the broader context of Frame Semantics and analyze interactional frames in terms of how useful they are (or could be) to foreign language learners. The next step is to introduce the German Frame-Semantic Online Lexicon (G-FOL, [www.coerll.utexas.edu/frames](http://www.coerll.utexas.edu/frames)) to contextualize the practical approach that follows. We then identify a methodology for creating interactional frames that is consistent with the G-FOL project's objectives (namely, helping learners acquire vocabulary) and utilizes the same Frame-Semantic concepts that are employed in other, non-interactional linguistic frames (e.g. lexical units, frame elements, authentic examples). We also explore how other linguistic tools, such as cultural scripts, are useful in defining interactional frames.

The unique nature of interactional frames is sure to present challenges. For instance, examples of how lexical units are used to maintain communication are hardly meaningful without their communicative context. Rather than extracting single sentences from a corpus to use as examples (as has been preferred practice for existing non-interactional frames), learners will benefit from seeing some sort of dialectic between speakers. Additional information about the interlocutors and their relationship may also be necessary to demonstrate accurate use of lexical units in interactional frames (e.g. number of interlocutors, factors that influence the appropriate degree of formality in the exchange).

The goal of this paper is to explore theories associated with interactional frames and apply that information to lexical units that evoke such frames in German. In the course of this application, we will identify strengths and weaknesses of the theoretical approach and use our findings to contribute to our collective understanding of interactional frames.

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# Interactional humour in colloquial conversations in Spanish

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Panel contribution

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**Prof. Leonor Ruiz Gurillo<sup>1</sup>**

**1. UNIVERSITY OF ALICANTE**

This paper presents the results of a quantitative and qualitative analysis into the use of humor in colloquial conversations in Peninsular Spanish. A total of 148 humorous sequences were extracted from 67 conversations from Val.Es.Co. corpus ([www.valesco.es](http://www.valesco.es)). The data shows a trend (39%) towards the *Least Disruption Principle* (Esterhold et al. 2006; Attardo et al. 2011, 2013), since irony and humor occur in a single intervention (M1) and responses are limited to a single intervention in 14% of instances (D2). In contrast to the findings from this data, our corpus supports a wide-ranging trend towards *sustained humor* (Attardo, 2019) over more than three interventions (47%) (D3-Dn). Additionally, the type of response (Kotthoff, 2003) will also be presented: to the said (11.36%), to the implicated (19.32%), laughter (13.64%) and mixed responses (55.68%). Thus, our analysis of humorous sequences indicates a balance between the short disruption of the progress of conversation and the sustained humor along a sequence.

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# Interactional practices of inclusion in social employment

Panel contribution

**Dr. Sanni Tiitinen<sup>1</sup>, Dr. Aija Logren<sup>1</sup>**

***1. Tampere University***

Interactional practices that promote social and knowledge-based inclusion are important in every workplace as the panel abstract describes. One work environment where the practices of inclusion have an emphasized significance are workplaces of social employment. In social employment, the goal is that the work environment supports client-employees in such a way that their opportunities to get a job from non-supported labor markets are enhanced. Thus, promoting inclusion is not only connected to the client-employee's work well-being and satisfaction in the current workplace, but a fundamental means to enabling long-term inclusion in labor market in the first place.

In this presentation, we focus on interaction between coaches and client-employees in social employment workplaces. The coaches are professionals who manage and support the work tasks. The client-employees are clients in the eyes of the employment services due to their challenges in labor markets (e.g., prolonged unemployment) and employees who work (although in a supported fashion) in the organization. We aim at understanding *what kinds of interactional practices by the coaches promote clients' opportunities for inclusion*.

We utilize empirical data from three social employment workplaces situated in non-profit organizations. The data includes field observations (both participant and non-participant observations) and audio-recordings of approximately 57 hours of interaction in total. With an ethnomethodological approach and methods, we have analyzed systematically the sequences of interaction where the coaches and clients produce their epistemic relations – that is, their relations related to knowledge – relevant to work tasks.

In the data, we have identified and named four interactional orientations that are linked with the epistemic relations.

1. In the *comforting orientation* neither the coach nor the client-employee are treated as having expertise on the work tasks. The coach presents work tasks as easy, non-serious and not needing any expertise – or as so difficult that no-one can have expertise on them. With these types of descriptions, the coach normalizes client-employees' challenges in relation to work tasks either beforehand (when introducing the tasks) or after challenges have occurred.
2. In the *education orientation* the coach is treated as having more expertise than the client-employee. The client-employee seeks advice from the coach and the coach gives (unsolicited or solicited) advice, information and instructions.
3. In the *orientation of enhancing individual expertise*, the participants treat the client-employee having more expertise than the coach. The client-employee offers advice or information either unsolicited or after the coach's request.
4. In the *co-operation orientation*, the coach treats the client-employee as having equally good expertise on the work tasks as themselves. If the client-employee asks for advice, the coach initiates a joint discussion about the matter and treats it as not having a single correct answer.

We suggest that all these orientations might be beneficial for enhancing client-employees' inclusion in interaction in the social employment workplace. However, we discuss the co-operation orientation as potentially being the most significant for enhancing client-employees' opportunities for labor market inclusion.

# Interactional Practices that Foster Inclusivity during Conversations with Severely Compromised Persons with Dementia and A Few Practices to Avoid

Panel contribution

***Dr. Trini Stickle<sup>1</sup>, Dr. anja wanner<sup>2</sup>***

*<sup>1</sup> Western Kentucky University, <sup>2</sup> University of Wisconsin-Madison*

Many people suffer no significant loss of linguistic abilities as they age, yet others experience great language loss as the result of age-related degeneration due to any number of neurocognitive diseases, primarily brought on by dementia, a syndrome caused by any number of progressive disorders that affect memory, thinking, communication, and the ability to perform everyday activities (American Psychiatric Association, 2013). Such deficits in memory and language quality can affect persons' facility to easily participate in everyday conversations. The cumulative effect, then, can rob persons of their perceived role as productive conversation participants, a vital part of identity. This inability to communicate with family and friends due to disruptions among memories, retrieval of words, and disruptive or disjointed syntax can cause persons diagnosed with dementia to "withdraw from social activities for fear of being seen as a burden to others or as failures when their disabilities come to show themselves" (Ryan, Bannister, & Anas, 2009).

In this presentation, we highlight the application of co-participant strategies noted in actual conversations that seem to allow continued, productive interaction with participants diagnosed with dementia who are demonstrating severely compromised linguistic and interactional abilities. Such co-participant strategies seem to allow a small window for persons with dementia to use language effectively and to participate in their respective conversations. Our analysis will show that when co-participants respond to impaired syntax as making sense or completing a syntactic–semantic action, participants with dementia may use these cues to continue communicating (if only briefly) (as reported in Stickle & Wanner, 2020). Additionally, we present a second trajectory of observations in which we discuss co-participant strategies that result in persons with dementia demonstrating resistance to continue or, occasionally, withdrawing completely from the conversation. Such practices include downplaying dementia symptoms or recasting them in terms of "bright-side" tellings (Holt, 1993), providing factual corrections, or assuming an interviewer role. A close analysis of both types of co-participant practices better ensures the development of models for (best) communication practices that foster inclusivity during interactions with persons with dementia.

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# Interactional surveillance of racial categories and knowledges in casual Chinese conversation

Panel contribution

***Mr. Hayden Blain<sup>1</sup>***

*1. University of Melbourne*

There is a long-standing debate within conversation analytic and critical discourse analytic work about the demonstrable effect of discourses in interaction. This paper uses interactional data from a casual conversation among Chinese women and one white man (the researcher) in Mandarin Chinese to analyse how members navigate productions of racial categories (e.g., Chinese people; white people) and associated knowledges. The article draws on conversation analysis and the Foucauldian concepts of discourse and surveillance to analyse the operations of Chinese and white discourses in interaction. I present several data excerpts to explore this. For example:

24 FANG: jiu wo haoqi, zheyang

就 我 好奇 这样

MOD I curious this way

'I am curious, +it's+ like this'

25 (.)

26 [xiang ni]men, bairen de [hua] hui j[ie]yi (zh[e s]hi) [ma]= [hui]

像 你们 白人 的 话 会 介意 这 事 吗= 会

like you-PL white people DMP talk will mind this thing Q will

'Like you-PL, with white people, will +you/they+'

27 GU: [HH HEH] [.HH] [HH] [.HH] [HH] [.HH]

28 FANG: (>hen jieyi<) yi ge gongchang fang pi ma

很 介意 一个 公场 放屁 吗

very mind one C public fart Q

'mind (this)? Will +you/they+ (mind) a fart in a public place?'

29 KE: °hui ba° hh

会 吧

will MOD

‘°+They+ will +I think+° hh’

30 HAY: >shenme<

什么

What

'What'

31 GU: £wo juede shei dou hui jieyi ba£ hh=

我 觉得 谁 都 会 介意 吧

I think who all will mind MOD

‘£I think anyone would mind +right+£ hh’

I show how, in this excerpt, the selection of the visibly-white participant to speak on behalf of a particular type of knowledge of white people, and the temporary ambiguation of who has interactional rights to produce the appropriate second pair part, shows a Foucauldian surveillance at work. Although discourse is operational through surveillance, CA analyses can uncover interactional techniques which may alter the regular operation of discourse.

Contrary to many contemporary studies of racial discourse which understand discourse as a hegemonic ideology, I suggest that discourses can be locally produced and managed in talk. The paper argues that members can draw on interactional ambiguity to divert the discursive project of racial surveillance. I conclude that operations of racial discourses may not be as deterministic as previously thought, but are in fact manageable using the resources of the interaction order.

# Interactionally situating the power scream: Analyzing bodily motivated vocalizations

Panel contribution

***Dr. Emily Hofstetter***<sup>1</sup>

*1. Linköping university*

Everyday interaction is filled with sounds that are connected to bodily events: breathing, sniffing (Hoey, 2020), crying (Hepburn, 2004), grunting, and so on. Most linguistic theories, however, exclude the body from consideration, arguing its contributions are insufficiently symbolic or conventionalized, and most of all, merely unintentional by-products. In contrast, ethnomethodological and interactional linguistics studies show how speakers orient to such sounds as meaningful and accountable (e.g. Keevallik 2020).

This paper begins to address the lack of research concerning ‘bodily motivated’ sounds, specifically the diverse vocalizations involved in physical strain, using a corpus of 25 hours of recorded naturally occurring rock climbing as data (368 strain vocalizations). It uses the term ‘bodily motivated’ to capture the dual nature of these sounds as both physiological and social events. The analysis proceeds using multimodal conversation analysis, that is, it elucidates the pragmatics of the vocalizations as demonstrated through the participants’ own orientations to the phenomena *in situ*. The participants in the data treat the vocalizations as simultaneously physiological and socially meaningful for their ongoing interaction, which makes available their understandings of the vocalizations for both co-participants at the time of recording, and the analyst for research. Climbers have a particular need to distinguish strain vocalizations, as safety partners (belayers) must anticipate the climber’s motions in order to safely manage the equipment.

Participants distinguished between four variations: 1) ‘power screams’, laryngeally constricted vocalizations made during intense physical strain, 2) ‘power hups’, short vocalized bursts with glottal onsets that accompany motion, often jump-like moves, 3) ‘pain cries’, which involve sudden intake of breath and high pitched vocalization, and 4) ‘strain releases’, outbreaks that accompany a relaxation of muscles. The screams and hups are treated as projecting motion, whereas the other two project cessation. Participants respond according to how the vocalizations are interwoven with climbing progressivity, such as anticipating changes in movement, inquiring about problems, or encouraging climbers. Vocalizations that display hindrances to climb progressivity are treated as trouble markers: e.g. a strain release or pain cry can inform on having given up an attempt.

This study proposes the concept of ‘bodily motivated’ sounds as an emically defined form of vocalization that blurs the boundaries between the ‘merely physiological’ and ‘socially meaningful display’. It questions the a priori separation of ‘bodily outpouring’ and ‘linguistic’, and investigates instead how participants themselves organize their vocalizations to be bodily or linguistic, that is, how they systematically orient to vocalizations as sensible by virtue of being embodied. Such vocalizations provide a perspicuous opportunity to examine how the body and language are interwoven.

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# Interactive Roles and Narrative Functions on Vlogs: Some Evidence from Gay Taiwanese YouTubers' Verbal Interactions about Homophobic Bullying

Panel contribution

***Dr. Li-Chi Chen<sup>1</sup>***

*1. Kazimierz Wielki University*

According to Kaufman and Raphael (1996), gay men may have all the times heard people referring to them as sick, unnatural, and even evil. Different from seeking friendship, support, and providing empathy, as manifested in the self-disclosure of many bullied LGBT people in YouTube videos (see Green, Bobrowicz and Ang 2015), gay Taiwanese YouTubers' self-disclosure is not always focused on negative affect. Their narrative on YouTube of past experiences of homophobic bullying can be presented humorously. Three LGBT-friendly YouTube channels were selected for analysis, including *Tyla*, *FJ234*, and *Girls' Bedtime Talk*. The methodological approaches used in the present study are informed by the multimodal social semiotic approach (van Leeuwen 2005) and the framing approach (Goffman 1981; Tannen 1996).

Analyzing the data, this study has observed that the gay Taiwanese YouTubers shifted between *the sociable frame* and *the audience-targeted frame*, as signaled by their linguistic and nonlinguistic cues. The sociable frame frequently overlapped with a humorous episode and was signaled by their use of involvement tokens, such as using eye gaze, proposing questions, and providing comments. On the other hand, the audience-targeted frame was triggered when they gazed at the camera or used the second-person pronoun. The audience-targeted frame was also signaled by the textual, pictographic, or sound/music inserts added for the audience during post-production.

The gay Taiwanese YouTubers also took up different narrative roles in their verbal interactions about homophobic bullying. Three narrative frames were observed, including *the story-telling frame*, *the commentary frame*, and *the fictional episode frame*. The story-telling frame indicates that the interaction is now focused on a past event of the speaker, or that of the other person, which is signaled by the use of time indicator and is dramatized by the use of quoted speech. The commentary frame shows the speaker's revealing of his opinions on the narrated event, as signaled by the use of assertives, rhetorical questions, the frequent discourse chunk *wǒ juéde* 'I feel', and the inserted texts. The fictional episode frame indicates the speaker jumping out of the real world and going into an imagined or a hypothesized situation, which is signaled by the imitated tone of voice and the pictographic inserts.

*Gayspeak* was also observed in my data, which was presented either verbally or nonverbally. For example, the gay Taiwanese YouTubers were found to frequently touch their interlocutors during embarrassing or joking moments. They were also found to violate 'the canonical script' (Bruner, 1991; quoted in Coates, 2003) to attract more viewers. For example, they were found to imitate a feminine tone of voice, which was intended sarcastically in response to those who had despised male feminine traits.

# Intercultural Competence, (Im) Politeness and the Use of Social Media During the Intercultural Adjustment Period of Indonesian Postgraduate Students in the UK

Panel contribution

***Mr. Erizal Lugman<sup>1</sup>***

***1. Anglia Ruskin University***

To achieve their academic goals whilst studying abroad, international students must successfully adjust to cross-cultural differences (Palacios et al 2015; Zhang et al. 2016; Eldaba, 2016; Ragavan, 2014). As a result, they need to develop new abilities, including those of intercultural competence, in order to effectively communicate between different languages and cultures (Salisbury et al., 2013; Schartner, 2016; Paige and Goode, 2009). Evidently, one significant aspect of this intercultural competence is awareness, understanding and application of (im)politeness norms which are vital for effective intercultural communication. Given the fact that many of our interactions today seem to be in one way or another influenced by our social media presence, this study seeks to integrate different aspects of intercultural competence, (im)politeness and the use of social media platforms by Indonesian students studying at UK universities. Solidly grounded in an ethnographic framework involving student blogs, observation and detailed semi-structured interviews, this study sheds light on how and why intercultural competence is most required, how it is developed and how international students manage intercultural encounters involving (im)politeness during the intercultural adjustment period. Applying a data-driven thematic content analysis and by using the Nvivo software, the study reveals eight categories of themes, ranging from “acquiring new knowledge of other cultural backgrounds” to “appreciating the cultural differences of (im)politeness” (cf. Kadar & Haugh, 2013; Culpeper, Haugh & Kadar, 2017). Challenging some of the most widely held assumptions about intercultural competence, the study greatly advances our understanding of both intercultural competence and (im)politeness by re-examining some of the most commonly held assumptions about intercultural competence and impoliteness.

# Intercultural interactions between Persian and French speakers and the impolite evaluation of the other's behavior

Panel contribution

***Dr. Shima Moallemi<sup>1</sup>***

***1. Sorbonne Nouvelle University***

If many cross-cultural studies comparing the pragmatic system of Persian and other languages (mainly English) have been conducted, the intercultural interaction between Persian and non-Persian speakers has not yet been quite explored. In this study, following an ethnographic approach, based on comprehensive interviews (Kaufmann, [1996] 2011), I examine the difficulties that 15 Iranians and 3 French speakers encounter in intercultural interactions, respectively in France and in Iran. The analysis of the interview data shows that im/politeness issues appear as the most recurrent issue in the way Iranians and French speakers narrate their intercultural experience.

In this paper, I will focus on the ways both groups of speakers assess the impoliteness in the communicative behavior of the other. Interviews, as metapragmatic data, give access to the etic and emic perspectives of the speakers (Haugh & Kádár, 2017). This can help the researcher understand the communicative ethos (Kerbrat-Orecchioni, 2002, 1994; Béal, 2013) dominant in Persian and French and eventually the ideological and moral values beneath them. For the analysis of the interview data, I will use discourse analysis tools and I will explore how the Basic Moral Perspective (Parvaresh, 2019) shared in a community of practice can influence the speaker's polite or impolite evaluation of the other's behavior in intercultural communication. Furthermore, as both the French and the Persian participants of my research are in a context of learning/practicing an L2, I will also study the impact of their intercultural sensitivity (Bennett, 1986; Bennett & Bennett, 2001) on the impoliteness evaluation they make of the other's behavior.

# Intergenerational conflict and dark humour in COVID-19 'Boomer Remover' memes

Panel contribution

**Dr. Andrew Ross**<sup>1</sup>

**1.** University of Sydney

The COVID-19 pandemic has wreaked havoc on the global economy, on national health systems, and on the lives and livelihoods of millions of people. The event has necessitated the need for a 'pressure release' valve of sorts, and much of this pressure has been released online. As more became known about the more severe manner the virus affects older members of the population, a series of memes emerged referring to COVID-19 as the 'Boomer Remover' in reference to members of the Baby Boomer generation and the likelihood of the virus resulting in death or serious illness. The very nature of the memes in the 'Boomer Remover' cycle implicates a degree of intergenerational conflict, with the phenomenon of memes being a feature of the digital cultures younger people inhabit, and the content of these particular memes explicitly targeting Baby Boomers. While aligning with the crux of the humour in these memes, other issues are also addressed such as a focus on generational differences in emotional sensitivity, attitudes towards climate change, and political change. In other words, the memes are deployed to communicate ideological and attitudinal differences (Ross & Rivers, 2017). The humour in the memes aligns with what has been defined as dark humour (Dynel & Poppi, 2018), with their emphasis on the health-related vulnerability of older citizens to COVID-19. Combined with the opportunity to engage in a critique of the worldviews and attitudes of the older generation at the same time as downplaying the severity of the pandemic for younger generations, this provides an interesting insight into memetic activity during the pandemic. This presentation will discuss a selection of memes drawn from a corpus collated from various platforms including reddit and knowyourmeme.com with a focus on the integrated communication of dark humour and intergenerational ideological conflict. The data are approached from the perspective of Multimodal Discourse Analysis, with an emphasis on the discursive and social practices leading to the memes' creation, and how the multimodal meanings inherent in their composition contribute to the meanings communicated.

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# Interjection as responses in assessment sequences: Evidence from Mandarin conversation

Panel contribution

***Dr. Di Fang<sup>1</sup>***

1. Chinese Academy of Social Sciences

Interjections are small, uninflected words that have been widely observed to be important verbal devices for interaction. In Conversation Analysis and Interactional Linguistics, injections are often seen as a subcategory of ‘particles’. Recent years have witnessed a growing amount of studies on particles (including interjections) in talk-in-interaction of different languages. However, studies on interjections in Mandarin conversation are relatively rare.

This study draws on 10 hours of video-recorded Mandarin conversation to examine the use of interjections as responses in assessment sequences using the conversation analytic approach. In particular, we examine the use of interjections in two sequential environments – second assessment and responsive assessment in story-telling. It is observed that responsive uses include 1) a free-standing interjection or a combination of interjections occupying a whole turn, and 2) an interjection, though intonationally independent, occurring with other elements in the turn. The extracts below provide a quick illustration:

(1) 1 Y: 你要能先-先有一件事办好 了

Ni yao neng xian- xian you yi jian shi ban hao le  
2sg if can firstly firstly have one CL thing do well PRT

‘If you have a single case done well at first,’

2 也能好点儿哈.

ye neng hao dianr ha.  
also can good a.little PRT  
‘you can also feel better’

3 Z : 对，我是 一事无成，这叫这个 挫败感 哪。

Dui, wo shi yishiwucheng, zhe jiao zhege cuobaigan na.  
right, 1sg COP good-for-nothing this call this frustration PRT  
‘Yeah, I’m such a good-for-nothing. This is really frustrated.’

4 Y : [哎呀],

Aiya,

INT

Aiya

5 Z : @@@

(2) 1 R : 那个 桌上 那个 乱 啊,

Nage zhuoshang nage luan a,  
that on.the.table such mess PRT  
‘It’s such a mess on the table’

2 我的天哪.

Wodetiana.

my.god

‘My god.’

3 L : 哟,我都受不了.

Aiyou, wo dou shou buliao le.

INT 1sg even stand can.not PRT

'Aiyou, I can't even stand it.'

It is found that some interjections, such as *ai* (with a falling intonation) and *aiyou*, can serve as filler in the production of assessment responses, implying a negative evaluative stance. While some interjections merely show speakers' affective reaction on the assessable, such as *wa*, *wo*, the majority of instances display speakers' epistemic stance, alongside the delivery of affects. And their intonation patterns play a great role in identifying their functions in terms of assessment organization and stance (dis)affiliation.

Through this study, we expect to reveal how interjections function in responses and thereby facilitate the assessment action/activity. Moreover, by using authentic conversational data, the study contributes to deepen our understanding of such 'meaning' levels of interjections as actions, affects, stances and epistemic issues in talk-in-interaction, which has been largely neglected in traditional Chinese language study.

# Internet Memes as Multimodal Vehicles for Political Sarcasm

Panel contribution

***Prof. Lars Bülow<sup>1</sup>, Dr. Michael Johann<sup>2</sup>***

***1. University of Vienna, 2. University of Augsburg***

Image macros, a multimodal type of Internet memes, have become an essential practice of participatory culture on the Internet (Ross & Rivers 2017). Due to their increasing importance in political discourses (Heiskanen 2017; Johann & Bülow 2019a) a growing body of communication and linguistic research has focused on political image macros (PIMs) as vehicles for meaning making and identity building, also explicating their multimodal characteristics, and diffusion in social media networks. Furthermore, cognitive linguistic research also investigated how these multimodal artefacts generate different types of humor (Lou 2017; Merten & Bülow 2019). Despite increasing research interest in this phenomenon, only little research is done on how PIMs affect peoples' attitudes (Huntington 2019; Johann & Bülow 2019b). Thus, this paper aims to examine how multimodally evoked humor and different language varieties affect peoples' perceptions.

PIMs are seen in this context as visual-verbal jokes (Dynel 2016) with sarcasm as a prevailing type of humor (Harvey et al. 2019; Taecharungroj & Nueangjamnong 2015) in order to express criticism (Haiman 1990). Moreover, research has shown that especially humorous content is likely to be forwarded online (Golan & Zaidner 2008). It is therefore expected that sarcastic messages in PIMs are perceived more effective (H1) and more likely to be forwarded (H2) than PIMs without sarcasm if people share the expressed criticism. Due to the persuasive power of multimodality in PIMs (Huntington 2019) it is further assumed that sarcastic messages presented as image macros are perceived more effective (H3) and more likely to be forwarded than sarcastic plain text messages (H4). The effectiveness of messages and the willingness to forward them might also be affected by the use of a certain language variety: The use of a (written) dialect in online contexts often signals identity and membership to a particular community of practice, sharing common values and attitudes (Meyerhoff & Strycharz 2013). Thus, it is expected that sarcastic messages in PIMs formulated in the participants' dialect (Central Bavarian) are perceived more effective (H5) and more likely to be forwarded than PIMs in standard German (H6).

To test the hypotheses, we conducted a 2 (sarcasm/no sarcasm) x 2 (image macro/plain text) x 2 (dialect/standard) quasi-experiment among dialect-speaking social media users (in progress). To assign the stimuli, we controlled for the participants' agreement with the presented memes and their political ideology. The depended variables were operationalized leaning on the work of Kang and Cappella (2008) (message effectiveness) and Chiu et al. (2007) (intent to forward). We further controlled the results for the participants' political interest (Ekström & Shehata 2018), perceived political efficacy (Halpern et al., 2017), and their intensity of social media prosumption (Yamamoto et al. 2019). The results of this study contribute to the growing body of research on Internet memes as multimodal vehicles for political criticism from the audience point of view.

# Interpellations and relational violence in a ‘non’-civic public space

Panel contribution

***Prof. Rosina Marquez Reiter<sup>1</sup>, Prof. Patricia Bou-Franch<sup>2</sup>***

*1. The Open University, 2. Universitat de València*

This study explores the interconnections between conflictual interactions and morality on Facebook. More specifically, it examines the multiplicity of citizens' moralizing discourses that emerged as a result of a proposed legislation to ban and fine smoking cigarettes in private vehicles with children and young people as well as smoking in bus stops next to children or pregnant women in Uruguay. The announcement of the bill to protect vulnerable people from the dangers of second-hand smoke triggered varied citizens' reactions in light of the fact that cannabis consumption is legal, routinely observed in public spaces, State-managed and did not form part of the proposed legislation.

The analysis is based on a corpus of reactions (cc 23,500 words) that the news generated on the public Facebook page of *El Observador* national newspaper. These reactions are understood as *interpellations* (Althusser 1971), that is, communicative practices by which rationalizations about civic behaviour and moral conduct in public spaces, stemming from private domains (family, media and politics) and public institutions (the government) are hailed into social interactions in a modern ‘non-civic’ public context (Bauman 2012). In new public interaction spaces (Castells, 2000; Heyd & Schneider 2019) such as Facebook, the government -and its ideology- as the main creator of a new social order becomes *interpellated* by stakeholders’ (citizens) contestations and challenges over the ideological and principally moral grounds of the proposed bill.

Through the *interpellation* of each other’s stances (viewpoints) and positionings (role-identities) adopted and ascribed to one another through the interactions, stakeholders reflexively question the contemporary social order in society. These reveal that civility remains relevant in understanding the new social order. There is agreement among stakeholders that behaviour in public spaces such as in parks, squares and bus stops is increasingly permeated by relational violence. Nevertheless, the moral grounds of such violence and the moral order that should inform citizens’ behaviour in public spaces is differently understood.

A bottom-up thematic examination (Paulus & Wise 2019) of the data shows how the affordances (Gibson 1977) and usability of Facebook (e.g. Miller, 2011, Madianou & Miller 2014, Page 2012; Tagg, Sargeant & Brown 2017) enables stakeholders to invoke the discourse of insecurity that circulates in the larger society to exercise their civic rights and responsibilities and express social discontent. Specifically, insecurity is seen through the lens of cannabis consumption and the latter mainly associated with the criminalization of the youth and of poverty. Stakeholders use Facebook as an apposite new public space platform to moralize cannabis users, poverty and justify or challenge social discrimination and government policies. In so doing, the participants leave moral imprints that allow the analyst to shine light on the moral grounds of civic behaviour in public spaces, including Facebook as a *chez soispace* (Bauman 2012), and their link between a new social order (Goffman 1967) and its (dis)connect with the moral order (e.g. Culpeper 2011 on the morality of social norms and impoliteness; Kádar & Haugh, 2013 on the nexus between evaluations and the moral order).

# Interpreter's use of gestures in interpreter-mediated psychotherapy

Panel contribution

***Dr. Jelena Vranjes<sup>1</sup>***

***1. UGent***

Talk is one of the building blocks of therapeutic counseling. Through the process of talking, the patients gradually open up about their experiences and establish a shared ground of mutual understanding with the therapist (Peräkylä, 2013). The question is how therapeutic work is organized when the therapist and the patient have no understanding of each other's language. Many industrialized countries offer mental health care programs that rely on interpreters to enable communicative contact between the therapist and the patient. However, the interpreter's presence inevitably changes the interactional dynamics of a typically dyadic therapeutic setting into a *triadic constellation* (Bot, 2005). Studies have shown that, besides translating language, interpreters perform multiple tasks during the therapeutic encounter and thus have a significant impact on the negotiation of meaning and the unfolding of the interaction (Bot, 2005; Miller et al., 2005; Tribe & Keefe, 2009; Bot & Verrept, 2013; Ticca, 2018, Vranjes et al. 2019). Furthermore, dialogue interpreting is a multimodal activity, in which speakers integrate speech with bodily action (e.g. facial expressions, gestures and gaze orientation). Yet, except for a few studies focusing on the interpreter's body orientation, gaze and head movements (Wadensjö 2001, Bot 2005, Vranjes et al. 2018, Vranjes et al. 2019), research on multimodal aspects of interpreting in therapeutic conversations remains scarce. Adopting a micro-analytic approach, I will investigate in detail the use and the role of the interpreter's co-speech gestures in the context of a therapeutic encounter. More specifically, I will focus on the interpreter's use of gestures as a face-work strategy in the context of face-threatening acts (Goffman 1967).

The analysis is based on one interpreter-mediated psychotherapeutic session between a Russian speaking asylum seeker and a Dutch therapist. The session was recorded using mobile eye-tracking glasses (Vranjes et al. 2019). The study contributes to a better understanding of the role of gestures in interpreter-mediated psychotherapy. More globally, this case study may extend our understanding of the interpreter's social role in the institutional context of mental health care.

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# Interpreter-mediated formal clinical assessments – prospects and consequences

Panel contribution

***Prof. Charlotta Plejert<sup>1</sup>***

***1. Linköping university***

Research has demonstrated that interpreted formal clinical assessments are often challenging for everyone involved, i.e. clinicians, interpreters, and patients (e.g. Bot, 2005-mental health, Plejert et al., 2015; Majlesi & Plejert, 2018-dementia; Roger & Code, 2011-aphasia). The aim of this panel contribution is to shed light on some such challenges, and to highlight beneficial strategies that facilitate formal medical encounters from the perspective of patient safety and diagnostic accuracy. Data is video-recorded authentic interaction of interpreter-mediated clinical assessments from two settings: 1) Dementia assessments for ethnic minority patients in memory clinics, and 2) Logopaedic assessment for language impairment in multilingual children. The theoretical and methodological basis for the study is Multimodal interaction analysis (e.g Mondada, 2006). Results reveal patterns that are similar for the interpreted encounters, irrespective of settings and patients. A salient challenge is how the clinical screening instruments used, affect how the social interaction unfolds, and how lengthy instances of repair can be referred to the patients' as well as the interpreters' unfamiliarity with and displayed misunderstandings of test tasks. Clinicians may also put too much trust into the accuracy of the interpreters' renditions, which affects how they assess patients' results. Beneficial strategies comprise measures that clinicians take to make sure a task is carried out appropriately, e.g. asking the interpreter for repetitions, confirmations of understanding, request clarifications, and to explicitly discuss certain aspects of language and dialects in cases where there are signals that this may be causing the patient problems. Of particular interest is the frequent practise of clinicians to ask for *prima vista* interpretations of written parts of screening instruments – most often performed due to the fact that materials validated in and adapted to specific languages are lacking. In sum, this panel contribution will not discuss the conduit model of interpreting or deviations from interpreters' oath of conduct. Rather, the identified challenges and prospects are examined from the point of departure how interpreter-mediated formal clinical assessments may be carried out to ensure diagnostic accuracy and patient safety, despite the many challenges that face clinicians, interpreters, and patients alike.

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# Interpreting on the phone: interpreter's participation in healthcare and medical emergency service calls

Panel contribution

***Mrs. Amalia Amato***<sup>1</sup>

**1.** Department of Interpreting and Translation, University of Bologna - Forlì Campus

The rise of remote interpreting (RI) - by telephone, videoconference or internet platforms – derives from both technological advances and various socio-economic trends in the last fifty years. The COVID19 pandemic has boosted the use of RI even further. Telephone interpreting (TI) over a “conventional” phone - without a video channel - is a particularly challenging form of RI for interpreters who experience some drawbacks: the lack of “social” presence in the interactions, with the ensuing difficulty in building rapport between the interlocutors (Ozolins 2011); the lack of visual, tactile and kinetic components of communication and difficulties due to poor quality of the channel or sound (Wang 2018b). Some studies have shown that telephone interpreters find it difficult to make use of contextual information (Braun 2015) and that because of lack of visual inputs they may have to coordinate turns at talk (Wadensjö 1999) to avoid overlaps, another perceived challenge by interpreters (Wang 2018b). In a survey conducted in Australia by Wang (2018a) the respondents stated that they felt obliged to coordinate interactions more explicitly when interpreting over the phone. This presentation deals with the coordination role of interpreters in TI. The research question focuses on if and how the interpreter’s “active interventions” to manage the interaction change the participation pattern of a service call identified by previous studies (Zimmerman 1992; Zorzi and Monzoni 2003). Drawing on a set of 9 recordings of interpreter-mediated healthcare calls, changes in the structure of participation in the different phases of the calls compared to monolingual ones are discussed on the basis of examples adopting a micro-analytical approach on a turn-by-turn basis. The analysis focuses on discourse initiatives carried out by interpreters either autonomously or in cooperation with other parties. Results show teamwork between interpreter and operator who jointly manage information gathering during the call.

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# Interpreting ‘Thanks and Greet Expressions’ in ELF Settings

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Panel contribution

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**Ms. Yi Kang<sup>1</sup>**

**1.** Dalian University of Foreign Languages

In this talk, we examine various interpretational issues that expressions associated with the speech acts Thanks and Greet may trigger in ELF settings. The relationship between expressions and speech acts is indefinite: along with a most strongly conventionlised relationship (e.g. *thank you* à speech act of Thanks), an expression can conventionally indicate many other speech acts. The relationship between expressions and speech acts is subject to linguacultural variation: in some linguacultures such as Chinese there are many expressions which very strongly ‘mark’ one particular speech act, while in some other linguacultures such as English this relationship between an expression and one particular speech act is more casual. This linguacultural variation has important implication for ELF settings and the acquisition of language competence. We will examine this issue with the aid of questionnaires and interviews distributed to Chinese learners of English.

# Interspecies haptic sociality in equestrian grooming activities

Panel contribution

***Dr. Chloe Mondeme***<sup>1</sup>

1. CNRS, Ecole Normale Supérieure

This presentation aims to consider practices of grooming as typical instances of interspecies haptic sociality. Grooming a horse is an ordinary activity, usually taking place at the beginning of a riding session, aimed at cleaning and combing the horse before saddling. Strictly speaking, only the horse is touched, by a material artefact manipulated by a human participant (a brush or a currycomb). However, human participants orient to the reception of their haptic actions by considering the fact, for the horse, of being touched – and adjust or reorient their touching gestures accordingly. By doing so, they constitute the horse's body as an “esthesiologic body” (Merleau Ponty, 1995).

The data examined are taken from a corpus of equine assisted psychotherapy sessions, with disabled young adults, in Finland and in France. During grooming activities, therapists invite the clients to pay close attention to the horses' behavioral displays of comfort or discomfort. Drawing on multimodal sequential analysis, and on the recent notion of haptic sociality (Goodwin, 2017; Cekaite & Mondada, 2020) as explored in interspecies interactions (Mondeme, 2020), I will in particular focus on how these displays are treated by the human participants as resources to adjust, in a moment by moment and incremental fashion, to the horse's reactions.

The aim of the presentation is threefold:

- a) empirically examine how touch undergoes a process of socialization, by treating the animal as a sentient being, and considering what (s)he could feel in the act of being touched;
- b) conceptually extend the notion of intercorporeality – as borrowed from Merleau Ponty and recently re-appropriated by Meyer *et alii.* (2017) – to encompass interspecies interactions. The phenomenological notion is here envisioned praxiologically: intercorporeality is seen as an *achievement* rather than a state, produced by raising awareness of the other (the animal) as a sensitive body, and as a sentient creature;
- c) discuss on a methodological level the potential (ir)relevancies of an emic endeavor to describe haptic and perceptual phenomena, especially within interspecies interactions.

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# Intersubjectivity through low transitivity: Building common ground with demonstrative adverbs in Indonesian

Panel contribution

***Dr. Michael Ewing<sup>1</sup>***

**1.** University of Melbourne

Indonesian conversational interaction is overwhelmingly intransitive, with approximately three-quarters of clauses made up of various low-transitive constructions. This study focuses on one commonly occurring low-transitive construction type: predicates consisting of the demonstrative adverb of manner *gitu* ‘thus, in that way, like that’. Predicate *gitu* participates in a number of common formats. It can occur with an overt subject: *Ya Benar. Mereka gitu* [yes correct 3PL like.that] ‘Yes. (That’s) right. They (are) like that’; or without a subject: *Kok gitu sih.* [PART like.that PART] ‘How could (he be) like that?’ Predicate *gitu* also occurs in common formulaic expressions of stance such as *Oh gitu* ‘Oh (it’s) like that, Oh I see’ and *Gitu kan?* ‘(It’s) like that right?’ I argue that use of *gitu* highlights intersubjective attention to common ground. In the previous examples this includes expressing agreement, expressing surprise, acceptance of interlocutor’s contribution, eliciting agreement from interlocutor. *Gitu* is also especially common at the end of a TCU, as in excerpt (1).

(1) Nantinya akhirnya kan, .. yang dibingungin ini,  
later-DEF end-DEF PART REL PV-confuse-CAUSE this  
raknya ini untuk siapa. **Gitu.**  
rack-DEF this for who like.that

‘Later in the end you know, what will be confusing is this, who is the rack for. (It’s) **like that.**’

TCU-final *gitu* highlights what the speaker has just said, tacitly urging their interlocutor to accept it while simultaneously marking the end of the TCU. TCU-final *gitu* is reminiscent of clause-final *like* in some dialects of English (D’Arcy 2017), e.g. “and also you don’t want to sort of overstep their privacy like” (Miller 2009: 335), which marks key points of argumentation or explanation, similar to (1). While English clause-final *like* is a clause-modifying adverb, Indonesian TCU final *gitu* generally retains its structural status as an independent predicate. At the same time, there is conversational evidence that *gitu* is also taking on a more particle-like function.

As Thompson and Hopper (2001: 53) point out in their analysis of low transitivity in conversation, “our talk is mostly about ‘how things are from our perspective’”. As a demonstrative adverb of manner, Indonesian intransitive predicate *gitu* has the indexical function of linking to some prior propositional content of discourse, affording speakers the opportunity to present things from “their perspective” in the intersubjective pursuit of building and maintaining common ground.

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# Investigating customers' use of shopping baskets in shopping activities online and in physical shops

Panel contribution

***Ms. Elisabeth Kristiansen<sup>1</sup>***

**1.** University of Southern Denmark

Increasingly, shopping takes place online rather than in physical shops, and the lockdown periods and social distancing strategies necessitated by the corona pandemic are adding momentum to this development. A staple ingredient of online shopping is the virtual shopping basket, which is in fact a web page where selected items are available as a list and from where customers may proceed to checkout. The name of the page and the visual representation of it on websites suggest that the virtual shopping basket is straightforwardly a digitalized version of the shopping basket used by customers to transport selected goods to the checkout counter in physical shops. This paper aims to discuss whether that is in fact the case.

Through analyses inspired by multimodal ethnomethodological conversation analysis (Mondada 2014; Hazel, Mortensen, and Rasmussen 2014), the paper describes how customers buying e.g. books, medicine, posters and picture frames in online shops use the virtual shopping basket e.g. for examining the list of items selected before clicking to proceed to payment and for evaluating the progress of the shopping activity. Further, the paper analyses comparable activities in physical shops, i.e. in face-to-face interaction, describing how customers buying the same types of goods organize e.g. the transition from selecting items to paying and evaluating the progress of the shopping activity. The analysis includes customers who use a shopping basket as well as customers who do not use a basket.

The analyses demonstrate how comparable activities online and in physical shops are organized in significantly different ways and how the shopping basket, virtual or physical, is one resource among others used by customers to achieve this organization. The paper argues that the virtual shopping basket is not a straightforward digitalized version of its physical counterpart but a separate, digital phenomenon which must be investigated and understood on its own terms.

The study is based on a data set consisting of video and eye-tracking recordings of shopping conducted in physical shops and online in Denmark in 2018 and 2019. The data has been collected by the Velux-funded research project *The Digital Resemiotization of Buying and Selling Interaction (RESEMINA)*. The data is collected, managed and stored in accordance with the Data Protection Office at The University of Southern Denmark.

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# Investigating practices of fostering inclusion and participation in economic life. Empowering society-at-large with the language of numbers

Panel contribution

**Mrs. Marlies Whitehouse**<sup>1</sup>

1. Zurich University of Applied Sciences

The mere question as to what *cash flow*, *bonds*, or *shares* are, often causes embarrassment in people. Not understanding the “language of numbers” is one of the reasons why individuals cannot or do not set up investment plans for their current and future wealth. Unfortunately, an insufficiently financed pension, for example, can lead to dependency on social welfare and the financial resources of society-at-large.

As a review of the state-of-the-art research reveals, there are no contextual studies, informed by both theoretical and practical knowledge, that provide in-depth analyses of language mediation between the financial community and society-at-large as the addressee of financial text products. This is the gap that my research on communication in the financial sector aims to close.

In my presentation, I first define two key concepts of the language of numbers: financial literacy, and context awareness (part 1). Based on a large text corpus, contextualized with ethnographic data collected since 1990, surveys, and interviews (part 2), I then use pragmatic text analysis (part 3) to explain how this lack of language mediation affects individuals and what the social costs can be (part 4).

I conclude by showing measures that can improve the communicative potential of financial text products. The measures help empower society-at-large when it comes to participating in financial communication in the interest of social welfare. Such participation both requires and promotes the ability of society as a whole to speak, besides everyday language, the language of numbers (part 5).

# Investigating the diagnosis of autism in women: a sociolinguistic approach to the identity constructions of autistic women

Panel contribution

***Ms. Annelies Foccaert<sup>1</sup>***

*1. King's College London*

Although Autism Spectrum Condition is a highly investigated topic in various research areas, especially in biomedical areas, not much knowledge is available on the characteristics of autism in girls and women or on their lived realities. As a result, girls and women often struggle to receive an accurate and timely clinical diagnosis which can have negative consequences for their well-being. In my PhD project I seek to offer an alternative approach to researching autism that focusses on girls and women's personal experiences with the diagnosis. To do so, I have conducted in-depth interviews with women on the spectrum about their autism (self-) diagnosis process, how they make sense of their experiences and how they use digital platforms as sources of support and information. To analyse the interviewees' stories, I have adopted a social interactional approach to narrative research and I am combining elements from narrative analysis (Riessman, 2001; De Fina and Georgakopoulou, 2015), small stories research (Georgakopoulou, 2007) and positioning theories (Bamberg and Georgakopoulou, 2008; Harré and Van Langenhove, 1991). In this panel contribution, I will discuss my initial findings on how the diagnosis journey is narrated and how identities are constructed in the interview interactions. In particular, I will focus on how the interviewees position themselves in relation to health professionals, what epistemic authority is granted to whom, and how ideologies on autism and clinical diagnoses are constructed or questioned. More insight into autistic girls and women's lived realities and their perceptions of the diagnosis could help to develop a better understanding of the various ways in which autism can be expressed and experienced, and can provide ideas on how the diagnosis process might be improved.

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# Investigating young-olds' memory in everyday life

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Panel contribution

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***Prof. Yueguo Gu<sup>1</sup>***

***1. Beijing Foreign Studies University***

By 2018 China's late adulthood reached a population of 250 million. The commonest complaint they make about themselves, as they are aging, is that their memory often let them down and make them lose face. This paper investigates memory performance in everyday life with a focus on a 60-75 year old cohort, conveniently addressed as "young olds". For this purpose a corpus for special purpose (CSP) has been compiled consisting of (1) self-recorded audio-video diary of everyday events; (2) tips of the tongue (TOT) diary; (3) audio-video taped everyday activities such as cooking, birthday celebration, parties. Memory subsystems analyzed include (1) working memory; (2) episodic memory (further anatomized into sensory memory, sensorimotor memory, declarative memory); (3) procedural memory and (4) prospective memory.

# Is it language or social cognition? The cognitive status of expressive pragmatics and prosody in young preschool children.

Panel contribution

***Ms. Mariia Pronina<sup>1</sup>, Dr. Pilar Prieto<sup>2</sup>, Dr. Luca Bischetti<sup>3</sup>, Prof. Valentina Bambini<sup>3</sup>***

**1.** Universitat Pompeu Fabra, Barcelona, Catalonia, **2.** Institutió Catalana de Recerca i Estudis Avançats, ICREA, Barcelona, Catalonia; Universitat Pompeu Fabra, Barcelona, Catalonia, **3.** University School for Advanced Studies IUSS Pavia, Pavia, Italy

The use of language in context is pivotal for children's social life and development. However, little is known about the relationship between expressive pragmatic skills and other developing abilities (e.g., structural language skills and social cognition abilities). Moreover, little attention has been paid to prosodic skills, which are highly intertwined with expressive pragmatics in development. This study sets out to investigate how both expressive pragmatics and expressive prosody are related to structural language and social cognition skills in preschool children.

A total of 105 Catalan 3- to 4-year-old typically developing children ( $M = 3;9$ ,  $SD = 3.25$  months, 47 boys and 58 girls) were assessed for pragmatics and prosody with the Audiovisual Pragmatic Test (APT), a recently developed assessment tool which involves the elicitation of pragmatically and prosodically appropriate responses to presented social scenarios. Children were also administered two language measures, that is, an expressive syntax test and an expressive vocabulary test, as well a series of social cognition measures that included Theory of Mind (ToM, measured with two false belief tasks), an emotion understanding test, and a test for metacognitive vocabulary.

The association between pragmatic and prosodic abilities, on the one hand, and both core language and social cognition, on the other hand, was investigated through multiple statistical approaches. We used a correlational, regression, and structural equation modeling (SEM) approach. SEM allows for the simultaneous consideration of the relationships between multiple independent and dependent variables in a single model, which makes it ideal to map the network of associations between predictors and their contribution to pragmatic and prosodic competence. For pragmatics, correlations revealed associations with both structural language ( $p < .001$ ) and social cognition skills ( $p < .05$ ). However, regression analysis and the comprehensive SEM approach indicated that only structural language was a significant predictor of pragmatic ability ( $b = .90$ ,  $p < .001$ ). The same pattern of results holds for prosodic ability. Bivariate correlations showed a relationship between prosody and structural language ( $p < .001$ ), as well as between prosody and some measures of social cognition ( $p < .05$ ). Further analysis by multiple regressions pointed to the role of structural language and false belief but in the SEM model only language remained a significant predictor ( $b = .91$ ,  $p < .001$ ).

Overall, these findings indicate that at 3-4 years of age both expressive pragmatic and prosodic abilities are strictly related to language skills, while the role of social cognition is negligible. A possible explanation of these results can be that conversation in early preschool age is still very simple and expressive pragmatic skills may not fully involve ToM aspects, which comes into the picture only later, with more sophisticated pragmatic abilities. Thus, we suggest that in early preschool years, expressive pragmatic and prosodic skills seem to pertain to the language domain rather than to the socio-cognitive one.

# Is the copula for the equation?: Copula *da* and the related patterns in Japanese everyday talk

Panel contribution

***Dr. Ryoko Suzuki***<sup>1</sup>

*1. Keio University*

*A wa B da* ‘A is B’ as we see in (1) is treated as one of the most popular/famous sentence patterns in Japanese grammatical descriptions. *Wa* is a topic marker, and *da* is usually translated as the copula, and the sentence with the copula is called an equational sentence as in (1):

- *hanako was isha da*
- NAME TOP doctor COP
- Hanako is a doctor. (Iwasaki 2002:6)

In this study, I will focus on the use of the morpheme *da* in Japanese everyday talk. Do we find *da* occurring in equational sentences as in (1)? Or do we find other uses of *da*?

I limit the target forms to be the copula *da* in the non-past tense: *da* occurring by itself at the end of an utterance as in (1), as well as *da* co-occurring with final particles or connective particles (e.g., *da yo* ‘COP+PRT'; *da kedo* ‘COP+but'), are included and referred to as *da*-tokens. The polite version, *desu*, will not be considered.

The initial investigation shows the following:

1. Contrary to what other grammatical descriptions claim, treating *A wa B da* ‘A is B’ as the basic structure misrepresents actual language use. Such a structure, like (1) above, is sporadic in everyday talk.
2. Most examples have only the predicative part, *B da* (i.e., *B* plus *da*-tokens, to be precise). *A wa* part (i.e., the topic phrase) is generally understood by interactants based on what goes on in the talk, so is often left unexpressed.
3. No. 2 above shows that the use of *da* is fitted to the discourse context/interaction. This is supported by the fact that most copulada instances are followed by a wide range of markers with pragmatic meanings, i.e., utterance-final particles (e.g., *ne*, *yo*) or conjunctive particles (e.g. *kara* ‘so, then’, *kedo* ‘but’, *shi* ‘and’). Those instances of *da*-tokens include *da ne*, *da yo*, *da yo ne*, *da kara*, *da kedo*, among others.
4. Nearly half of observed *da*-tokens occur as a part of fixed expressions. The most common among them include fixed reactive expressions, e.g., *soo da ne* ‘right/true’ as well as the nouns of emotivity: e.g., *daijobu da tte* ‘(It) is gonna be okay.’
5. Many of the non-fixed instances include the predicate nominals, and those serve characterizing functions as shown in (a) below:

- *iyaiya daijina koto da shi.*
- no no important thing COP CONJ
- ‘No no. (It) is an important thing.’

When we look at the copula *da* in everyday talk, the equational *A wa B da* ‘A is B,’ which is called the “most basic sentence structure” (Makino and Tsutsui 1986:522), is hardly present (or shows a very restricted distribution). Instead, only the predicative part, *B da*, in fixed format is found. *Da* is combined with various particles to express a range of pragmatic functions in interactions.

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# Ist uſ gnaden unnd barmhertzigkeyt enthauptet worden (Has been beheaded out of grace and mercifulness) A historical sociolinguistic analysis on the basis of Bernese criminal case protocols of the Early Modern Time

Panel contribution

**Ms. Christa Schneider**<sup>1</sup>

1. University of Bern

In Early Modern Times, some criminals were brought to the Tower of Bern (*Käfigturm*). Protocols of the criminal processes were collected in what are called tower books (*Turmbücher*) and are today accessible in the State Archive of Bern. Even if these protocols are in principle open to the public, systematic research from a historical, linguistic or jurisprudential perspective is still missing. Reasons for the absence of research could lay in the size of the corpus (approx. 250'000 pages) and certainly also in the type of handwriting used in the documents (*Kurrentschrift*), which is not legible for modern readers. In addition to the absence of research concerning the Bernese tower books, there is also no systematic research on early written languages or on language history in early modern Switzerland. This project aims to fill some of these gaps.

The main goals of the project are to detect and describe language variation (specifically in Early Bernese Swiss German) in the early modern period as well as an attempt to depict early Bernese language history. In addition, the project intends to take a first look at the written language: Was it an office language and if yes, did it resemble other kinds/variants/forms of officialese used in the German-speaking area by that time? How frequent are dialect traces in the written languages and what are their function? In the past few weeks, approx. 15'000 pages of the tower books have been digitized, partially transcribed and are, after having been enriched with annotations, ready for some initial analyses.

In this talk, I want to focus on the written language of the tower books and its limitations, mainly represented by the usage of dialect elements. First, examinations of the Bernese tower books have already shown that utterances of both, suspects and witnesses, are mostly represented by indirect speech. Nevertheless, we also find traces of direct speech in the protocols, often characterized by Bernese dialect words. Possibly, these dialect traces are only present due to the state of the written language as a kind of an *Ausbau sprache* at that time, or they have to be understood as idiomatic features in the speech of a certain suspect or witness. The use and function of dialect traces in the Bernese tower books will be analysed on the basis of three selected criminal protocols; the results will be presented in this talk.

# Japanese Gay Men in Comic Books and Television Series: A Multimodal Analysis of Kinoo Nani Tabeta? ‘What Did You Eat Yesterday?’

Panel contribution

***Prof. Chie Yoshinaga***<sup>1</sup>

**1.** Sanyo Gakuen University

In Japan, there had been an atmosphere in which LGBT people could not come out. However, the last two years, mass communication sometimes support LGBT. In 2020, the number of local governments that accept the partnership system has increased and a full-page advertisement of major newspapers featured “National Coming Out Day” on October 11. On the contrary, in Japanese comics (*manga*) which is famous in the world, boys love, lesbian and gay have been described since the 1970s and some of the comics have been made into dramas.

This study intends to analyze the *manga* and television series versions of *Kinoo Nani Tabeta?* “What Did You Eat Yesterday?”, which express gay couple. I intend to analyze its perspective about (1) language usage, (2) nonverbal communication including visual metaphors (comic book exclusive symbols). The results are as follows: First, in Japanese there are words and end of sentence expressions that are used by men or by women. In this manga, both two men (Shiro and Kenji) use *ore* ‘I’ as a first-person pronoun. It is used only for men. However, in other words and end of sentence expressions, Shiro uses men’s usage like *omae* ‘you’, *kuu* ‘eat’, *suman* ‘sorry’, *umee* ‘delicious’ , and *-daro* ‘don’t you’. On the contrary, Kenji uses *Shiro-san* ‘first name plus *san*’, *taberu* ‘eat’, and *Oishisoo desho* ‘It seems to be delicious, doesn’t it?’, which are like ordinary or women’s usage. Second, visual metaphors(comic book exclusive symbols) are called *Manpu* or *Keiyu* in Japanese. There are a variety of visual metaphors in Japanese comic books. In this book heart mark (□) is often used at Kenji’s end of sentences, especially when Kenji feels happy. In addition, when Kenji feels shy or joyful, /// is used. Third, as Shiro is a lawyer, he always wears dark-colored suits and does not have a beard to give a clean image. On the contrary, as Kenji is a barber, he has a beard and wears rough style clothes. In addition, the clothes of Kenji’s colors are usually yellow, red, and orange which women love.

To conclude, both manga and drama show the gay character’s image in verbal and nonverbal elements.

# Jeffree Star Approved? Impoliteness and affect in YouTube make-up reviews by a male beauty guru.

Panel contribution

***Dr. Marta Andersson<sup>1</sup>, Mr. Alberto Greco<sup>1</sup>***

***1. Stockholm University***

This paper analyses linguistic and prosodic features of impoliteness and affect in YouTube-based product reviews by a male beauty influencer and one of the most controversial personae in the cyberspace, Jeffree Star. As the increasing potential of beauty gurus has rendered them independent of ad revenues/product marketing incentives, many of them choose to set out their own rules of social media marketing by building their self-branding on controversy, sensationalization, and provocative rhetoric. This is in line with Language Expectancy Theory (Burgoon and Miller, 1985) that individuals who enjoy social power are free to select linguistic strategies to achieve their goals. As we argue, this resembles Goffman's (1959) sociological construct of dramaturgy, where the goal of 'performance' is to form bonds and to influence others according to one's own plan. In online culture, this goal is often achieved via hyper-emotional and aggressive verbal behaviour (Qi, et al., 2018; e.g., Star's declaration: *sarcasm is my life*); however, according to Goffman, the impression of ourselves is best conveyed via non-verbal means.

We therefore investigate both linguistic and prosodic features of Jeffree Star's performance and argue that the two tactics he deploys to influence his audience are theatrical sarcasm and hyper-emotional impoliteness (e.g., *How the fuck is everybody doing today?*); however, it seems that certain prosodic features (e.g., intonation) can be teased out to distinguish between the strategies used towards those to form bonds with and those to merely 'other'. As we suggest, Star's criticism of other brands and products via impoliteness (e.g., *Today we're taking out the trash!*) coincides with a falling tone and slower speech rate, which indexes confidence, truthfulness and certainty (Chattopadhyay et al., 2003). Consequently, Star positions himself as an expert whose opinion can be trusted. The non-falling tones, in contrast, mark sarcasm and impoliteness which is either self-directed or generic (e.g., *Internet has an opinion on fucking everything!*), a strategy that helps enhance, sensationalize, and create drama to meet the expectations of the existing fanbase and attract new audiences. The falling tone, however, indexes confidentiality and ambience of the in-group (lower pitch may emulate whispering meant to exclude some groups), and often is a sign of sarcasm, which clearly signals who belongs within the community and is thus likely to get the message. Our further analysis will focus on the relationship of nuclear tones, sentence type, and pragmatic/discourse meaning of Jeffree Star's persuasive stance and impoliteness targeting different groups/products.

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# Jejueo Education and Policy

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Panel contribution

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***Mr. Sebastian Ohara-Saft<sup>1</sup>***

1. hawaii

Jejueo is the endangered language native to Jeju Island, an island south of mainland South Korea, which is known for having its own unique culture and history. This presentation focuses on how Jejueo's status as an endangered language and how it is incorporated into the larger educational ecosystem of Jeju Island. The presentation first notes that unlike some endangered languages that are considered dialects of majority national languages, Jejueo has official recognition as its own distinct language. As of 2007, the local government in Jeju has recognized Jejueo's independent language status by referring to it as Jejueo instead of the previously used *Jejumal*'Jeju speech', or *Jeju satuli* and *Jeju bangeon* 'Jeju dialect.' In addition to this, the local government, in collaboration with the Institute of Korean Language and Culture, implemented two General Plan(s) for Jejueo Development (Yang 2018). Besides these government-level changes, linguistic research has suggested levels of intelligibility as low as 10 percent of Jejueo by monolingual Standard Korean speakers (Yang et al. 2017). All of these developments point to positive trends for the situation of Jejueo and its preservation. However, the implementation of concrete educational programs aimed at transmitting Jejueo knowledge and usage to future generations have been slow and unsystematic.

Until now, two schools have incorporated Jejueo into their school programs. They are Udo Middle School from March 2012 to February 2014 (Case 1) and Gwangryeong Elementary School from March 2014 to February 2016 (Case 2) (Yang 2018). The results from both of these programs indicated that attitudes of students, teachers, and parents surrounding Jejueo, as well as students' Jejueo ability all improved after the two-year period. In the first case, measurements of improved Jejueo ability were based on a Jejueo vocabulary task and a bi-directional translation task (Korean and Jejueo). In addition to these two tasks, the first school employed a self-assessment survey to measure improvement in speaking ability. In the second case, the school devised a vocabulary test and a speaking test. In the pre-test, 91.1 percent of students scored lower than 60 out of 100 (Yang 2018: 28). According to Yang (2018), the results from the post-test for this case study have not been made publicly available. Following discussion of the efforts by Jeju Island's local government not only to recognize Jejueo as a language but also to increase usage and knowledge amongst the younger generations, this presentation considers other endeavors that are necessary to ensure the maintenance and preservation of Jejueo in the future.

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# Journalistic Roles and Journalistic Performance: Findings from a Swiss research project

Panel contribution

***Prof. Guido Keel<sup>1</sup>***

**1. ZHA**

Professional roles are one of the key topics in journalism research and are also fundamental elements when it comes to defining journalism as a profession (Hanitzsch, 2011; Keel, 2011). For many decades, journalism scholars devoted their efforts to analyzing normative standards and journalistic ideals.

However, due to the lack of theorization of professional roles within the journalistic field, it remained often unclear how the role conceptions relate to and influence the journalistic role performance (Mellado and Dalen, 2014; Patterson and Donsbach, 1996; Schudson, 2003). Specifically, it remained unclear how professional roles relate to news decisions and the news outcome that reaches the public (Mellado et al., 2016; Weischenberg and Scholl, 1998, pp. 157–180).

The concept of role performance focuses on the connection between journalists' beliefs about the role of journalism and the actual practice of producing the news. It connects studies on the professionalism of roles with those on news production and the sociology of news, and it draws its specific value from focusing attention on issues relating to structure, agency, culture, and political economy. In accordance with gatekeeping and hierarchy-of-influences studies, results from a previous study in Switzerland have shown a wide gap between professional ideals and professional practices at different levels (Raemy et al., 2019). With reference to the concept of hypocrisy brought forward by Nils Brunsson (1995), this can be explained by the assumption that hypocrisy is benefitting news organizations – like any other organization – more than is generally assumed, as these organizations have to serve contradicting expectations (Wyss 2008).

Our research project focuses on this question by addressing the (dis)connection between ideals and practice in journalism, analyzing how different dimensions of professional roles materialize in the news product in different organizational, institutional, political and social settings. In order to do that, this research project analyzes 4200 articles and reports from 10 different media outlets of all media types in Switzerland, to see which of six pre-defined journalistic orientation is prevalent, and compares these results with the findings from interviews with 160 journalists who are responsible for the articles and reports.

# Keeping up political authority and credibility during the Covid19 crisis

Panel contribution

**Dr. Martina Berrocal**<sup>1</sup>

1. Friedrich-Schiller-Universität Jena

Effective political leadership in times of crisis plays a crucial role in tackling the dangers and losses during crisis situations and in overcoming its consequences afterwards, be it a natural catastrophe, health threat, such as epidemic, or some other troublesome circumstance or event. Of paramount importance in such situations are legitimizing and delegitimizing strategies (Chilton 2004, Hart 2010:89-110) which relate to maintenance and enhancement of authority and credibility of the political leaders. In the times of crisis, such as the Covid19-pandemic, unforeseen and unexpected events and developments come up, which make the leaders time and time again to reformulate or reframe the measures in effect in order to enhance, maintain or repair their authority and credibility.

This study examines the case of Czech government informational inconsistencies during the Covid-19 crisis. The primary focus lies on the rhetoric strategies of blame avoidance in government press conferences during the first year of Covid19-pandemics. Some of the discussed topics are insufficient reserves of protective gear - not using the local producers and pushing through procurements from China under unclear conditions; testing capacity – overloading the state laboratories, not using the private ones; insufficient knowledge and lack of readiness to exploit available scientific data and analyses. In this study, deception is understood as a “manipulation of information focus” which should ensure the weakening of the critical scrutiny from the addressee or addressee groups. (Oswald 2014). This study parts from a quantitative analysis of downtowners and amplifiers and it will be further contextualized and refined qualitatively. The study of the linguistic micro level shows how lexical choices contribute to the positive self and negative other representations, how discursive markers (downtowners, hedges, boosters, amplifiers) are used in order to maintain a strong leadership role and what role play quotes in it. These issues will be examined in a corpus of the government press conferences (28<sup>th</sup> February 2020 – 23<sup>rd</sup> Dez 2020) which covers the three pandemic waves that struck the Czech Republic. Methodically, this study combines qualitative pragmatic analysis with corpus linguistic techniques, such as keyword, concordance and collocation analysis.

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# Keepin' it real: Styling authenticity on Twitter disinformation accounts

Panel contribution

***Ms. Aurora Goodwin<sup>1</sup>***

**1.** Cardiff University

Disinformation is the intentional spread of information known to be false. Social media has been weaponised to spread such information leading to societal and political unrest. One of the most prominent disinformation campaigns was led by the Internet Research Agency (IRA) on Twitter during the 2016 US Presidential Election. Accounts aimed to appear as authentic as possible, remaining undiscovered to push agendas that would disrupt American democracy. Authentication processes consequently contributed to legitimising the identity performances as American citizens online and the views that they purported to hold.

This presentation aims to investigate how metadata is used within Twitter disinformation accounts to perform identity and contribute to authentication processes. Metadata refers to parts of twitter profiles that are not tweets. I focus on handles, usernames, and profile pictures because they are controlled by users. Previous research has found that these features can influence perceptions of authenticity and credibility (Jäkälä and Berki 2013; Morris et al 2012). It therefore appears that naming strategies and profile pictures can reveal identity claims associated with profiles, and that these factors can influence how users interpret accounts and their tweets.

Using a pre-existing dataset of IRA accounts, I combine qualitative and quantitative methods to investigate authentication processes carried out by 'popular' and 'less popular' accounts. Separating the samples enables an investigation into if and how identity performances differed between the two. The analysis of naming strategies draws on Jäkälä and Berki's (2013) work and distinguishes between eponyms (first names as handles/usernames) and pseudonyms. The naming strategies were further coded in terms of the identity aspect potentially revealed, such as gender, location etc. The profile pictures have been analysed using previous visual analysis approaches. Kress and Van Leeuwen's (2006) visual modality model, and Ledin and Machin's (2018) adaptation were the key frameworks for analysing profile picture content and design. I have then labelled the profile pictures based on what identity aspects are present within them. Preliminary findings suggest that location-based pseudonyms and profile pictures play a key role in the authentication of a broad sample of popular disinformation accounts. However, the top 10 **most** followed accounts do not reflect this pattern; profile pictures depicting people are more prevalent.

I approach authenticity as a dynamic process that can be performed and negotiated, rather than a static quality of unquestionable realness. I find that different metadata units are used simultaneously to contribute to authentication processes by creating constant, unified identity performances. Within these performances, I find that amongst other things, different identity aspects are prominent in more and less popular accounts, but in both samples where gender is performed it is more often female.

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## Knowing how to present yourself by knowing how to recognize the false true facts

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Panel contribution

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***Prof. Ilkka Arminen<sup>1</sup>, Ms. Anna Heino<sup>1</sup>***

***1. University of Helsinki***

The presentation of self is a particular kind of a knowledge of how to appear and speak publicly in the face of inferences of what can be drawn of how you have appeared and what you have said. As a specific case of the latter, there are things you cannot say publicly even if, or in particular, when they are true. This can be called the recognition of the false true facts. Of course, it could be claimed that knowing false true facts is just a knowledge of a type of facts, which does not require know-how, but plain knowledge. In this presentation, we try to show that knowing false true facts is a part of the presentation of self, which is based on the know-how how to tell false true facts from other facts, i.e., what you should never say publicly however true it were. As our data, we analyze a videotaped interaction of a group of young females discussing on what were differently in your life if you were a man. In their group discussion, they make a distinction on how a woman could answer to that question and what could not be answered. Through defining, what women could publicly say, the group of women performatively defines how women can do the presentation of self. In that way, the presentation of self is based on the know-how of the distinction between false true facts and other facts. At least, on occasion there exists gender-specific expertise that delimits the public performance of the sex.

# Knowing What People Want: The Pragmatics of (Not) Being Accountable

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Panel contribution

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***Dr. Naomi Truan*** <sup>1</sup>

**1.** Universität Leipzig

As an interactive form of political interaction, parliamentary debates epitomize the instantiation of polyphonic voices. Members of Parliament indeed function as representatives who are both “standing for” and “acting for” others (Pitkin 1967). This representative function, which is at the heart of modern democracies (Hermet 2001: 46), is however being called into question, in particular by populist movements, thus leading to a more and more fragmented public space.

Against this background, the question of accountability and authority, or, in other words, of who is (deemed to be) entitled to share their views, gains new importance—and this even in traditional political contexts. A pragmatic view on accountability revolves around the notion of facework “as a form of communicative skill” (Bull & Fetzer 2010) and relational work (Locher & Watts 2005), i.e. how do social actors communicate what they (think they) know and construct themselves as reliable without damaging their own face (sounding overconfident) and their addressee’s (positioning themselves as superior or having a higher epistemic status)?

The use of the phrase ‘I’m not an expert’ and other metadiscursive devices to strategically index common ground offers some insights into this complex interplay. Based on a corpus of 44 plenary sessions of the British, German, and French parliamentary, respectively, I ask how Members of Parliament account for the necessity to mention the people without highlighting their position of representatives. Offering a typology of the metadiscursive devices at play to (apparently?) resolve this tension, I rely on the notion of stance, understood as “a public act by a social actor, achieved dialogically... through which social actors simultaneously evaluate objects, position subjects (themselves and others), and align with other subjects, with respect to any salient dimension of value in the sociocultural field” (Du Bois 2007: 163).

Interestingly, the metadiscursive strategies are not predominantly used to actually perform facework by putting forward an ethos of modesty. Quite the contrary, the use of metadiscursive devices enables Members of Parliament to perform a complex task: sharing apparently obvious facts—those for which you do not need to qualify as an expert, since they are constructed as common sense—while still positioning themselves above the ‘mass’. In doing so, I argue, Members of Parliament try to resolve the contradiction between speaking on behalf of the people, which means instead of them, and empowering the people by giving them the resources to understand.

# Knowledge as the locus of discrimination: confrontational talk in a broadcast interview

Panel contribution

***Dr. Eleni Karafoti<sup>1</sup>, Dr. Charikleia Kapellidi<sup>2</sup>***

***1. National and Kapodistrian University of Athens, 2. Freelancer***

Although broadcast talk adopts elements of ordinary conversation, it is an institutional form of discourse, produced for the benefit of an ‘overhearing’ audience (Hutchby 2005). More specifically, broadcast interviews depart substantially from the way in which conversational talk is organized, first and foremost in their form (i.e. a chain of question-answer sequences). Nevertheless, the specific structure is an active accomplishment of the participants’ conduct rather than a pre-existing constraint of their behavior (Clayman & Heritage 2002; Greatbatch 1988; Schegloff 1988/89).

In the present paper, we examine a live broadcast interview between a (female) journalist and a famous litterateur (man of letters). The interview was carried out a few years ago on a Greek private television channel, and has been discussed both as an example of aggressive and impolite talk on the part of the litterateur, and as a source of resistance to the television status quo (<https://www.youtube.com/watch?v=7QFI01nIrGE>). Our research aim is twofold: to explore a) whether the two participants cooperate in the constitution of the occasion as an ‘interview’, and b) how they construct themselves and other, by virtue of knowledge claims. Thus, on the one hand, we will look into departures from the question-answer turn-taking system that characterizes the interview, focusing also on their consequences for its recognizable character. On the other hand, we will investigate the membership categories that the participants display, and the practices (e.g. epistemic claims) or the linguistic means (e.g. mock-(im)polite turns (Haugh 2012), taboo/foul language, dysphemisms (for example, *shit*) (Allan & Burridge, 1991) and words that explicitly comment on (im)politeness; see Hutchby, 2008) that they employ, in order to be confrontative/aggressive/discriminative or professional and consensual.

The examination of a ‘breakdown’ in interview conduct is expected to shed light on the normative organization of interviews (i.e. deviant cases often provide the strongest evidence for the analysis), while the study of self- and other-construction is likely to reveal how power, as a result of knowledge, and discrimination can be actually exercised in interview talk. The study adopts a conversation analytic method, not *a priori* accepting pre-existing power relations, but providing compelling accounts of how power comes to operate as a feature of institutional interaction.

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# Kuyagira: Expressing condolence among Banyabwisha

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Panel contribution

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***Mr. Paulin Baraka Bose<sup>1</sup>***

*1. University of Cologne*

Among Banyabwisha people of East Africa, situations of bereavement call for communicative and material support from other community members. For Banyabwisha, as for many others, the death of loved ones is understood to be one of the most painful experiences a family can go through. In such times of trauma, how do people communicate their emotional support? This talk explores how Banyabwisha express their condolences to the family of the deceased by analysing a range of relevant scenarios observed during several periods of fieldwork (including periods between 2012–2016 when I worked as an assistant to a Western researcher and in 2020 where I collected ethnographic and linguistic data as an insider researcher). The language, Kinyabwisha, is a variety of Kinyarwanda-Kirundi, closely related to Rufumbira (Nassenstein 2016), and has so far received very little attention from linguists.

The paper has two analytic goals: first, to investigate local meta-pragmatic concepts relating to communication in situations of bereavement, and second, to identify communicative resources employed in condolence-giving. In Kinyabwisha, the term *abamotsi* refers to the people who are chosen to spread the news of the death across the area. The *abamotsi* need to ensure that the news reaches relatives and acquaintances, from whom an immediate response is expected (i.e., abandoning all activities and going to the place of the bereavement). In 2015, I experienced the way the death of a close relative was dealt with in a small village in Bwisha collectivity, where the only physician on duty could no longer attend to any patients for this reason. The expression *kujya kumuyaagira* (written as *kuyagira*) is restricted to situations of human death and combines *kujyayo* ‘going there’ and *kumuyaagira* ‘speak with him/her’. This social activity involves giving an emotionally supportive speech and providing material items that will be of use to the bereaved family. In my analysis of this speech event, I consider certain conventionalized linguistic expressions, including bereavement-specific greeting practices, and I also discuss the significance of bodily contact in communicating sympathy. The paper suggests that *kujya kumuyaagira* situations may be generally conceptualized as overarching problem-remedy sequences (Beach & LeBaron, 2002, Hepburn & Potter, 2012; Kidwell, 2006).

# Language aggression in third party talk: The relational work of Greek negatively affective words

Panel contribution

***Dr. Angeliki Alvanoudi<sup>1</sup>***

**1.** Aristotle University of Thessaloniki

The present study examines the use of negatively affective words, known as conventionalized impoliteness formulae (Culpeper 2011) or dysphemisms (Allan & Burridge 1991), when interlocutors talk about third non-present parties in Greek conversation. Building on conversation analytic informed studies on third person reference (Enfield and Stivers 2007; Whitehead and Lerner 2009; Klein 2011) and affective stance in interaction (Selting 2010; Du Bois and Kärkkäinen 2012; Peräkylä and Sorjonen 2012), this study shows that negatively affective words position the referent in shared emotional space among interlocutors and are mobilized as practices for carrying out affective actions (such as assessing or complaining). Moreover, such words link affect to aspects of ideological systems (gender, ethnicity, the moral order) and contribute to the intersubjective construction of identity, by foregrounding relations of adequation and distinction (Bucholtz and Hall 2005). As the analysis demonstrates, in moments of cooperative talk against non-present others subtle forms of discrimination may arise and routine everyday forms of oppression can occur.

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# Language ideologies about the communication of chronic pain in later life

Panel contribution

***Dr. Gilles Merminod<sup>1</sup>, Ms. Imane Semlali<sup>2</sup>, Ms. Ana Terrier<sup>2</sup>, Dr. Orest Weber<sup>2</sup>, Prof. Pascal Singy<sup>1</sup>***

*1. University of Lausanne, 2. Lausanne University Hospital*

Among the many health issues affecting the elderly, the difficult management of chronic pain in later life (Larsson et al. 2017) is a case in point, where part of the solution relies upon everyday communication (Clarke et al. 2012). Yet a significant lack of scientific data prevents the healthcare system from being able to offer solutions in line with the realities experienced and perceived by the elderly suffering from chronic pain. As a consequence, our study aims to better understand the elders' communicative practices relating to chronic pain: Is chronic pain a topic within elders' social networks? If so, when, how and why?

We carried out a qualitative analysis on interviews with persons between 75 and 100 years old (N: 49), suffering from chronic pain and without major cognitive or auditory troubles, all from the French-speaking part of Switzerland. Drawing on an applied linguistic perspective on health communication (Jones 2013) and on social network theories (Dominguez & Hollstein 2014), we first described the place the elderly give to the communication of chronic pain in their networks. We then identified the language ideologies surrounding the communication of chronic pain in later life. Our findings evidence that far from being only a barrier to communication, these ideologies allow the elderly to adjust their discursive practices to the audience with whom they are interacting. Our contribution will explore this issue from the study of a social categorisation used by the participants during the interviews: "les tamalous" (literally, "the wheredoesithurts"), that is the relentlessly complaining old people.

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# Language ideology and cultural capital in Okinawan language textbooks

Panel contribution

***Dr. Patrick Heinrich<sup>1</sup>***

**1.** “Ca’ Foscari” University of Venice

Language education in the Ryukyu islands in the southwest of the Japanese Archipelago awaits to be institutionalized into the (Japanese) education system. Lack of formal inclusion of the endangered language notwithstanding, we can today find a number of textbooks for the Okinawan language, the largest of altogether six Ryukyuan languages. These materials play a key-role in supporting Okinawan second language learning in the Ryukyus, as they provide for fundamental information with regard to pronunciation, grammar, lexicon, and pragmatic routines. Just as any other language teaching materials, these textbooks comprise also what can be termed a ‘hidden curriculum’. This hidden curriculum consists of ideological imaginations of speakers, their lives, their relations with others, their position in society and, in so doing, these textbooks also inform language learners what can be done with Okinawan language in contemporary society, and who you can be when speaking Okinawan. This presentation presents language ideological notions in four Okinawan textbooks: Funatsu’s *Speaking Okinawan (Uchinaaguchi sabira)*, Nishioka & Nakahara’s *Introduction to Okinawan (Okinawago no nyūmon)*, Sakihara’s *Let’s Go to Okinawa (Rikka, Uchinaa nkai)* and the Prefectural textbook *Community Language Reader (Shimakutuba dokuhon)*. By studying the characters who appear in these textbooks (gender, age, occupation ,educational background), their activities, their relations to Okinawa (and Japan), and their communicative behavior and repertoire, it is argued that an Okinawa society is projected in these materials that downplays economic capital and that places much attention on Okinawan cultural capital that has been devalued during the process of language replacement. Cultural and economic capital linked to an endangered language is crucial, because saving a language implies saving its market. The crux in Okinawa, as it emerges from the textbook analysis, is how Okinawan cultural capital can be transferred to economic capital? At present, this crucial connection between cultural and economic capital is non-existent.

# Language in the abortion clinic: where ideologies clash

Panel contribution

**Ms. Ella van Hest**<sup>1</sup>

1. Ghent University

This contribution discusses how language ideologies lead to unequal treatment in an abortion clinic in Flanders, the Dutch-speaking part of Belgium. In general, women opting for abortion in Belgium can choose between a medical abortion or a surgical abortion, depending on the duration of the pregnancy. The medical abortion involves taking pills to induce a miscarriage, whereas the surgical abortion is an intervention performed by a doctor. In the abortion clinic under study, however, women who lack proficiency in the clinic's institutional languages (Dutch, French, and English) are excluded from the medical abortion. From the clinic's staff emic perspective, the medical abortion, as opposed to its surgical counterpart, requires *direct* verbal communication due to a higher risk of complications. Therefore, the staff members argue that a language gap jeopardizes safety. The insights in this research are based on linguistic-ethnographic data, comprising audio-recordings and observations of abortion intake interviews, along with fieldnotes of the clinic's daily activities and a discourse analytical approach of internal policy documents. The analysis shows how the clinic's assumptions about language and medical safety are nurtured by dominant ideologies regarding Flanders' language reality. For instance, the fact that English and French are considered appropriate linguistic resources for establishing safe medical communication, despite the co-workers' self-reported and observed insufficient language skills in those languages, is in our view inextricably linked to notions of prestigious and plebeian multilingualism (Jaspers, 2009). The same assumptions are further reflected in the staff members' discourses about those clients lacking knowledge of Dutch, French, or English as "clients with a language problem" or "clients without language". Moreover, the clinic's policy to cope with those "language problems" is one driven by a process of *erasure* (Irvine & Gal, 2000): rather than bridging the language gap, for instance by appealing to interpreters, the clients who do not fit the language ideological framework are *a priori* excluded from the communicative event of a medical abortion. This contribution aims to demonstrate this crystallization of macro ideologies into professional language ideologies (Kroskrity, 2000), by showing excerpts from intake interviews and looking at how the clinic's exclusionary policy is delivered to and received by the clients. It is argued that this professional language ideology clashes with the ideology underlying the clinic's *raison d'être*, i.e. a framework of freedom of choice and self-determination for women confronted with an unwanted pregnancy.

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# Language Socialization in Shared Picture-book Reading: A Cross-Cultural Perspective on Stancetaking within Parent–Child Interactions

Panel contribution

**Ms. Mana Kitazawa<sup>1</sup>**

1. Keio University

This paper discusses how parents and children negotiate their stances in shared picture-book reading and demonstrates how children, through the act of stancetaking, acquire the sociocultural values generally accepted in their native cultures. Kulick and Schieffelin (2004) argue that language socialization is based on the idea of affective stances, such as the emotions and feelings associated with persons or situations. Understanding culturally intelligible affective stances is essential for becoming a member of society, and exchanging stances influences how parents react to children and how children learn to behave.

Although the importance of the relationship between language socialization and stance is often taken for granted (Cook, 2011; Duranti et al., 2011; Ochs, 1993), most studies of shared picture-book reading lack the number of samples needed to understand precisely the process of language socialization and the interactional aspects of reading, despite the activities being mutually performed. With this in mind, this paper, adopting sample-abundant data consisting of more than 150 video recordings covering 1–72-month-old American and Japanese children, examines how parents and children negotiate their stances during interactions via shared picture-book reading.

This study analyzes parent–child interactions in light of Du Bois's (2007) views on stancetaking, which highlight the dialogical aspect of stance acts and the importance of understanding stances within a sequence as subjects evaluate objects, thereby positioning themselves and aligning their stances with one another. In the case of shared picture-book reading, this approach reveals that the objects parents and children evaluate, and how they negotiate stances with each other, change as children develop, and that there are differences between the American and Japanese contexts. It is hoped that this paper will contribute to a better understanding of language socialization in each culture, from the perspective of stancetaking.

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# Las fórmulas rutinarias en un corpus humorístico multimodal: El caso de Cómo conocí a vuestra madre

Panel contribution

**Dr. María Belén Alvarado Ortega<sup>1</sup>, Dr. Laura Aliaga Aguza<sup>2</sup>**

*<sup>1</sup> Universidad de Alicante, <sup>2</sup> Universidad Internacional de La Rioja*

El estudio de la fraseología, en general, y de las fórmulas rutinarias, en particular, ha crecido en los últimos años debido al interés que suscita la investigación lingüística relacionada con el análisis del discurso y el análisis interaccional. En este sentido, también han proliferado las investigaciones sobre humor en la interacción y en corpus multimodales (Aliaga 2020, Alvarado 2020), donde existen formas de más de un código semiótico, ya sea, texto, imagen, gesto, o sonido, en las que el lector debe asumir la presunción óptima de relevancia y resolver las incongruencias existentes, para captar el mensaje humorístico o discernir la función de las unidades fraseológicas que aparezcan.

Las fórmulas rutinarias, como UFs que son, deben poseer las características comunes a todas ellas, la fijación y, en ocasiones, la idiosincrasia, pero además, pueden presentar algún tipo de independencia como enunciados fraseológicos (Alvarado 2010). Consideramos que toda fórmula rutinaria posee fijación formal, entendida como perdurabilidad de los componentes que la constituyen, y fijación psico-lingüística, referida a la convencionalización en la comunidad lingüística, es decir, a la estabilidad en su reproducción y a su frecuencia de uso. Sin embargo, para las fórmulas rutinarias estos rasgos definitorios se pueden dar de manera gradual. Además, las fórmulas rutinarias pueden tener diferentes funciones en el enunciado en el que se integran y que variará con el carácter del corpus analizado.

Asimismo, la comedia de situación es un formato de ficción humorística que posee unos rasgos propios orientados a divertir a la audiencia. Se caracteriza por simular situaciones basadas en la realidad, pero de forma humorística. Del mismo modo, se trata de un medio multimodal que se nutre de tres tipos de humor diferentes, donde las secuencias humorísticas se generan por medio del humor verbal, del humor visual, del humor de situación o la mezcla de alguno de ellos. Este hecho complica el análisis humorístico, debido a que el humor puede aparecer desde cualquier vía (Aliaga, 2020). No obstante, que la misma idiosincrasia de este formato permite utilizar elementos cotidianos de la comunicación, como las fórmulas rutinarias, para generar el giro humorístico.

En esta comunicación pretendemos llevar a cabo un acercamiento al análisis de las fórmulas rutinarias a través del humor audiovisual desde una perspectiva lingüístico – pragmática, concretamente, se analizará un formato multimodal como es la comedia de situación. Para ello, utilizaremos como base teórica la Teoría General del Humor Verbal (TGHV) establecida por Attardo y Raskin en 1991 y la revisión posterior que realiza Ruiz Gurillo (2012, 2019) para el humor en español. Para realizar nuestro estudio analizaremos una temporada de la versión doblada al castellano de la serie Cómo conocí a vuestra madre. El objetivo de esta comunicación es mostrar cómo funcionan las fórmulas rutinarias como indicadores humorísticos en un género como es la comedia de situación.

Aliaga Aguza, L. 2020. Análisis lingüístico del humor en el medio audiovisual: Las estrategias humorísticas de la comedia de situación.

Alvarado, M. Belén. 2010. Las fórmulas rutinarias del español: teoría y aplicaciones. Frankfurt: Peter Lang.

# Laughter and face maintenance in focus groups assessments

Panel contribution

***Mr. Jonathon Coltz***<sup>1</sup>

1. Saarland University

In this talk, I build on earlier studies of laughter associated with troubles talk (Jefferson 1984) and intimate talk (Jefferson, Sacks, and Schegloff 1987) by exploring the role of laughter in the assessment of foods in focus groups. I show that laughter by an assessor accompanies potentially face-threatening assessments (FTAs; see Goffman 1967, Brown and Levinson 1978), and as such, corresponds to criticism-associated laughter in the framework of Chafe (2007). Specifically, laughter follows multimodal FTAs that the assessor considers in need of redressive action. The assessor's laughter is therefore an act of negative politeness, or deference, that restores cooperativity among focus group participants. I discuss the implications of this finding for a model of assessment known as the Stance Triangle (Du Bois 2007).

My data are taken from 8 hours of focus groups on food with 24 participants (8 triads). In each group, participants tasted and evaluated snack bars and tortilla chips that were assigned three-digit codes to conceal their brand and flavor.

Prior to Excerpt 1, Holly has registered a negative evaluation of one of the snack bars and has eaten very little of it. Gloria then positively evaluates the bar. In lines 2–3, Gloria says, "Well, I have to look at hers" (Holly's), as she has fully eaten her own bar. Her FTA (threatened face: Holly's) is followed by an extended series of laughter pulses in line 6.

Excerpt 1: *I ate my whole bar*

2 Glo //Well||

3 I have to look at hers cause I ate my whole //bar.||

4 Mod //You did=

5 it's it's //gone you now (.) you now||

6 Glo //{Uh hah hah hah hef}||

Prior to Excerpt 2, taken from a different focus group, Natasha has voiced her dislike of the bar she has just eaten, in contrast to the positive prior evaluation of her fellow participant Oliver. Her FTA in lines 10–12 (threatened face: Oliver's) is not immediately followed by laughter, but rather, by an attempt at levity on the part of the moderator (line 14), which then elicits laughter from Natasha (line 15).

Excerpt 2: *Some date thing*

10 Nat It reminds me of some date thing=

11 my mom made way back in the (.) 60s.=

12 I didn't particularly care for it.

13 Mod °Mm-hm (.) okay.° Yeah.=

14 Sometimes the plate tells the whole story.

15 Nat {hehh Hah Hah Hah Hah .hhhh hah hah}

This study contributes to the growing body of research on laughter in food-related conversation by showing that in focus groups on food, FTAs trigger laughter on the part of the assessor; this laughter is an act of negative politeness that serves to restore cooperativity. When an assessor's laughter is not triggered by an FTA, cooperativity is restored by another means (e.g., via the moderator). The implications for stancetaking are twofold: (1) In any given stance act, there may be multiple Stance Triangles, and (2) Stance Triangles are not static entities, but rather, are dynamic.

# Laughter and interactive stancetaking in German Taster Lunches

Panel contribution

**Ms. Caroline Collet<sup>1</sup>, Prof. Stefan Diemer<sup>2</sup>**

***1. Saarland University, 2. Trier University of Applied Sciences***

This paper investigates how laughter, when combined with lexical, nonverbal and paralinguistic elements, achieves and contributes to establishing and negotiating participants' stances in an interactive meal setting. In this context, laughter can convey nuanced stances, it frames and reframes the situation and interaction, and it serves as a mitigation and exit device in delicate situations.

We use a dataset of German Taster Lunches (Brunner & Diemer, 2016), each with three German native speaker participants, recorded at Saarland University, Germany, in July 2016. Participants were given three different courses to taste, one Japanese, one Senegalese, and one German, without providing information about the respective backgrounds of the meals (see Szatrowski 2014: 27ff. for the concrete setup of the Taster Lunches). The conversation during the meal was recorded and selectively transcribed. For the purpose of the current paper, we focus on interactions involving laughter.

Results of this study suggest that laughter is interwoven in the complex process of stancetaking during food consumption, evaluation, and interaction over food, particularly, but not only, in connection with humor. Laughter frequently occurs in initial or relative stancetaking, where it is used to introduce a nuanced stance perspective and thus serves to create rapport and mitigate potential face loss by the speaker or other interlocutors. Joint laughter signals the successful creation of rapport (Spencer-Oatey 2002, Spencer-Oatey & Franklin 2009, Schmidt 2020) and a joint stance which can also be directed against the "other" (Jensen 2011). Participants can, for example, mark the assumption of an expert status and a shared cultural identity towards a non-present other through joint laughter. Laughter can also frame and structure personal descriptions and storytelling, which are not necessarily humorous (Jefferson 1984, Brunner et al. 2014), also in mutual laughter, where echoing of laughter can indicate a continued shared stance (Thonus 2008).

Laughter also serves to humorously downplay expert identity, for example during anecdotes related to food items unknown to other participants. The identification of culturally familiar food items, particularly from the participants' own culture, is often accompanied and surrounded by laughter and the assumption of an ironic stance.

In contrast to humor, laughter is not dependent on the presence of the food being topicalized (Mondada 2009, Goodwin 1981), but can be present in stancetaking apart from food, e.g. when assuming or rejecting a national or regional identity (cf. also Brunner & Diemer 2018). Non-humorous laughter frequently serves as a mitigation device (Warner-Garcia 2014) and exit strategy (Partington 2006) in delicate situations, for example when commenting on the Taster Lunch setting, challenging conversation partners' stance and evaluation, or disagreeing with food evaluations. Its use as a mitigation and exit device may entail humorous exchanges employing irony and punning, or mark a distinct topic termination (Holt 2010).

In conclusion, findings suggest that laughter in German Taster Lunches is a central tool to mark and negotiate conversational stance, reflecting observations on dinner table conversations (Tannen 1986) and virtual settings (Diemer & Frobenius 2013), contributing to a more nuanced understanding of the relationship of laughter and stance.

# Learnables in teacher formulations in the Second Language Classroom

Panel contribution

***Ms. Emma Greenhalgh<sup>1</sup>, Dr. Liz Holt<sup>2</sup>, Prof. Ray Wilkinson<sup>1</sup>***

*<sup>1</sup> University of Sheffield, <sup>2</sup> University of Huddersfield*

In recent Second Language (L2) classroom literature, the recognition that language learning is fundamentally dialogic in nature (Wong & Waring, 2020) has resulted in a stronger push for inclusion of 'real' talk in the classroom (Illés & Akcan, 2017). With the aim of developing learners' fluency in a more authentic way, the L2 teacher will often include activities that seek to engage the learners through the elicitation of their personal or cultural knowledge. In the resulting interaction, and in contrast to the teacher's K+ position (Heritage, 2012) during standard classroom interaction, the teacher will take on a K- position in relation to the topic being discussed while still performing the role of the L2 expert/teacher. These competing demands of the interactional and pedagogical can give rise to some distinctive teaching practices in conversational sequences in the L2 classroom. In a dataset of approximately 12 hours of English L2 classes recorded in adult education colleges in the North of England, it was observed that L2 teachers frequently produce utterances which formulate some display or checking of understanding of the student's prior turn (Solem & Skovholt, 2019). Moreover, it was noted that when the teacher opted to formulate a learner's utterance, this was often not simply a response to the learner who contributed but was also treated as an opportunity for an 'emergent learnable' for the rest of the class (Majlesi & Broth, 2012). With the emergent vocabulary item seemingly being flagged as a learnable to the students by one or more of a range of turn design features including pre-launch pause, stress on the 'learnable' word, and/or a gloss of the new lexical item.

By the incorporation of 'learnables' into formulations in conversational sequences in the L2 classroom, L2 teachers' skilful on-line attention to the progressivity of talk in its local interactional context, whilst maintaining the overall pedagogical goals that maximise learning (Atkinson & Shvidko, 2019), becomes apparent; therefore allowing detailed analysis of formulations in this particular institutional setting (Drew, 2003).

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# Learning displays as negotiated achievements

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Panel contribution

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***Prof. Beatrice Szczepk Reed<sup>1</sup>, Dr. Darren Reed<sup>2</sup>***

***1. King's College London, 2. University of York***

During one-to-one instruction, teachers typically produce strings of directives while learners monitor teachers' instruction turns for opportunities to display their learning (Szczepk Reed, Reed & Haddon 2013). This paper presents findings from an analysis of music masterclasses that show the emergent and collaboratively achieved nature of students' learning displays. The paper focuses, first, on the sequential organization of how learners negotiate interactional spaces for showing their learning; and, second, on the multiple ways in which learning is displayed.

While learning can be assumed to be a priority purpose for music (and other) tuition, a close analysis of one to one music instruction shows that learner opportunities for complying with, or showing understanding of teachers' instructions are not always easy to come by. Instructors do not necessarily offer sequential slots for learners to show their learning; and when they do so, they may limit students' learning displays significantly, for example, by specifying exactly which type of skill or understanding should be displayed, and/or by defining the time available for doing so. Data from music masterclasses recorded between 2011 and 2013 show that learners and instructors have at their disposal several means of negotiating slots for compliance and other learning displays.

Once a slot for a learning display has been interactionally achieved, learners have a basic choice between responding to an instruction verbally or through embodied compliance. With regard to the latter, previous work has shown that music teachers differentiate between learnables (Zemel & Koschmann 2014) which they treat as primarily embodied (body-focused instruction) and those they treat as primarily conceptualised (concept-focused instruction) (Szczepk Reed in press). The body is centrally involved in both. However, while learners' compliance with body-focused instructions is clearly recognisable as either an imitation of the teacher's embodied demonstration (see Keevallik 2010) or an enactment of their verbal description of an action (such as 'drop your jaw'), compliance with concept-focused instructions (such as 'try and make her really off balance') is less clearly accessible to the non-expert. Here, compliance is very much within the judgment of the teacher, which has implications for the way it is interactionally managed.

The paper will present data evidencing the sequential organization and interactional forms of learning displays in music masterclasses. It makes a contribution to the panel 'Orientations to 'knowing how' in interaction' and to the wider field of instructional interaction, epistemics in interaction and embodied interaction.

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# Learnings from the past, opportunities for the future: Framing the discussion of dementia and the pragmatics of inclusion

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Panel contribution

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***Prof. Heidi Hamilton<sup>1</sup>***

*1. Georgetown University*

The past four decades have been filled with a dizzying array of studies at the intersection of pragmatics and dementia. Some of these investigations have focused on changes in language and/or communication that accompany dementia as it progresses. Others have explored how language used by individuals with dementia may shape a range of social identities related to interactional goals, participation frameworks, and cognitive health. Still others have highlighted the critical importance of social relationships as displayed in talk among friends and family members, and of professional relationships as demonstrated in medical encounters and as part of life in skilled care facilities. And, finally, others have examined public discourses about dementia, considering the effects these discourses may have on individuals of all ages. Such studies have only infrequently centered on inclusion, but all have something to offer as we lift our gaze more intentionally toward this life-affirming focus.

In this presentation, I paint broad strokes of a backdrop that spans these forty years of scholarship on pragmatics and dementia, stopping along the way to point out key insights and approaches that provide necessary preconditions for situating the rich and important discussions of inclusion represented in today's panel. These include, but are certainly not limited to, the personhood movement (Kitwood 1988); communication accommodation theory (Giles, Coupland & Coupland 1991); interactional sociolinguistics (Hamilton 1994); conversation as care (Ryan 2005); the 'forget memory' approach (Basting 2009); narrative collaboration and scaffolding (Hydén 2011); malignant positioning (Sabat 2013); reframing of cognition as embodied, distributed, and culturally grounded (Schrauf and Müller 2014); and a focus on multilingual interaction (Plejert, Lindholm & Schrauf 2017). By tracing these intellectual contributions over the years we can discern a fundamental shift in language and dementia inquiry from a focus on individuals' cognitive and communicative abilities being evaluated in the clinic to a focus on individuals with dementia living meaningful lives in interaction with others in the wider world. And this more expansive view smooths the path toward critical engagement with issues of inclusion. I conclude this framing discussion with a call that may move us closer to the more inclusive world we envision—future explorations should include a *wider range* of verbal and nonverbal communicative features and strategies used by a *wider range* of individuals with dementia (e.g., more first and second languages, races, ethnicities, ages, gender identities) engaging with a *wider range* of interactional partners in a *wider range* of everyday and institutional activities (beyond typical casual conversations and research interviews). The future of this highly complex, multi-faceted research into the pragmatics of inclusion in dementia studies looks bright if linguists meet the challenge by reaching out creatively and collaboratively to colleagues in other disciplines and by opening their minds and hearts to learn from and with those whose lives are shaped by dementia.

# Less than confirming, and doing more than that – An explorative study about German *joa* in responses to RfCs and related interjection + repetition type responses in Yurakaré

Panel contribution

***Dr. Alexandra Groß<sup>1</sup>, Dr. Sonja Gipper<sup>2</sup>***

***1. University of Bayreuth, 2. Universität zu Köln***

Based on the general observation that German tends to prefer *interjection type* answers (see Enfield et al. 2019) for confirming RfCs while speakers of Yurakaré predominantly use repetitional formats (see the quantitative overview by König & Pfeiffer 2020) we present an exploratory study about language-specific practices of managing complex relevancies while responding to RfCs in German and Yurakaré.

The starting point is the multifunctionality of the German response particle *joa* (a variant of *ja* (yes)): Ranging from roughly confirming to signaling problems with some terms of the question (e.g. Raymond 2020), we will show how answers with German *joa* are “shaped with an orientation to” (Sacks 1987: 62) aligning with the proposed course of action while constraining the confirmation at the same time. As a *downgrading interjection* (Stivers 2019) *joa* might further display hesitation or a reduced epistemic stance or orient to the desirability of the state of affairs in question (Heritage & Raymond 2021). German answers with *joa* constitute an example of how different interactional tasks are bundled in one lexical item while being adapted to specific needs by the use of prosodic variation, bodily resources and elaborated responses.

We will then turn to Yurakaré and show how the language-specific repetition-type strategy for fully confirming a RfC is adapted to the need for constraining the confirmation or *doing more* in terms of reducing one's own epistemic stance, (dis)affiliating with the questioner's evaluative stance etc.. Correspondingly, we see repetitional responses with different degrees of modification for giving less than a full confirmation. Here, the use of interjections like *te* (a reduced variant of *otte* (yes)) is typically additional, managing specific extra tasks like questioning the askability of the RfC. The data are drawn from a range of mundane and institutional conversations that have been videotaped for the purpose of analysis.

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König, Katharina & Pfeiffer, Martin (2020) Requests for Confirmation across Languages – a quantitative overview. Presentation at the third meeting of the scientific network “Interactional Linguistics”, University of Freiburg/Germany.

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# Libyan Arabic interaction and communication analysis and interpretation: social and cultural perspectives vs CA and DA theories

Panel contribution

***Prof. Mayouf Ali Amarif<sup>1</sup>***

*1. Sebha University*

This paper investigates the applicability of CA and DA conventions and practices, postulated by Western analysts, to interactional data from a different social and cultural background (e.g. Eastern). Naturally-occurring interactions in both social and institutional contexts in Libya are analyzed in this paper. The analysis shows that the long occupation of turns and the other-initiate/ other-repair strategies practiced by fathers when interacting with sons, which is seen as impoliteness from Western perspectives, are interpreted as high social status and respect of the father. Moreover, the analysis of Mr. O Corpus data (teacher/students conversations) reports exceeding silence by the students. According to Libya culture, such silence can be interpreted as a sign of agreement and respect. In contrast, other cultures may describe silence as a sign disagreement and uncollaborativeness. Furthermore, expressing agreement/disagreement seems to be governed by the interactants' social and cultural norms rather than the CA/DA standards of interaction. Other institutional data from Libya (elderly patient/younger physician) shows what can be interpreted by Western analysts as off-target verbosity and talkativeness associated with ageing. The elderly patients call their doctors as "sons" and ask them about their social and familial background. In fact, taking the Libyan social and cultural values into account, the more reasonable interpretation of such practice can be described as an interactional strategy by the elderly patient to change the context from institutional (physician has the power) into social where the elderly patient regains the power from his younger physician. This paper concludes that the analysis and interpretation processes of CA and DA claimed by Western analysts are not importantly appropriate for other interactions and communications from different social and cultural background.

# Like-Prefacing in the Organization of Repair

Panel contribution

***Dr. Jeffrey Robinson<sup>1</sup>, Ms. Leah Nodar<sup>2</sup>, Dr. Felicia Roberts<sup>2</sup>***

*<sup>1</sup> Portland State University, <sup>2</sup> Purdue University*

## ***Like-Prefacing in the Organization of Repair***

Jeffrey D. Robinson, Leah Nodar, Felicia Roberts

This paper focuses on the role of '*like*' in self-initiated, transition-space repair (Ex.1, line 5), which has escaped attention in almost all of the dense literature on '*like*' (D'Arcy, 2017).

Ex.1:

Context: Giselle's friends, Max and his wife, are moving to another city

- 01 GIS: I'm excited for them but .hhhh Max
- 02 was thuh first person I met here in
- 03 Portlan':?
- 04 (.)

**05> GIS: Like [my fir]st frie:nd,**

- 06 NED: [Oh: ]
- 07 (.)
- 08 NED: <Oh.> really.

The method is conversation analysis. Data are videotaped, unstructured interactions between native-English-speaking, adult, close friends. This paper analyzes 246 cases of '*like*'-prefaced, self-initiated, transition-space, self repair.

Repair prefices – such as ['Well' + repair] vs. ['Or' + repair] – are different from repair alerts (e.g., cutoffs) and are not present in all repairs (Lerner & Kitzinger, 2019). Distinct repair prefices cast distinct relationships between projected repair solutions and their trouble sources. For example, whereas 'Well' projects a 'noteworthy revision,' 'Or' projects a 'better alternative' (*ibid.*). We find that '*Like*' projects a 'complementary version' of the trouble source, 'filling it out' in order to enhance its sensibility (as a description, social action, etc.). As such, '*Like*' retrospectively casts the trouble-source's sensibility as sufficient-in-a-manner-of-speaking but as possibly needing enhancement.

Findings force analysts to scrutinize, and perhaps expand their conception of, what participants orient to as repair, including what counts as a trouble source. For instance, '*Like*'-prefaced repair solutions frequently involve new turn-constructional units that are accounts of/for trouble sources, and these trouble sources frequently involve entire trouble-source units as social actions. For example, in Ex.2. (line 8), Julie opts to '*Like*'-preface "it is so stressful." (line 8), as opposed to a range of other options, such as omitting any preface (e.g., "*It is so stressful*") or beginning with a conjunctival (e.g., "[Cause/And] it is so stressful"). Julie's "*It is so stressful*" (line 8) is a justification for 'hating' her job, which complements and repairs her prior justification (lines 5-6) by enhancing its sensibility.

Ex.2

Context: Talking about Julie's job

- 01 KAR: I thought you liked [it. ]
- 02 JUL: [Oh m]y Go:sh. it's like (0.3)
- 03 (nuh)- (.) du:ngeon. I ha:te it.
- 04 (0.4)
- 05 JUL: I like can not do this whole sa:les meeting goals
- 06 an' stuff.

07 (0.2) ((Karen gazes at Julie))

**08> JUL: .hhh Like it is so stress[ful.**

09 KAR: [Yeah I wouldn't like that.

Finally, findings expand our understanding of next-turn, other-initiation of repair, which can similarly be 'Like'-prefaced (data not shown). Ultimately, examining repair-prefacing practices highlights the relationship between the mechanics of repair and the sensemaking practices involved in knitting together prior- and next social actions.

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# Linguistic change in the 20th century: colloquialization processes through football broadcastings and interviews.

Panel contribution

***Dr. Shima Salameh Jiménez<sup>1</sup>***

***1. Universitat Jaume I***

To draw a complete map of general linguistic change, some researchers argue for the integration of variational variables in diachronic studies (dialects, registers, genres, discourse traditions, etc.) (Biber & Gray, 2013). Changes related to such variables might reflect systematic modifications in general linguistic patterns (e.g., colloquialization of writing practices > representation of speech in novels > writing generally; Traugott 2010: 104). This contribution addresses how changes in registers in the 20<sup>th</sup> century let colloquial and interactive structures become more frequent and the external and internal mechanisms involved in this change.

To do so, football match broadcastings and pre/post-match interviews in radio and TV programs have been analyzed (RNE, RTVE, CORDE). The lexical structure of football in Spanish is well-known (Nomdedeu 2019), thanks to research on written corpus (especially newspapers). However, football and football-related practices have not been studied from a pragmatic-discursive perspective, let alone from a conversational perspective (because of the lack of oral samples in written corpus). A study addressing how oral spontaneous uses in football-related practices changed through various decades would reflect some general colloquialization processes developed during the 20<sup>th</sup> century.

In this sense, approaching TV and radio football broadcastings from discourse analysis constitutes an interesting point of departure to address the 20<sup>th</sup> century as a novel diachronic space (Llopis and Pons 2020):

- (a) Mass media comprise monological and dialogical samples (basically, broadcastings and interviews), which allow us to describe such different items as formulation procedures, turn-taking devices, changes and new meanings in discourse markers, etc.;
- (b) Radio and TV broadcastings constitute an optimal source of data to retrieve interaction structures. However, to do so, diachronic sports corpora must be created. Compiling and transcribing sports oral samples (e.g. radio recordings from 1930 on, and TV programs from 1960 on), reveals an interesting picture of linguistic changes during the second half of the 20th century. Such a compilation involves crucial methodological decisions to adequately delimit the object of study, like the amount of data selected, the parameters of the corpus, the qualitative/quantitative treatment of data, etc.;
- (c) Sports publications and broadcastings boosted since the late 19<sup>th</sup> century on in USA and Europe (Pons Bordería 2014: 1002); this would mean that, in at least major Western languages, changes could be approached from parallel corpora. As a result, oral mechanisms found in these genres could be posited as general features of spoken language and compared to other languages as well. Works like (Ferguson 1994: 16-17) would validate this approach.

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Nomdedeu, A. (2019): "Las aportaciones de Antonio Viada (1902) a la estrategia españolizadora del lenguaje deportivo anglosajón. Estudio a propósito del diccionario histórico de términos del fútbol. BRAE, 723-770.

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# Linguistic skills and SES: Two oft forgotten factors in child metaphor comprehension

Panel contribution

***Dr. Nausicaa Pouscoulous<sup>1</sup>, Dr. Alexandra Perovic<sup>1</sup>***

*<sup>1</sup>. University College London*

The development of metaphor understanding in children has experienced a surge of interest. Metaphor understanding can be tricky for children until mid-childhood, yet some research suggests that preschoolers are already competent. Many factors have been proposed to play a role in the development of metaphor comprehension (e.g., mentalizing ability; the ability to attribute two labels to the same object; analogical reasoning skills). In this study we focus on two obvious contenders that have been overlooked in recent years: general language skills and socio-economic status (SES).

To investigate the role of general linguistic abilities and SES in metaphor comprehension, we recruited 264 children (2;11-11;04) from a range of SES backgrounds from the South East of England (including inner and outer London). They were assessed on standardised measures of vocabulary (BPVS) and grammar comprehension (TROG), as well as non-verbal reasoning (KBIT). Metaphor comprehension was tested with a simple reference assignment paradigm designed by Pouscoulous and Tomasello (2020), where children have to choose one of two similar looking toys based on a metaphoric description. It uses novel perceptual metaphors that do not require any previous exposure, or learning, and correspond to young children's world knowledge and linguistic abilities. Additionally, the participants' SES was established using a composite measure linked to school location (Index of Multiple Deprivation).

The findings suggest that novel metaphor understanding is associated with age, as has been found elsewhere in the literature. Importantly, it is linked to vocabulary skills; grammar comprehension and SES also contribute but to a lesser extent.

# Linguistic strategies to present complexity in a time of crisis

Panel contribution

***Dr. Elena Callegari***<sup>1</sup>

**1.** University of Iceland

Since the beginning of the Covid-19 pandemic, many world leaders have regularly addressed their constituents to update them on the spread of the virus, and to motivate the implementation of any measure meant to slow Covid-19 down. Strategies to fight Covid have been complex in nature: they have consisted of different measures, tackling different areas of society, affecting diverse populations groups, coming into effect at different times and having different durations (e.g. closing of schools, but only high schools, but only in Manchester and only in April). In this talk, I analyze different strategies used to present complex information, focusing on factors such as syntactic structure, number and types of connectors, number of topicalizations but also lexical diversity and lexical choices. I study four European leaders: Erna Solberg (Norway), Giuseppe Conte (Italy), Emmanuel Macron (France) and Boris Johnson (UK). I analyze all Covid-related public speeches given by these leaders between March the 3rd and October the 28th. **Solberg** tackles complexity by oversimplification. She uses strikingly simple language (e.g. *det er veldig bra* “this is very good”), and often resorts to non-specific expressions in place of more specific DPs: “many companies”, “many municipalities”, “many countries”. The modifier *mange* (many) is used 77 times (compare the use of *molte/i* in Conte’s speeches: 9 times). When motivating anti-Covid measures, Solberg chooses to highlight causality relations: the connector *derfor* (“therefore”) is used 55 times (comp. with Johnson’s use of *therefore/thus/that’s why*: 12 times). **Johnson** chooses to structure his speeches by subdividing them into smaller discourse units using ordinal adverbs. Different Covid measures as well as their implementation are also framed within the context of his *Contain, Delay, Research, and Mitigate* plan – which equally consists of temporally ranked autonomous units– from his very first pandemic speech. **Conte** has no real strategy to handle complexity: anti-Covid measures are simply presented in the form of lists, as evidenced by the abundant use of *ancora* (≈ “and also”), which he often uses when introducing a new batch of anti-Covid measures. He only really resorts to framing-topic expressions of the type of “as far as X is concerned” when answering questions posed by journalists; his speeches also exhibit the highest lexical diversity index out of all four leaders. **Macron** is the only leader to systematically use open questions to segment discourse into smaller, thematically coherent units. During the second epidemic wave (October speeches), he also abundantly resorts to frame topics/fronted adverbials to highlight differences and similarities between March measures and October measures; this aids the listener in internalizing what measure is currently valid. Noteworthy is the extremely low frequency of left dislocations to realize shifting topics in both Conte and Macron’s speeches. Left dislocation of shifting topics is a common strategy to segment discourse in Romance languages, yet it is virtually absent in the speeches analyzed for this study.

# Linguistic-based and ableist cyberhate within deaf network on social media

Panel contribution

***Prof. Aryane Santos Nogueira<sup>1</sup>***

**1.** UNICAMP (State University of Campinas)

This presentation is intended to approach cyberhate within a deaf network through the analysis of hatred language strategies employed on comments to a Facebook post. These linguistic and discursive strategies, afforded by the participatory ethos of social media, besides visibilizing the *diversities within the difference* (Cavalcanti, 2011), also indicate a blind spot in cyberhate studies, frequently focusing on the dynamics of online discrimination and hostility *against* minorities, but not *within* the same minority group. From a corpus consisted of a post and its comments scraped from the public Facebook page of the current National Secretary for the Rights of People with Disabilities, the first deaf woman to occupy a position in the second level of the Brazilian Federal Government, I break into minor compounds the occurrence of cyberhate, identifying and tracing the characteristics of strategic deployment of linguistic and semiotic resources made in order to invest and engage in processes of othering, producing and contributing to online-offline animosity within the Brazilian deaf network. To do this, I follow some indicators suggested by Bauman et al. (2021) and others authors to map aspects such as target, form, and content of hate speech to understand how the phenomenon of cyberhate in this specific setting occurs. In this process, an important *transcontextual* (Blommaert, 2016) aspect of the cyberhate to be considered emerges, as different layers of contextualization framed target, form and content of the analyzed hateful comments. Among the strategies used to maintain an asymmetry of power, there is the ableist and linguistic discrediting of the Other by triggering representations that resemble the same biased strategies that have been historically used – both offline and online – against deaf people to discriminate their sociolinguistics differences. Considering that this linguistic-based and ableist hate reveals the interconnectedness of “the new discursive online practices and the socio-political [and historical] context of the offline world and its established power relations”, we comprehend the importance of understanding these language practices in a deaf setting as online-offline “socially relevant rather than isolated online dynamics” (Khosravinik & Esposito, 2018).

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# Lip-smacks and the multimodal co-ordination of eating with an infant

Panel contribution

***Dr. Sally Wiggins<sup>1</sup>, Prof. Leelo Keevallik<sup>1</sup>***

***1. Linköping university***

While typically glossed as a single word – eating – the process of consuming food is a complex series of activities that are often coordinated with other embodied and interactional events. Recent work in sensory practices has begun to unpack some of these activities, such as the sniffing and smelling of beer or coffee (Lieberman, 2012; Mondada, 2020), the tasting of cheese (Mondada, 2019), and the enacting of another's taste (Wiggins, 2019; Wiggins & Keevallik, 2020). Both the interactional and sensorial aspects of eating come to the fore when feeding infants since it is while they are taking their first mouthfuls that they learn how to attend to the food in their mouths and consume it together with others. In this paper we focus on how parents use lip-smacks (a series of bilabial click sounds) to co-ordinate a meal as a shared social practice and orient to the mechanical aspects of consumption. The activity environment allows us to target the boundary between (early) language practices and the body through the systematic use of non-lexical sounds that ostensibly originate in an individual bodily activity but actually feature robust interactional patterns. The data are taken from a corpus of 66 video-recorded infant (5-8 months old) mealtimes in Scotland from five families with a total of around 19 hours of interaction. Within this corpus, 391 instances of lip-smack particles – produced together in rhythmical chains – were identified and analysed using multimodal conversation analysis that enables a detailed scrutiny of vocal and bodily actions in video data in order to establish patterns of mutual responsiveness in real time. Being produced in a variety of phonetic formats (dental, alveolar, or labial clicks with or without vocal elements), the lip-smacks form prosodically coherent phrases of 3-5 particles that are furthermore performed with the gaze on the infant and regularly involve leaning in towards the infant, head tilts, and nuanced facial expressions. The infants respond through gaze change to the sounding adult, smiles, reflexively mirrored jaw moves as well as vocalizations placed at phrase completion, rendering the activity as being both about joint food consumption and a sequentially structured occasion for social engagement. We illustrate how the lip-smacks are co-ordinated with the infant's oral manipulation of the food and thus illustrate how one of the processes of 'eating' becomes manifest in social interaction involving a novice eater.

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Mondada, L. (2019). Contemporary issues in conversation analysis: Embodiment and materiality, multimodality and multisensoriality in social interaction. *Journal of Pragmatics*, 145, 47-62.

Mondada, L. (2020). Audible sniffs: Smelling-in-interaction. *Research on Language and Social Interaction*, 53(1), 140-163.

Wiggins, S. (2019). Moments of pleasure: A preliminary classification of gustatory mmms and the enactment of enjoyment during infant mealtimes. *Frontiers in psychology*, 10.

Wiggins & Keevallik (2020). Enacting gustatory pleasure on behalf of another: The multimodal coordination of infant tasting practices during mealtimes. *Symbolic Interaction*.

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# Literary Complexity in Conversational Storytelling Revisited

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Panel contribution

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***Dr. Jarmila Mildorf<sup>1</sup>***

**1.** University of Paderborn

Linguists like Deborah Tannen (1989), Wallace Chafe (1994), Livia Polanyi (1984) and Ronald Carter (2004) have foregrounded the literary qualities of everyday speech, focusing on features such as constructed dialogue, the representation of other people's thoughts, repetition, symmetrical and parallel patterns, metaphorical speech and imagery. Neal Norrick (2000/2001) even suggested that it might be worthwhile investigating everyday talk as a literary artifact. Despite growing interest among literary narratologists in narratives beyond the realm of prose fiction, few have taken on the task of applying literary-analytical tools to the study of non-fictional and, more specifically, conversational stories (cf. Herman 1999, 2009; Mildorf 2006, 2012 and forthcoming; Hatavara & Mildorf 2017; Björninen, Hatavara & Mäkelä 2020).

In this talk, I revisit the notion of literary complexity in conversational storytelling by paying attention to specifically *narrative* features which can make a conversational story resemble a fictional one in terms of its rhetorical density and narrative complexity: double deixis, which captures how shifting and potentially multi-referential address pronouns create ambiguity (Herman 1994); focalization, i.e., the perspectival lens through which recipients are made to perceive a storyworld (Chatman 1986; Jahn 1996, 1999); the distinction between *experiencing* and *narrating I*, i.e., the presentation of oneself as an experiencing 'character' in the depicted storyworld in contrast to the person telling his or her story with hindsight; and the evocation of cultural story templates. The story I analyze was told as part of an oral history interview with fiber artist Dominic Di Mare for the Smithsonian Archives of American Art. I show how the above-mentioned narrative features are used alongside rhetorical figures of repetition to create involvement and suspense, and to offer listeners an opportunity to participate imaginatively in the events related in the story.

Rather than reducing storytelling functions to questions of relevance and information management in conversation, I argue that it is important to acknowledge and explore the *creative impulse* behind and *aesthetic dimensions* of conversational narratives, which in and of themselves may become reasons for telling stories and support phatic and expressive functions of talk.

# Locality and materiality in humorous memes

Panel contribution

**Dr. Galia Hirsch**<sup>1</sup>

1. Bar

Even though nowadays people's interactions are less bound to a "physical place" (Baker 2008), among other reasons due to the development of mobile phones (Yus submitted), this notion, both in a narrower or broader sense, has not lost its importance. Users still incorporate the "physical place" into their interactions and exploit it for communicative purposes, among which humor plays a major role.

As many studies rightfully claim, humor's meaning and appropriateness are derived from shared knowledge, codes and emotional significances (Baym 1995; Yus 2003). The creation and appreciation of Internet memes – which are often characterized by humor (Knobel & Lankshear 2007) – demonstrate not only knowledge of online environments, culture and history; but also of a shared "physical place", since these frequently address very local themes (Hirsch 2019).

It is argued here that memes often feature a "physical place", at least thematically, because many of them rely on a clash between the physical and moral (Bergson 1911), which is considered in this framework and previous studies (Hirsch 2017) a specific mechanism of humor. Bergson (1911) believes that the comic resides first and foremost in a particular conflict between "the stupidly monotonous body, perpetually obstructing everything with its machine-like obstinacy" (p. 93), and intellectual and moral life. Indeed, the juxtaposition of sublime and elevated human thoughts with the physical aspect of life can be a dominant cause for a humorous effect, as was detected in digital jokes (Hirsch 2017) and in *Hitler Rants* parodic memes (Hirsch 2019).

The humorous incongruity behind many digital memes builds on this clash between the moral intellectual personality and the body's material essence. This materiality is often intertwined with a local, physical space. In Hitler's *Downfall*videos, for example, the incongruity is between the original subject and the trivial topics treated by the subtitles, such as the search for a parking spot in Tel Aviv or the quality of the café in *Aroma Espresso Bar*. These mundane issues are relevant to users' daily lives and embedded in their physical landscape.

This contribution thus aims to address the importance of "physical place" in today's humorous digital memes, explaining it in Bergsonian terms.

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## Lost voices? (Il)literacy in witness depositions and suspect interrogations (Bruges, 1700-1900)

Panel contribution

***Dr. Tom Bervoets<sup>1</sup>, Prof. Wouter Ryckbosch<sup>1</sup>***

***1. Vrije Universiteit Brussel***

Almost as a rule, ordinary people left fewer writer testimonies to posterity than elites or institutions, so that archival records often reflect the views of wealthy, educated, powerful men. Witness depositions and suspect interrogations preserved in the archives of civil and criminal courts are an exception to the rule, as they offer rare insight into quotidian historical practices from broad layers of the population and (even if indirectly) into the speech ordinary witnesses and suspects used to describe those practices to the clerk who recorded the testimonies. The legal principles upheld at the time placed a great deal of emphasis on the accurate recording of depositions, since the ultimate motivation for a verdict was not the 'internal conviction' of the lawyers, but the formal evidence obtained within a highly regulated evidence system. This means that creditable witness depositions and confessions by the suspect were of crucial importance for the determination of the procedures to be followed and for the final verdict. They do provide us with such an – albeit indirect – reflection of the everyday spoken word and thus allow us to write a 'language history' from below. A significant part of the people who testified in the context of a criminal investigation were illiterate. But was everyone as likely to appear as a witness – or did courts exhibit a preference for better-educated and better-off witnesses? And did courts record and confront less highly educated witnesses in a different way? Based on a corpus of more than 3000 witness depositions and suspect interrogations preserved for eighteenth- and nineteenth-century Bruges and its rural surroundings, this contribution wants to analyse if there existed a link between the (il)literacy of witnesses and suspects and specific features of their testimonies, such as the kind of cases in which they were called upon, the length of their testimony, the use of direct speech, and implicit (de-)constructions of reliability and credibility,...).

# Low Transitivity across passive-like structures in Spanish and French A corpus-based analysis of types of verb processes in Low transitivity clauses.

Panel contribution

***Ms. Emeline Pierre<sup>1</sup>***

*1. Université catholique de Louvain*

Various researchers (Halliday 1996, Hopper & Thompson 1980, Quesada 1998, Helasvuo 2001, Naess 2007) have studied the notion of transitivity and demonstrated its primordial role in syntactic and usage-based studies. Nevertheless, few studies have examined the relation between transitivity and agent defocusing. This paper aims to fill this gap by exploring how the degree of transitivity impacts the characteristics of a series of impersonal constructions in French and Spanish. More precisely, I concentrate on low transitivity clauses in periphrastic passives, se-constructions, man-impersonals and non-anaphoric third person plurals. Analysing corpus-based data from oral and written modes and from formal and informal registers, I aim to evaluate the potential impact of transitivity on the behaviour of passive-like structures across two languages, with a special focus on the type of verb process.

When applying Hopper and Thompson's model of ten components to distinguish low from high transitivity clauses, preliminary results show that few occurrences of impersonal constructions possess all the characteristics of a true low transitive clause. The selection of data thus comprises low transitivity occurrences including from 0 to 3 of the ten transitive features listed by Hopper and Thompson (1980).

A closer examination reveals the following elements. Preliminary results show that French is the one to resort the most to impersonal constructions low in transitivity, especially the man-impersonal. Findings also indicate that low transitivity impersonal mechanisms are more specific of the oral mode as they account for 69% of the data, with a preponderant use in informal oral productions. Zooming in on these data, with a focus on the type of verb process, impersonal constructions exhibit a general tendency for mental and relational verbs which are commonly used to support speakers' intersubjective perspective. While the extensive use of mental verbs could be observed in both languages, relational verbs seem to be more specific to French. Since low transitivity impersonal constructions were mainly found in conversational situations, this extensive use of relational and mental verbs is in line with the fact that language production is about 'how things are from our perspective', a specificity of day-to-day pragmatics of interactional situations highlighted by Hopper & Thompson (2001:53). As for the distribution of the type of process per language French preferentially resorts to both mental and relational verbs while Spanish displays a marked preference for mental verbs. In conclusion, when analysing impersonal constructions with a special focus on low transitivity clauses, it can be suggested that the degree of transitivity, the language and the mode/register variation are key factors and may impact on their characteristics and, more precisely, on the type of verb process used in the clause.

# Lying as a general phenomenon and lying as a manipulative act

Panel contribution

**Prof. Xin Li<sup>1</sup>**

**1.** Shanghai International Studies University

Lying is a common but controversial phenomenon in human society. This paper sets out to examine lying in verbal communication adopting the Relevance-Adaptation Model (Yang, 2001) to accommodate both the speaker's and the addressee's stance. Four specific research questions are addressed to highlight the motivation and mechanisms of lying:

- (1) What is a working definition of lying?
- (2) Why does a speaker choose to lie?
- (3) How does a speaker produce lies?
- (4) How does an addressee interpret lies?

By conducting a qualitative analysis of the lying cases retrieved from *Lie to Me*, an American TV drama which is teemed with all sorts of lies told by different people with different backgrounds, positions and ages, in different settings and for different purposes, this paper works out an operational definition under the research framework. For the speaker, to lie is to choose a verbal stimulus through developing a misrepresentation of truth, with the non-prior-notified intention to make this representation manifest or more manifest to the addressee. For the addressee, the speaker is lying when what s/he states disagrees with the addressee's assumption of the speaker's cognitive environment.

In addition, this paper proposes a hypothesis regarding the production and interpretation of lying. The presumption of relevance motivates both the speaker to lie, and the addressee to process lying in the first place. Then, both communicators will enter a relevance-adaptation phase by making structural choices inter-adapt with relevant contextual correlates. Only a successful interpretation by the addressee of the speaker's hidden intentions in lying can result in its relevance. This finding motivates the addressee to conduct multi-turn conversations in order to seek relevant outputs.

Finally, this paper makes the case that lying is a manipulative speech act which is closely related to the cultural, historical, and political context it takes place in. By relentlessly dismissing and distorting facts, or by deliberately stretching and exaggerating the truth, lying helps to create new realities in the interest of the manipulator. Thus, as a specific form of intentional manipulation, it is of great significance to understand lying including its meaningful impacts, severe consequences, or violent repercussions on the person(s) and community being lied to since the stakes can be pretty high particularly under critical circumstances and during times of crisis. With a close scrutiny of lying from the pragmatics perspective, we can have the potential to identify its workings and more importantly, develop the means for counter-manipulation.

# Lying through the prism of contrastive pragmatics

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Panel contribution

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***Dr. Songthama Intachakra<sup>1</sup>***

**1.** Thammasat University

Lying is an interactional practice common to all cultures. However, issues regarding how lying varies in form and interpretation (e.g. understatements, half-truths, white lies, malicious lies and fake news), as well as in function (e.g. promoting H's peace of mind, exonerating S him/herself, putting H's life or safety under threat, etc.), remain relatively unexplored across cultural boundaries. My contribution is an attempt to critically discuss the current state of studies of "being less than truthful" between cultures (and specific to cultures) and the implications of major analytical frameworks employed, from a contrastive pragmatic perspective. Particular focus is given to culture-specific assessments of pro-social lying, types of those engaged in lying, and the role ideologies such as politeness, cost-benefit, credibility and responsibility play in lying and in the management of interpersonal rapport in different cultures.

# Making sense of danmu: Coherence in massive anonymous chats on Bilibili.com

Panel contribution

***Dr. Leticia-tian Zhang<sup>1</sup>, Dr. Daniel Cassany<sup>2</sup>***

*1. Beijing Foreign Studies University, 2. Universitat Pompeu Fabra*

Although coherence has been widely studied in computer-mediated communication (CMC), insufficient attention has been paid to emergent multimodal forms. This study analyzes a popular commentary system on Chinese and Japanese video-sharing sites – known as *danmu* or *danmaku* – where anonymous comments are superimposed on and scroll across the video frame. Through content and multimodal discourse analysis, we unpack *danmu*-mediated communication analyzing the newest interface (on Bilibili.com), the comments, the interpersonal interactions and the unusual use of the second-person pronoun. Results show that despite the technological constraints (hidden authorship, unmarked sending date and lack of options to structure comments), users construct order in interactions through repetition, *danmu*-specific expressions and multimodal references, while using playful language to make fun. This study provides an up-to-date analysis on an increasingly popular CMC medium beyond well-studied social networking sites, and broadens the understanding of coherence in contemporary CMC.

# Making sense of talk in context: the interrelation of private and public mental models

Panel contribution

***Dr. Henri de Jongste<sup>1</sup>***

**1.** FH Dortmund University of Applied Sciences

When people interact in a situational context, they must model the situation of the interaction in their minds. Building forth on Van Dijk's work (van Dijk, 2008, 2009, 2014), I call such situation models *private mental models* of the ongoing situation (de Jongste, 2016, 2018, 2020). Private mental models are not purely cognitive; they include evaluations, emotions, feelings and desires. In interaction, private mental models can be made public through discourse to coordinate the interactants' situated behaviour so that cooperation becomes possible. However, owing to social pressure, public mental models often deviate from private mental models.

I will argue that personal, cultural and universal knowledge about situational contexts together with theory of mind skills enable us to hypothesise what other people's private mental models of the ongoing interaction are, in spite of their private nature and independently from what people publicly profess. This implies that when people make sense of other people's discursive behaviour, they not only infer what these people's public mental models represent. They compare their inference of other people's public mental model with their reconstruction of their private mental model. In this way, people can make sense of forms of *overt untruthfulness* (Dynel, 2018); in other words, cases in which people are noticeably insincere.

To show that the reconstruction of private mental models is a routine practice, I will use a fragment from the British TV series Dragons Den. In one episode, the voice-over introduces a pitch by stating that the challenge for businesspeople is to get honest feedback. Feedback is often unreliable, as what people say [i.e., their (positive) public mental models] may deviate from what they really think [their (negative) private mental models]. In contrast, the Dragons provide "positive encouragement or brutal home truths"; in other words, their private mental models are made public without much social filtering. However, In the course of the programme, the investors freely share reconstructed private mental models of the pitching entrepreneur, and these serve as a basis for understanding the course of the interaction.

After having shown that private-mental-model reconstruction is a common phenomenon, I will discuss how the recognition of humour, irony and face work depend on comparing public and private mental models. I will also respond to sceptical reactions I have received.

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# Managing engagement in multiplex digital interactions

Panel contribution

**Dr. Sage Graham<sup>1</sup>, Mr. Scott Dutt<sup>1</sup>**

*<sup>1</sup>. University of Memphis*

Early investigations of the sequential organization of online chat were a challenging endeavor. Characteristics such as multi-threading and disrupted turn adjacency made the turn-by-turn unfolding of interactions difficult, if not impossible, for analysts to follow (Cherny, 1999; Herring, 1999). One curious discrepancy that recurs throughout these studies is that actual chat users displayed few-to-no signs of trouble following and participating in the flow of chat. Researchers of participant-point-of-view screen capture (e.g. Garcia & Jacobs, 1999; Meredith & Potter, 2014) have discovered that sequential organization of chat is significantly nuanced and should be investigated not only through how chat messages form conversational sequences themselves, but also how sequences are complicated when multiple platforms operate in conjunction with one another.

This study will investigate the role of synchronous text-based chat used in conjunction with audiovisual artefacts (e.g. bots/AI, screen design) and explore what impact this conjunction has in communicative practices. Although chat and video are each more-or-less synchronous themselves, in a streaming environment they co-occur but are not always synchronous with one another. This creates tremendous variation in conversational sequences – which in turn may create misunderstanding and/or interfere with community-building.

We will focus here on the interplay between video and chat messages from 2 platforms: the online interactive platform Discord and the game-streaming platform TwitchTV. By cross-referencing verbal and visual conversational moves, we will assess how these sequences are understood by participants and identify where pragmatic (mis)understandings do (or do not) arise. In addition to recordings on interaction on the two platforms, the data from Discord will also include eye-tracker data that records where participants' gaze falls on the screen prior to posting chat messages. This will illuminate how the participants' attention (as indicated by where their eyes go) affects/reflects their subsequent chat responses. We can thereby gain a better understanding of how participants interpret and respond to prior messages, which will in turn shed light on how consistent understandings of sequential structures can potentially reinforce community norms. Specifically, we will address:

- How the complex turn sequences in synchronous multiplex media are managed by participants in real time
- How visual elements of a digital environment impact communicative choices.

# Managing engagement in the social space of online gaming

Panel contribution

**Ms. Elisabeth Andersen<sup>1</sup>, Mr. Anders Hougaard<sup>1</sup>**

**1.** University of Southern Denmark

Online multiplayer games not only involve interaction between individual players and the in-game actions and universe, crucially it also involves social interaction between players. Games such as the survival game Fortnite allow for players to organize as teams and to communicate verbally with team members using Voice over IP-systems such as Discord during games. This paper analyzes how interactional resources are distributed between and utilized by the participants in a two-player-team mission in Fortnite.

Focusing on instances in which one of the participants' avatar 'dies', we analyze how the participants continue their common mission by distributing their resources such that one participant mainly participates by interacting 'with the game', whereas the other participant actively indicates his understanding of and teammate-involvement in the in-game actions through verbal actions.

We show how, after having accounted for dying (Rusk & Ståhl, 2020) topicalising previous actions, the 'dead' participant re-engages in the joint mission by recognizably making noticing of and response cries (Goffman, 1978) to actions happening in the game, thereby positioning himself as an active spectator and teammate. In several instances, he comments on the in-game actions done by his teammate in evaluative terms, thereby displaying no accountability for the actions while continuing displaying active spectatorship.

We also show how he uses singing and other 'performative resources' (Aarsand & Aronsson, 2009) such as using English expressions with a distinct accent to indicate his continued social presence in the setting of the game and an understanding of the current in-game activities as 'routine' and not requiring his focused attention or being 'in an alert mode'.

These actions require minimal uptake from the co-participant who is engaged in the game, and lack of response is not treated as accountable. Further, when the 'dead' participant uses response-mobilizing strategies such as recipient address and question formats, only minimal verbal uptake is required by the co-participant.

Thereby, the participants organize and distribute their common engagement in the social space of the online game in ways that locally consider recent and current in-game actions and the participants' current possibilities for contributing to accomplishing a common in-game mission. Whereas one participant's presence and engagement are mainly observable and thereby potentially 'shared' through the visual representation of his avatar 'in the game', the 'dead' participant uses verbal means to manage engagement.

In sum the 'dead' teammate manages varied 'levels' of engagement, presence, intersubjectivity and even intercorporeality (through the living avatar) that are finely tuned to the practical gaming situation and events at hand. The study of these accomplishments testify to an emergent, mediated social space that gamers from the comfort of their leather chairs are constantly involved in co-constructing.

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# Managing Inclusion in Bilingual Interactions in Residential Eldercare

Panel contribution

***Prof. Nicole Müller<sup>1</sup>***

***1. University College Cork***

Residential care homes for older persons tend to be contexts where people with widely differing language and communication skills live together. In such environments, it can be challenging to maximize opportunities for interaction and participation for individuals with cognitive-communication disorders associated with dementia. Additional challenges can arise in bilingual environments, where individuals' language skills and language use preferences vary, and where miscommunication and social exclusion may arise out of language barriers (see e.g. Müller, 2017).

This contribution reports on a field study in a bilingual nursing home in Ireland, where the majority of the residents speak Irish as their first language, and which is home to residents with and without dementia. The researcher generated data from field observations and interviews with staff and residents. The general research question was "How do residents and staff in the bilingual context of the nursing home use their languages in day-to-day life, and what meanings do the languages hold for them?". In this presentation, I will present data and analysis addressing a sub-question, namely, "How do residents and staff use language(s) in order to facilitate inclusion and participation in group interactions, and what are their perceptions about these interactions?" The framework of analysis is grounded in Systemic Functional Linguistics, which holds that choices made in language use enact two basic functions, namely the ideational or experiential function (construing and expressing realities) and the interpersonal function (construing and expressing relationships and identities). In addition, the textual function (structuring information into texts) enables the former two (see e.g. Halliday & Matthiessen, 2013).

Results will be presented under the following categories:

Functional language switching to manage communication breakdowns

Language-switching and informational redundancy to facilitate group participation

Targeted language choice to encourage and maintain individual participation

Adoption of learner and facilitator roles by staff to validate and encourage expression of expertise on the part of residents.

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# Manipulating citizens' beliefs and emotions: Consensus-building and dissensus-suppressing tactics in times of crisis

Panel contribution

***Prof. Cornelia Ilie<sup>1</sup>***

**1.** Stömstad Academy

While the notion, manifestations and goals of manipulation have attracted the interest of a diversity of scholars (Billig and Marinho 2014; Coons and Weber 2014; Le Cheminant and Parrish 2010; Maillat and Oswald 2009; Nettel and Roque 2012; Rigotti 2005), less attention has been devoted to the scrutiny of discursive, meta-discursive and inter-discursive strategies that underpin the opaque and fuzzy institutional manipulating practices as they are perceived (challenged or defended) by citizens in multifaceted responses to official narratives. In times of crisis, such as the covid-19 pandemic, social divisions caused by dissensus of opinions about emerging social, economic and health policies tend to increase exponentially due to widespread uncertainty, anxiety and worry at all societal levels, being often fueled by the proliferation of covert and overt manipulative strategies in public authorities' discourses (Boczkowski, Mitchelstein and Walter 2011; Nettel and Roque 2012).

Managing an extensive and long-lasting crisis that involves controversial policies becomes highly problematic in a country like Sweden, where consensus is largely institutionalised and dissensus is regarded as an anomalous inconsistency (Rosenberg 2002; Witoszek and Trägårdh 2002). Like other nations, Swedes were confronted during the covid-19 crisis with scarce or inconsistent information, and sometimes potentially or actually conflicting information, while trying to ensure a tradition-rooted national consensus. To shed light on the argumentative underpinnings of manipulative communication practices used during the covid-19 crisis management in Sweden, this study scrutinizes the interactive dynamics of online newspaper threaded comments made by reactive and counter-reactive citizens with regard to incriminating facts and data disclosed by high-profile journalists about contested policies and disputed guidelines promoted by the national health authority.

A pragma-rhetorical framework of analysis (Ilie 2015; 2018) and an argumentation analytical approach (Walton 2005; Walton and Krabbe 1995) are used to account for the ways in which the manipulation of citizens' beliefs and emotions in official narratives is responded to by citizens' challenging or supportive online messages. The focus of the analysis is the polarisation between arguments contesting and arguments justifying official crisis management policies that involved both consensus-building tactics (repeating group-cohesive keywords, citizen-friendly overgeneralisations, reinforcing shared beliefs, dismissing contrary opinions) and dissensus-suppressing tactics (providing selective information, withholding strategic information, stonewalling, de/re-contextualising critical position-takings, scapegoating).

The following research questions have been pursued throughout this investigation:

- How are manipulative strategies used by Swedish political and health authorities to promote self-legitimization and other-delegitimization in covid-19-related communication practices aimed at the public at large?
- What cognitive, evaluative and/or emotional aspects of the official narratives are challenged, criticized or supported by Swedish citizens in online newspaper threaded comments?
- Which are the most recurrent (pro and con) arguments used by Swedish citizens in response to disclosures presented in online newspaper articles, and what do they particularly target (e.g. the journalists' standpoints on the issue under debate, the arguments advanced by previous commentators)?

# Manipulation in Exceptional Times: Exploiting overwhelming contextual parameters for deceptive purposes

Panel contribution

***Prof. Didier Maillat<sup>1</sup>, Dr. Steve Oswald<sup>1</sup>***

***1. University of Fribourg***

In the last fifteen years a flurry of cognitive pragmatic investigations has tackled descriptive and theoretical models of manipulative uses of discourse (see for instance Saussure 2005, Maillat & Oswald 2009, 2011, 2013; Meibauer 2014). Most of these works have considered manipulation as a form of language use targeting comprehension processes to hinder the hearer's ability to process and evaluate information optimally. Manipulative strategies were thus seen as requiring a constraining action affecting the hearer's comprehension and acceptance processes.

However, right from the outset of this joint effort, scholars noted that some such constraints could be the result of external, pre-existing circumstances rather than of some premeditated action of the manipulator. Saussure (2005: 12-3), for instance, identified times of social unrest as conducive to manipulative attempts. More recently, Mazzarella (2013: 40), working on the set of cognitive mechanisms human beings evolved to protect themselves against manipulation and misinformation, namely *Epistemic Vigilance*(EV; Sperber et al. 2010, Mercier & Sperber 2017), identified special contextual circumstances that could weaken the defensive action of EV, such as situations involving a sense of danger for the hearer.

In this paper, we look into the manipulative affordances of contextually salient events, using the recent COVID pandemic as a case in point, to investigate the types of manipulative strategies which could exploit the contextual constraints imposed in such exceptional times. Recent work published in *Frontiers: Public Health* looks for instance at the kind of disruption caused by the pandemic on the public's assessment of information (see Lavazza & Farina 2020 for expert opinion, or Thomas et al. 2020 for media coverage). We will draw from recent English and French data sourced from various western (online) media and political discourse to illustrate our points. More specifically, we will apply the relevance-theoretic model for the analysis of deceptive communication we developed over the years – Context-Selection Constraint (CSC) – to identify and analyse how manipulators harness overwhelming contextual features to deceive the hearers' interpretative and evaluative processes. Following up on Maillat & Oswald (2011), using examples taken from the recent health crisis, we will show how overwhelmingly salient contextual features can be used to minimise the relevance of undesirable pieces of information in the public eye. We will also look at how these exceptional contexts can impact epistemic vigilance, as they affect the processes governing the evaluation of source reliability and credibility (see Boulat & Maillat 2018) for instance, thereby creating a favourable ground for fallacious arguments of authority. Finally, we will see how an informational void can trigger a sense of urgency that can lead hearers to lower their epistemic filter for instance in terms of their assessment of information coherence.

# Manipulation through inferences: How mismatches in communicative goals affect meaning in a legal context

Panel contribution

***Prof. Luna Filipovic<sup>1</sup>***

**1.** University of East Asia (Uea)

In this talk I use pragmatic theory and apply it to novel, real-life data in order to shed light on communication in the legally sensitive context of police interviews with suspects. The rules of communicative interaction in this context are quite specific and restrictive and include unbalanced power relations and opposing communicative goals. I raise the question of what constitutes meaning when interlocutors purposefully try to derive inferences from each other's utterances that support their own goals rather than retrieving the speaker's intentions as envisaged by Gricean pragmatics. The focus is on inferences that are drawn by the hearer and clearly not intended by the speaker and I explain when and why the speaker may accept them. This context is of particular interest for the study of negotiated meaning because of the implications of what has been said and understood for practical outcomes that may significantly impact people's lives.

I follow the theoretical and methodological approach to speaker meaning and conversational inference by Elder and Haugh (2018) whereby a third turn in conversation is needed as a clue to whether and how the utterance meaning has been negotiated between interlocutors. Using an extensive database of both monolingual and bilingual (interpreter-assisted) interview transcripts from two different jurisdictions, the UK and the US, this study shows that in these two countries both police officers and suspects engage in manipulation through inferences while trying to reconcile two opposing aims of a) achieving the individual communicative goal and b) maintaining the fragile communicative cooperation. I illustrate how this balancing act has to be very fine-tuned if communication breakdown is to be avoided, though it is clear that this kind of exchange leads to a waste of precious police time. The question that arises then is why the police engage in this kind of meaning negotiation? One reason is the need to keep the communication channel open and build rapport, which is essential for any suspect questioning in police contexts. The second reason is different for the two countries because of the differences in the *process of meaning negotiation*, reflected in the two different police interview approaches adopted, the Reid technique in the US and the Cognitive Interview in the UK. In the US, manipulation through inferences is designed to get a confession while in the UK confession is not a goal in itself – rather the aim is to get enough information that is useful for subsequent legal processes. This is why there is more pressure in US police interviews to impose an inferential interpretation as a negotiated and agreed meaning than in the UK where inferences may remain unchallenged in order to allow for longer, information-rich speaker turns. I discuss the benefits and drawbacks of both approaches to meaning negotiation as well as the consequences of the use and abuse of inferences for information elicitation.

# Mappings and metaphorical scenarios in contemporary discussions on Facebook about the Brazilian vaccine “crisis”

Panel contribution

**Prof. Inês Signorini<sup>1</sup>, Prof. Luiz Andre Neves de Brito<sup>2</sup>**

**1.** UNICAMP (Universidade Estadual de Campinas), **2.** Universidade Federal de São Carlos

Tropes and imageries, particularly metaphors and metaphorical mappings and scenarios, are fundamental resources for making, enacting and managing meanings, as they play a relevant role in the rhetorical action of appealing, performing and persuading. In fact, as metaphor studies has been arguing since the 1980s (e.g., Lakoff & Johnson, 1980 ; Lakoff , 1993; Kövecses, 2002 ), metaphors provide a way of structuring attention and reasoning from an angle or perspective from which the object, concept, argument, event, or any semiotic representation will be viewed by audience, suppressing other aspects which are inconsistent or contradictory with the value referred. Thus, metaphorical framing may enhance efficacy and persuasive power, particularly in strategic discourse. Therefore, it is a powerful influencing tool in the sociopolitical arena. In this paper, we describe and analyze some frequent metaphorical mappings and scenarios in social media discourses about individual freedom and liberal values, produced by the Brazilian President's interlocutors in a facebook discussion about vaccination policy against Covid 19 pandemic (from October to December 2020), and involving expressions of hate towards people, images and statements not aligned to the position of authority or value to which the President's provocatives statements refer. Through illustrative examples underscoring both the official statements attributed to the President and the rhetoric linked to it on one hand, and the mobilization of socio-semiotic tools as well as historical and sociocultural knowledge by the audience on the other, we show that metaphorical framing in the conceptualization of the “vaccine crisis” mobilizes a structured cluster of conceptual metaphors articulated through mini-narratives or scenarios (Musolff , 2006 , 2016 ) which predominantly depict it as a common sensical indisputable issue - mandatory vaccine hurts individual freedom; vaccine from China hurts national sovereignty - , resulting in inaccurate and highly simplified descriptions of the problem, based on religious conservative tradition, immediate concrete individual experiences, information provided by network participants, both people and bots, and multimodal sociomedia advertising materials.

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# Mask wearing rules! Formal and interpersonal rules in public disputes about face coverings

Panel contribution

**Dr. Jack Joyce<sup>1</sup>, Dr. Adrian Kerrison<sup>1</sup>, Ms. Hanna-Leena Ristimaki<sup>2</sup>**

*<sup>1</sup>. Ulster University, <sup>2</sup>. Tampere University*

Our research is interested in the invocation/rejection of formal rules versus the more local management of interpersonal rules. We ask how rules around (non)mask wearing are negotiated, and how people are held accountable for their social behaviour during Covid-19? Owing to the global Covid-19 pandemic, many countries have mandated rules around using face coverings in public spaces (eg. shops, public transport). As the Covid-19 pandemic began there was conflicting information as to whether masks were helpful in slowing the spread of the virus; however, research later confirmed the usefulness of face coverings (see Greenhalgh et al., 2020) and thus they were required in public spaces in most countries from the middle of 2020. The conflicting information regarding the usefulness of masks fostered anti-mask movements such as the “anti-maskers” who label face coverings as “muzzles”.

Using Conversation Analysis, we examine sequences of naturally occurring talk where a dispute over (non)mask wearing occurs. This method uniquely captures the linguistic practices which are used to (1) account for (not) wearing a mask, (2) produce and police rules of social conduct, (3) contend with moral issues. Our collection is being expanded and comprises recordings of public disputes regarding mask wearing. These recordings are produced by participants (usually on a mobile phone), and are subsequently uploaded onto social media (e.g. TikTok, YouTube, Twitter) often in an effort to ridicule one or both of the disputants.

The current context of Covid-19 has presented EMCA researchers with a novel opportunity to document ‘change-in-the-making’, whether that is new forms of greetings (eg. elbow bumps, foot taps etc.) (Mondada et al., 2020); communication through a mask (Cantarutti, 2020); or, the new normal of healthcare consultations (Seuren, 2020). Indeed, scrutinising new rules of social behaviour is important – but as is investigating the contentious nature of these rules, and how people adhere and breach them in their everyday lives (see Garfinkel, 1967). It is important to understand whether and how these rules of social behaviour are enforced, and individuals’ language solutions for producing and contesting rules. Pulling this together, our presentation will shine a light on how “change-in-the-making” (Mondada et al., 2020) is contended with, how “new” rules of social behaviour are not straightforwardly accepted, and the ways that arguments surrounding the face coverings are constructed on a moment-by-moment basis.

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# Material, interactional and normative environment for tasting: first vs. second assessments of wine in gastronomic restaurants

Panel contribution

***Dr. Laurent Camus<sup>1</sup>, Prof. Lorenza Mondada<sup>1</sup>***

*1. University of Basel*

In high-end restaurants, tasting the wine proposed by the sommelier prior to its final approval is a recurrent practice that relates at the same time to the materiality and sensoriality of the wine tasted, to the normative cultural expectations relative to wine and the ways of tasting it, and to the interactional setting, concerning who interacts with the taster. This paper addresses the way these multiple issues are superposed in the practice of assessing (Goodwin & Goodwin 1987, 1992; M.H. Goodwin 2007; Pomerantz 1984), by analyzing two recurrent sequential environments in which tasting and assessing occur: a) in the first environment, the client's sensory engagement with tasting is followed by a first assessment addressed to the sommelier; b) in the second, wine is tasted again, assessed again, but in a way that is recipient-designed for the co-participant(s) at the table, after the sommelier has left. This phenomenon of double assessments, which often follow each other in a time span of a few minutes, constitutes a perspicuous setting to investigate the interplay of sensoriality, materiality, normativity and intersubjectivity. Within an ethnomethodological and conversation analytic framework interested in the multimodality and the multisensoriality of tasting, the collection on which the study is based enables to discuss several questions. First, it starts from an analysis of the embodied production of assessments in relation to the sensorial access to the object – contributing to the ongoing literature on tasting sessions (Liberman 2013, 2018; Fele 2016, 2019; Mondada, 2018, 2020), but also to other contexts in which tasting + assessing occurs. Second, it also enables to highlight the reflexive production of assessments in relation not only to their material source, but also to the specific participation framework in which tasting occurs, including another party who might be witnessing tasting (Mondada 2018, in press a), instructing it (Mondada 2020, Mondada & Fele in press) or co-engaging in it (Mondada, in press b). Finally, it enables to explore the way in which the other party – in our case the sommelier – incarnates authority, expertise and normativity and is oriented as such, reflexively shaping the production of assessments and, ultimately, the sensorial experience itself. The production of first and then second assessments in a changed ecology shows the recipient-oriented and normative dimensions of assessments: for instance, the taster might accept the wine proposed by the sommelier but criticize it afterwards when talking with their partner. The phenomenon of double assessments casts light on what is at stake in assessing an object, revealing that participants can use assessments to do diverse actions. Finally, the phenomenon also casts light on how the valuation (Hennion 2017) of products is locally achieved in situ, and sensible to changing contingencies, which crucially relate on social interaction.

# Maternal hope as a position of struggle: New representations of intellectual disability

Panel contribution

**Mrs. Mayssara Reany de Jesus Oliveira<sup>1</sup>, Dr. Izabel Magalhães<sup>2</sup>**

*1. Federal District Education Office, 2. University of Brasilia*

Chimamanda (2009) talks about how to tell a single story of a particular group can mean “danger” for identity construction. For students with intellectual disability, the medical report is still an important document to guarantee access to public policies in Brazil. The diagnosis moment, however, can be critical in relation to their mothers’ disappointment as to their dreamed possibilities in life. Associated with the constructed social stigma about disability, the biomedical clinical model of intellectual disability interpretation can represent true hopelessness, and it can reinforce the ableist.

This presentation analyzes accounts of women in a situation of social vulnerability, mothers of students with intellectual disability, focusing on the moment in which the doctor tells them about their children’s medical diagnosis. In the mothers’ comments, there is a common perspective of hope as a form of resistance to the medical interpretation of their children’s disabilities. The mothers’ hope concerning their children’s learning capacity can be seen as radical hope (Lear, 2006). Thus, different from mere optimism, the mothers’ position suggests a state of struggle against the hegemony of a “normal identity” (Silva, 2000: 83).

The mothers’ accounts belong to an ethnographic research in a community of students with intellectual disability, their mothers and teachers in an inclusive state school of the Federal District of Brazil. The data analysis followed the proposal of Critical Discourse Analysis (CDA) and the Social Model of Disability, examining the mothers’ strategies in coping with despair, which derive mainly from the religious discourse. It indicates the need to combat the notion of the ableist body and reductionism in relation to the representations of people with intellectual disability, in the emphasis given to maternal hope, which addresses the respect to the subjectivities of people with intellectual disability, and ensuring their learning process in school. In line with Miyazaki (2004) and Bloch (1986), we propose here a study of maternal hope in the mothers’ accounts, not in terms of contemplation, but as a method for knowledge building and engaging with the world.

**Keywords:** Intellectual Disability; Hope; Ableist Body; Social Model of Disability.

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# Meaning Generation and Translation in Chinese Official Media Discourse in a Crisis Context

Panel contribution

***Dr. Bettina Mottura<sup>1</sup>***

*1. University of Milan*

Starting from the assumptions that all texts published by Xinhua News Agency vehiculate official media discourse, and that institutional translation (Koskinen 2014, Kang 2014) is a well-established practice in the Chinese official press, this paper analyses, from a discourse analysis perspective, how the articles published in different languages represent the role of China in the COVID-19 pandemic to audiences worldwide.

With translators acting as key mediators in the diffusion of an authoritative flow of information at the global level (Kang 2007), articles published by Xinhua News Agency in Chinese, French and English languages are products of institutional media discourse where a strategy of adaptation to the respective intended audience is performed. In this perspective, the paper will analyse and compare three language specific corpora of articles published by Xinhua News Agency on the COVID-19 pandemic in 2020.

First, quantitative analysis will be performed to highlight core topics in the three corpora. Second, qualitative analysis will be applied to a selection of data in order to trace patterns of intertextuality and recontextualization linking the translated texts (Bielsa and Bassnett 2009, Schäffner and Bassnett 2010) and to identify the discursive frames (Entman 1993) through which the topics are represented.

By tracing convergences and discrepancies emerging from articles in different languages and their framing strategies, the aim is to discuss how Xinhua News Agency acts as a gatekeeper and builds a well-defined image of the country (Cheng *et al.* 2016) through the products of institutional translation, thus contributing to strengthen the legitimacy of Chinese national political institutions worldwide (Hong 2011, Xin 2012) in a crisis context.

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# Media as cookie cutters? Exploring the digital medialities of social media news

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Panel contribution

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***Dr. Daniel Pfurtscheller<sup>1</sup>***

*1. University of Innsbruck*

My paper deals with ways in which the medial environments of television and social media affect the design of news. I focus on digital ‘newsbites’: bite-sized snippets of news discourse to be shared and commented on social media services. Digital newsbites are appetizers, designed to simplify and reduce news items and encourage readers to visit the full article or news broadcast. The data consists of selected news items from ‘Zeit im Bild’ (ZIB), the most important news magazine and the largest public service news offering on social media platforms in Austria. Considering the TV news shows broadcast on the evening program, I analyze the newsbites that are posted on the ‘Zeit im Bild’ profile on Facebook and Instagram.

The qualitative analysis addresses the research question of how the established media procedures of television journalism are transferred and transformed to the new media environments of social media platforms. On the micro-level, my analysis deals with the multimodality of the news design. On this level I examine the language, presentation and composition of text elements, static images and video clips used as part of the digital news bites. On the meso-level, the contextual integration of the contributions into the media environment is examined. Here I focus on the practices of recontextualization and try to retrace these processes in the data. On the macro-level, the broad question of how the mediality of social media platforms can be described is at stake.

In my paper I will present the results of the analysis along these three dimensions. On this empirical basis I argue that social media platforms can be considered ‘designed spaces’ that shape the form and function of digital news and news-centered user interactions initiated therein. The affordances of the platforms as a framework do indeed establish a medial environment that defines the shape of the newsbites when it comes to their (external) form and functionality. The internal design of the newsbites (their ‘flavor’ so to say), however, is determined offsite and is related to specific journalistic practices and media cultures. To describe this kind of processing, the metaphor of the digital ‘cookie-cutter’ is proposed and put up for discussion regarding its usefulness and limitations.

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## Media as social procedures – setting the scene

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Panel contribution

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**Prof. Martin Luginbühl<sup>1</sup>, Prof. Jan Schneider<sup>2</sup>**

***1. University of Basel, 2. University of Koblenz-Landau (Campus Landau)***

In our talk we will discuss our understanding of media especially in media linguistics. We argue that all communication is medial in the sense that every human sign-based interaction is shaped by medial aspects from the outset, and we propose a dynamic, semiotic concept of media that focuses on the process-related aspect of mediality. Media can be understood as social procedures of sign processing (Schneider 2017). We criticise the reification of media as matters of meaning transporters – that is still common in many works of media linguistics – by arguing that all media are technical media, but the technical aspect cannot be reduced to materiality or apparatuses. Rather, we include in our understanding of technology a broader understanding of the term as technique in the sense of practical skills (Winkler 2008). Our dynamic concept takes into account the narrow link and interdependence between “sign” and “medium” in social interaction and is therefore relevant as a theoretical and methodological basis of multimodal interaction analyses.

We test the applicability of the proposed media concept using as examples the second presidential debate between Hillary Clinton and Donald Trump in 2016, the first debate between John Biden and Donald Trump, and the debate between Kamala Harris and Mike Pence, both 2020, which show how the spatial arrangement and camerawork create meaning and how the protagonists both use the affordances of this special mediality and have their behavior shaped by it. The analysis also demonstrates that, even in this staged situation, face-to-face communication must already be regarded as an inescapable medium of human communication and has a mediality from the outset (Luginbühl 2019).

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# Mediality vs. materiality. A multimodal perspective on the notion of medium

Panel contribution

***Dr. Janina Wildfeuer<sup>1</sup>***

*1. University of Groningen*

This talk aims at adding a multimodal perspective to the definition and understanding of the notions of medium/media and mediality and at critically reflecting upon their conceptualizations as ‘technical infrastructures’ and/or ‘socially constituted semiotic procedures’ and the understanding of as processing and constituting signs (see the panel description).

In our recent work, we provide a definition of medium that is strongly connected to the notion of semiotic modes operating in the medium and “realis[ing] meaning through their material or ‘virtual canvas’ as well as their semiotic side” (Bateman et al. 2017: 124). While this definition shares some similarities with both the above mentioned conceptualizations, it also differs from them in a significant aspect: In our opinion, a medium is indeed a “site for the deployment and distribution of some selection of semiotic modes” (Bateman et al. 2017: 123), but it is itself not the locus of semiotic procedures or activities. These rather happen directly on the level of the semiotic modes or, more precisely, on the level of the canvas as the specific material dimension of a semiotic mode.

The talk will first discuss the various notions involved in this definition and compare them to other definitions of media and mediality at issue in the panel (e.g. Schneider 2017, Luginbühl & Schneider 2020) - with the aim of pointing out the advantages and disadvantages of each concept. In a second step, the definitions will be applied to and tested with some practical examples of current media artefacts, i.e. recordings of online seminars conducted at the University of Groningen in the academic year 2020/2021. These online seminars can be seen as very complex multimodal artefacts in which various forms of texts and media come together. It is therefore particularly important to analyze the material and semiotic dimensions of all aspects involved in the meaning-making process. The analytical application will thus demonstrate the need for a clear distinction between various levels of description for both semiotic modes as well as media and the notion of the canvas as the “interface that a medium provides for the interpreters of the ‘messages’ that the medium carries” (Bateman et al. 2017: 101).

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# Méi: An innovative human classifier and its social indexicality in Chinese digital culture

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Panel contribution

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***Ms. Heidi Hui Shi<sup>1</sup>***

*1. University of Oregon*

This study investigates emerging usages in Chinese cyberspace of the numeral classifier méi that violate syntactic and semantic conventions of the canonical grammar of modern Chinese. We treat these usages as constructional variants of the canonical classifier construction and show how they afford users of Weibo a device of social indexicality in the sense of Silverstein (1976, 1985, 2003) and Eckert (2000, 2008). We argue that the constructional variants facilitate the creation of a cute, chic, playful, humorous, and youthful online style and that its popularity draws on multiple indexical resources including the contrast to canonical grammar, contemporary language contact with Japanese, the influence of the cuteness culture and its commodification, and consumerism in the digital economy. This study contributes to research on the linguistic construction of identity and style, linguistic creativity in the new media and digital culture, and usage-based constructionist approaches to language use.

# Memeing a Pandemic: COVID-19 and the Curation of Memes for Fun and Literacy

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Panel contribution

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***Dr. Bradley Wiggins<sup>1</sup>***

**1.** Webster Vienna Private University

This study will present the results of a critical discourse analysis of a sample of intentionally humorous mediated content, also referred to as memes. Specifically, a randomized sample of posts to the Facebook group *Zoom Memes for Quaranteens*, which has a membership of over 857 thousand, serves as the primary corpus for analysis, with an equal number of posts from March 2020 and 2021, respectively. Additionally, posts to Instagram tagged with a reference to COVID-19 serve as a secondary corpus for additional analysis and comparison. The type and/or purpose of humor present in the memes collected for the samples will be categorized, and the study will also seek to identify whether and to what degree evidence and/or fact-based information was included in the meme's construction. The primary hypothesis is that, despite the humorous aspect of memes in general, humor is not diminished if the meme also includes fact-based information.

# Men going their own way: Exclusion and masculinity in online discourse

Panel contribution

***Ms. Jessica Aiston<sup>1</sup>, Dr. Veronika Koller<sup>1</sup>***

***1. Lancaster University***

The “manosphere” is a loose network of blogs, websites, forums, and online communities that is devoted to discussions of men and masculinity and unified by an anti-feminist worldview (Van Valkenburgh, 2019). The manosphere comprises several sub-communities, including “incels” (involuntary celibates), who perceive themselves as unable to find a romantic or sexual partner, “pick up artists”, who teach each other strategies to seduce women, and “MGTOW” (men going their own way), who voluntarily abstain from relationships with women. Research has indicated high levels of exclusionary and discriminatory language used within these communities, particularly towards women, but also towards men perceived to not measure up to traditional standards of masculinity (e.g. Farrell et al. 2019; Jaki et al. 2019; Krendel, 2020).

Based on a small corpus of 50 threads (50,209 tokens) from the content aggregation website Reddit, this presentation will examine the argumentation strategies used by male separatists to justify their anti-feminist beliefs and persuade members to withdraw from contact with women. We analyse argumentation schemas to examine the use of various *topoi*, i.e. warrants that link a premise to a conclusion. Preliminary results indicate that users apply the *topos of justice* to highlight the purported unequal treatment of men by women and feminists, the *topoi of threat* and *finance* to emphasise the universalised dangers that marriage and long-term relationships allegedly pose for men, and the *topos of advantage* to discuss the perceived benefits of “going your own way”, such as the ability to take up new hobbies. Users often present their arguments multimodally, for example in the form of a humorous Internet meme or by including photographs of their solitary activities as supporting evidence for the benefits of a MGTOW lifestyle. In terms of language, married men are often mocked (e.g. “this is the stuff that makes me laugh at guys who try to sell me on marriage”) and called names (“e.g. beta provider”). Overall, users negotiate and challenge dominant discourses of masculinity, notably through a rejection of the traditional masculine role as a breadwinner and provider for one’s family. Instead, users champion a masculine identity based on ideals of self-sovereignty and independence, enabled by their separation from women and the exclusion of men who disagree with the MGTOW philosophy from their online discourse communities.

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# Metalinguistic Ritual and Qualia of Voice: A Case Study from a Japanese EFL Classroom

Panel contribution

***Dr. Takeshi Enomoto<sup>1</sup>***

***1. Osaka University***

One of the characteristic practices in Japanese EFL (English as a foreign language) classrooms is choral repetition in which students pronounce together words or (fragments of) sentences following the demonstrations given by the teacher. Although its main goal is to get students familiarized with newly introduced linguistic forms, its functions far exceed such a purposive end. This study aims to illuminate various aspects of semiosis involved in this activity, thereby reframing it as metalinguistic ritual.

To achieve this, the study analyzes audio and video data of a choral repetition activity in a junior high school EFL classroom in Kanazawa City, Japan. In analyzing the data, the concepts of poetic function (Jakobson, 1960), pragmatic calibration (Silverstein, 1993), qualia (Harkness, 2014), and chronotope (Bakhtin, 1981) are employed in an attempt to reveal different semiotic processes that make the activity a social, sensorial, and historical experience.

The study first depicts three pragmatic calibrations at the heart of the activity. As suggested by the initial, conventional, and denotationally explicit metapragmatic direction from the teacher, “repeat after me”, poetic function is the most salient and fundamental feature. In addition, recurring choral repetition of linguistic forms not only gives cohesiveness to the entire activity, but also sets sustained focus on English as the object language to be reified with no indexical anchoring. These elements, I will argue, constitute a stratal operation of reportive, reflexive, and nomic calibrations that entextualizes the activity into a metalinguistic ritual.

Then the study points to how the metalinguistic ritual brings about the emergence of particular socio-spatiotemporal organizations in the classroom. In order to illustrate this, I will focus on the manipulation of voice by one male student (M). Choral repetition requires students to coordinate phonically, and creates a public space for solidarity, while pushing free utterances aside into their private spaces. This is clearly shown by M’s obvious tuning of voice when he joins and withdraws from choral repetition. Such social adjustment seems to imply the existence of “culturally conceptualized sensuous quality” that students orient to when constituting a group to repeat after the teacher. Furthermore, based on the analysis, the study articulates that the ritual evokes a larger chunk of history, the chronotope of educational institution. The modern schooling system was introduced into Japan in the late nineteenth century, and the basic arrangement of classroom has been mostly maintained up until today. The metalinguistic ritual in which students are seated in an orderly manner and learn to discipline themselves by controlling their voice seems to be an indexical icon of the modern classroom. That is, the entextualization of the metalinguistic ritual is at the same time the process of historical regimentation.

Semiotic analyses of the choral repetition activity in an EFL classroom disclose its nature as metalinguistic ritual saturated with social, sensorial, and historical processes. A further empirical question is how and to what degree the above mentioned (con)textualizations are subject to defeasibility, and have a substantial influence upon students’ language acquisition and socialization.

# Metaphor use on the People's Daily Newspaper during Public Health Emergencies: A Diachronic and Quantitative Study

Panel contribution

***Prof. Nian Liu<sup>1</sup>, Ms. Shuyu Lu<sup>1</sup>***

*<sup>1</sup> University of Oklahoma*

The greatest value of language resides in its meaning, yet the way meaning is framed and communicated in news media varies widely across distinct historical periods. Since the emergence of HIV/AIDS in the 1980s, linguists have been exploring the metaphorical framing of infectious disease in its social context. Conceptual Metaphor Theory (CMT) advances the position that metaphor is not merely a literal device, but rather a way of understanding abstract concepts through more concrete ones. Lakoff and Johnson (1980:157), for instance, contend that metaphors have the persuasive power “to define reality ... through a coherent network of entailments that highlight some features of reality and hide others”. For example, disease can be described through an ENEMY in WAR metaphor. This metaphor shapes our language in the way we should FIGHT this ENEMY to WIN the BATTLE. It can also be described as a MONSTER who is MYSTERIOUS and DESTRUCTIVE, and needs to be TRACED, TRACKED, and HUNTED DOWN. Due to different framing, the same disease evokes divergent conceptualization and reaction.

The proposed study aims to explore how metaphor use differs diachronically in Chinese media during the major public health emergencies and their societal impacts in its history, namely the COVID-19 (2020), SARS (2003) and the Patriotic Health Campaign (1952). We have retrieved disease-related articles from *Renmin Ribao* (People's Daily) during three periods in question. *Renmin Ribao*, the main newspaper in China, is a major channel by which the Chinese Communist Party communicates its policies to the public and is conventionally regarded as the Party's “mouthpiece”. The retrieved articles consist of about 10 million Chinese words, covering reports about the three events. We hypothesize that the political orientations in certain time periods are transmitted through their use of metaphor and further affect their readers.

Regarding methodology, most previous studies on metaphor were qualitative. We will start with qualitative analysis by incorporating CMT into text analysis, identifying metaphors and their frames using Metaphor Identification Procedure (MIP) and Critical Metaphor Analysis (CMA). In other words, we will identify metaphorically used words in discourse and integrate cognitive linguistics to explore implicit writer intentions and covert power relations through the analysis of metaphoric expressions.

Furthermore, computational linguistics methods and quantitative analysis will be employed. Using R and Python, the mainstream software utilities for statistical computing, we will create three independent linguistic corpora based on the three events. Each dataset will be further processed and compared to a controlled text corpus (a bigger collection of media texts representing general language use) to calculate the Keyness of keywords (such as frontline, fight, defeat, heroes, etc.) used in metaphors.

Preliminary results show that militaristic language (WAR metaphors) were the dominant metaphor used during COVID-19, which is different from the overall pattern of metaphor use in SARS two decades ago but more like the tone and conceptualization during Public Health Campaign in the 50s. We provide some tentative explanations for the shift in linguistic framing by relating it to Chinese history, contemporary political concerns and media cultures.

# Metaphorical GIFs and humour online: the case of “when” posts on Tumblr

Panel contribution

***Dr. Celia Schneebeli<sup>1</sup>***

***1. Université de Bourgogne***

“When” posts have now become a staple of microblogging platforms such as Twitter, Tumblr or Facebook. They consist of two things: a sentence opening with “When” followed by an assertive clause describing a situation of life on the one hand, and an image or GIF presenting a visual elaboration of the situation described in the initial sentence on the other hand. “When” posts rely on the striking relationship between the meaning of the sentence and the content of the image or GIF, which is meant to be metaphorical and humorous at the same time.

While some scholars have already explored the link between humour and metaphor (for instance Mio and Graesser 1991, Kyratzis 2003, Dynel 2009), to the best of our knowledge, metaphorical GIFs have never been studied as a humorous device. However, even though GIFs are often presented as stand-ins for gestures and facial expressions in text-based online interaction (Tolins and Samermit 2016, Miltner and Highfield 2017), they are also often used as metaphorical devices. They present a convenient way to describe a thing, person, situation or feeling using a visual representation showing something completely different. In this case, GIFs, just as the vehicle of any metaphor, do not even have to belong to the same referential domain as what they describe (the tenor). Therefore, they may virtually picture anything, from a person’s gestures to an object.

This contribution thus explores how metaphorical GIFs are used as a humorous device online, more particularly in “when” posts. It will do so within the frame of pragmatic theory (which is particularly rich when it comes to examining how metaphors work), focusing on meaning creation and reception. The data will mainly come from three Tumblr pages that are highly popular among PhD students and academics: PhD in Gifs!, When in Academia, and Ciel mon doctorat!, which all rely on the use of metaphorical GIFs to share one’s experience of PhD and/or academic life.

# Metaphorical perceptions of migrants' inclusion/exclusion in host societies

Panel contribution

***Prof. Andreas Musolff<sup>1</sup>***

***1. University of East Anglia***

This paper investigates the metaphor of the NATION as BODY, to find out what impact it has on the awareness of and attitudes towards Self- and Other-identities and on inclusion/exclusion perception in migration discourses. It builds on comparative metaphor research conducted over the past decade, which has revealed five main types ("scenarios") of interpretations of this metaphor: nation as whole body, nation as body-part, nation as part of ego's body), nation as geobody, nation as person.

Whilst the survey has established a general overview of culture-specific scenario distributions, this paper focuses on one specific topic area in which it is applied, i.e. migration-discourses, which are represented in 10-15% of the survey. These are understood as comprising both migrants' own figurative identity constructions and migration narratives and 'national insiders' perception of immigration as well as emigration. The above-mentioned scenarios give rise to conceptualisations of 'externalised' parts of the nation (e.g. emigrants, former territories, contested artefacts) as *amputated limbs*, or as *injured body parts* that need to be recovered, or as *outgrowths* that can help establish new relations with the environment. On the other hand, immigration and its consequences can be depicted as a body invasion by *parasitic alien bodies* or, alternatively, as *new growth*. The comparison of both the insider and migrants' perspectives has implications for Intercultural Communication Theory and Training.

# Metapragmatic commentary in Chinese reality TV mediation shows

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Panel contribution

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***Dr. Weihua Zhu<sup>1</sup>***

***1. University of Wisconsin-Madison***

This study investigates the various ways of and reactions to metapragmatic commentary delivery by people in disparate roles in Chinese reality TV mediation shows. A few studies (e.g. Cloke 1987; Howes & Kong 2013; Deng et al. 2013) have examined Chinese reality TV mediation shows. However, they mostly disclosed the politics, mainstream values and resolution methods in the shows through content analysis. None of them has employed a linguistic perspective to look into the deployment of metapragmatic commentary in context. To fill this gap, I examine 50 episodes of *Jīn Pái Tiáo Jiě*, a Chinese reality TV mediation show, and employ interactional sociolinguistic methods to analyze the data. I adopt the theoretical framework of metapragmatics (e.g. Bublitz & Hübner 2007; Caffi 1994; Verschueren 2000) and the model of context, practice and perception (Zhu 2019) to account for metapragmatic commentary in general and criticism in particular in the mediation sessions. Results demonstrate that litigants who were involved in disputes often gave each other metapragmatic attacks (Jacquemet 1994); observers who volunteered to join the event provided constructive criticism; and the mediator attempted to deliver metapragmatic commentary calmly. The three parties employed emotionally loaded or judgmental words to different degrees. The litigants did not take offence at the observers' and the mediator's commentaries but appeared offended by each other's criticism. How these parties delivered the metapragmatic commentary and potentially caused offence (Culpeper 2011) and how the litigants reacted to the metapragmatic commentary and chose to (not) take offence (Haugh and Sinkeviciute 2019) were constrained by contextual factors including but not limited to interactional goals, status difference, and social distance. This study can contribute to the interdisciplinary research in linguistics, especially metapragmatics, and media.

# Metapragmatic Expressions as Common Ground Builder in Intercultural Business Communication

Panel contribution

***Dr. Ping Liu<sup>1</sup>***

*1. Guangdong University of Foreign Studies*

This research examines the role of metapragmatic expressions (MPEs) in building common ground (CG) in intercultural business communication. MPEs are linguistic expressions, which explicitly display the speaker's reflexive awareness of language use, and his/her intentions to manipulate the ongoing interactions for fulfilling particular communicative goals and/or needs (Liu & Ran 2016:463). Positioned within intercultural pragmatics, particularly the common ground (CG) theory of the Socio-cognitive Approach (SCA) proposed and developed by Kecskes (2008, 2010, 2013, 2017, 2019) and Kecskes and Zhang (2009, 2013), drawing on data from 42 recordings (about 7.5 hours in total) of English phone interactions between customers and Chinese agents of a complaint center of one Chinese airline, MPEs used by the customers and agents in interactions are analyzed to address the research question: How are MPEs used as common ground builder in complaint responses in intercultural phone interactions? Data analysis reveals that under the constraints of institutional rules and regulations, language proficiency, and asymmetrical social-cultural and other knowledge, the agents mainly employ MPEs to manifest intentions of building common ground for information sharing and interpersonal care. The customers mainly employ MPEs to manifest intentions of building common ground for meaning negotiation and personal feeling and emotion sharing. Generally, the agents are institutionalized and objective to a great extent whereas the customers are personalized and subjective most of the time in common ground building. The findings shed light on intercultural pragmatics and customer service practices in the intercultural business context.

# Metapragmatic expressions used by Chinese police officers in mediation discourse

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Panel contribution

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***Ms. Wenjing Feng<sup>1</sup>***

*1. Nanjing University, University of Antwerp*

While research on identity construction in police discourse is scarce, even less attention has been directed to police officers' reflexive awareness of their identity construction. This study explores the role of metapragmatic expressions (MPEs) used by Chinese police officers in mediation context, with data drawn from an ethnographic investigation involving 19 police officer-mediated interactions, in which 59 citizens and 19 police officers participated. It is found that the Chinese police officers mainly used such types of MPEs as performatives, hedges, commentaries, stance displayers, evidentials, summary, and message glosses. It is argued that the MPEs used by the Chinese police officers indicated their effort to manage the ongoing mediation interactions, in order to achieve both the transactional goal of conflict resolution and the relational goal of rapport management, as motivated by their need of identity balancing that arose out of a social change reflected in law. This study can provide explicit evidence for identity work by Chinese police officers in mediation discourse.

# Metapragmatic Function of the New Japanese Expression “With Korona” in the Covid-19 Pandemic

Panel contribution

*Ms. Kaho Nakagawa<sup>1</sup>*

*1. Osaka University*

The 2020 pandemic of Covid-19 has been significantly influencing our ways of speaking. In Japan, the expression, “with korona”, was coined, and is now in general use to refer to the situation where people have to coexist with the novel coronavirus. This study aims to explain in what context “with korona” first appeared and how it served as a reflexive/metapragmatic model in its early stage of dissemination.

To achieve this, the study conducts a discourse analysis of a members-only online program distributed on March 11th, 2020, in which “with korona” was coined, and a text analysis of 1,097 tweets containing “with korona” from March 11th to March 31st of the same year. The analyses employ the concept of “voicing contrast” (Agha 2005) in order to determine different discursive figures of personhood that metrical contrasts among text segments imply.

First, the tracking of the tweets reveals three stages in the trajectory of the spread of the phrase “with korona”:

1) Coinage in an online program broadcast by business elites.

2) Reaction to the program and their blogs.

3) Application of the phrase by Twitter users to express their opinions.

A discourse analysis of the online program and a text analysis of the tweets disclose that “with korona” creates a social space saturated with a particular worldview. In the program where the phrase was first used by business elites, the pseudo-evolutionary ideology “survival of the fittest” was repeatedly evoked. In the tweets that responded or referred to the program, six contrasting types of personhood can be identified depending on the positioning against the elite coiners:

(1) Authority seeker.

(2) Proponent.

(3) Informant

(4) Proactive.

(5) Admirer.

(6) Not-sure.

In the subsequent tweets in which “with korona” was used to express one’s opinion, the following types of personhood emerged in accordance with the degree of closeness to the fittest:

(7) Those who adapt to “with korona” in society.

(8) Those who are trying to adapt.

(9) Those enlightened by the knowledge of “with korona”.

(10) Those who cannot afford to adapt.

(11) Those who reserve judgment.

Moreover, topics of the tweets differ by personhood, with (7) tweeting about relatively macro topics, such as business, values, country, and future lifestyle, while (8) and (10) tweet about relatively micro topics, such as their own life and industry. Based on the analysis above, this study concludes that the phrase “with korona”, at the point of its coinage and early stage of dissemination, allowed the users to align themselves with the degree of proximity to “the fittest”, creating a social space where meritocracy is implicitly reinforced with a pseudo-evolutionary ideology.

The phrase has been criticized by some people, and lost its evolutionary association in its dissemination mainly since June of 2020, and is used simply to refer to the world where the presence of the novel coronavirus is

presupposed. The process of such ideological bleaching is a topic for future research.

# Metapragmatic reflections in support of shared knowledge and meaning negotiation in doctor-patient interaction

Panel contribution

***Dr. Ágnes Kuna<sup>1</sup>, Dr. Agnes Hamori<sup>2</sup>***

***1. Eötvös Loránd University, 2. Nyelvtudományi Intézet (Research Institute for Linguistics, Hungary)***

In doctor-patient interactions, successful knowledge transfer and shared understanding are central goals; to achieve them, participants need to construct common ground, coordinate their activity and collaborate jointly on meanings in conversation (Clark 1996). As the interaction proceeds, interactants have to monitor and maintain a mutual understanding, by relying on cooperation, adaptation and negotiation. Particularly important tools for this coordination and monitoring are reflexive language and metapragmatic reflections (Bublitz & Hübner 2007, Caffi 2016).

Previous research shows the prominent role of metapragmatics in doctor-patient interactions. Kuna and Hámori (2019) identify four major functions of metapragmatic reflections in this discourse type: 1) support of knowledge sharing and information management; 2) organization of the interaction and actions; 3) construal of social relations; and 4) communicating emotions.

This paper investigates the role of reflexive language and, especially, metapragmatic reflections in knowledge sharing, knowledge organization and grounding in doctor-patient interaction. It applies a social cognitive perspective (Verschueren 1999, Croft 2009) combined with the approach of metapragmatics in use (Bublitz-Hübner 2007).

The empirical data of this research comes from the audio recording and transcription of 20 doctor-patient consultations (including 8 G.P. consultation hours and 12 dental appointments; cca. 15.000 words, 987 conversation turns). We annotated and analysed the relevant explicit and implicit metapragmatic reflections of doctors and patients with qualitative methods using MAXQDA software. The paper focuses on the following questions:

- 1) What metapragmatic and other reflections appear in doctor-patient interactions in connection with knowledge sharing, information processing, mutual understanding or common ground?
- 2) How, by what characteristic linguistic constructions are these instantiated in the interactions' micro-events?
- 3) How can metapragmatic reflections signalize critical points in mutual understanding and how are they used to prevent misunderstandings and support knowledge sharing?

The analysis demonstrates how metapragmatic reflections aid meaning generation with regard to knowledge sharing, the creation of common ground, the foregrounding of relevant information and the checking of understanding at consultations; their key functions include the resolution or prevention of misunderstandings, too. Furthermore, it has been revealed that metapragmatic reflections are bound up with reflections related to other actions in interactions, playing a key role in shared knowledge, active participation and shared decision making as well.

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# Microanalysis of clinical interaction (MCI): An inductive method for examining patients' inclusion and active participation

Panel contribution

***Dr. Jennifer Gerwing<sup>1</sup>, Ms. Sara Healing<sup>2</sup>, Dr. Julia Menichetti<sup>3</sup>***

*1. Akershus University Hospital, Health Services Research Unit, 2. University of Victoria, 3. Institute of Clinical Medicine, University of Oslo*

## Introduction

Clinicians can struggle to implement communication recommendations, even those that are intuitively appealing. While it is reasonable to recommend that clinicians address epistemic asymmetry in the clinic room by *fostering the inclusion and active participation* of their patients, such advice is vulnerable to implementation challenges, particularly if it is based on top down ideals lacking a sound, bottom-up empirical base. Indeed, recommendations developed outside everyday practice parameters can be impractical or even impossible to accomplish.

A pragmatic agenda for clinical communication must derive sound practice recommendations; this requires investigations based on *actual* clinical practice rather than *idealized* practice. Communicating with patients involves dialogue: Thus, investigative methods must use a dialogic lens to provide concrete examples of best actual practice.

This presentation introduces *microanalysis of clinical interaction* (MCI), which uses video-recorded consultations between clinicians and patients to reveal communicative practice in interaction. We will briefly describe its history, unique features and affordances, and examples from studies that have applied it. We then focus on its potential utility for explicating how to accomplish patients' inclusion and active participation in interaction.

## Method

MCI is an application of microanalysis of face-to-face dialogue (Bavelas, Gerwing, Healing, and Tomori, 2016), with roots in experimental social psychology (Bavelas, Black, Lemery, and Mullet, 1986). Two theoretical models guide it, both supported by experimental research on language use in interaction: the *integrated message model* (i.e. interlocutors integrate speech and visible action to contribute to the dialogue; Bavelas and Chovil, 2000) and the *collaborative model* of communication (i.e. interlocutors continuously adjust and respond to each other in their efforts to accumulate shared understanding; Clark, 1996).

MCI begins inductively, with an articulated *entry point* (e.g., a specified clinical activity or practice ideal) guiding observations, such as *signs from the patient of inclusion and active participation*. From there, analysis follows a systematic progression: (1) recognizing all moments when the phenomenon (e.g. inclusion and active participation) is happening, finding contrasting moments, and recursively constructing a robust definition of the phenomenon, (2) examining what happens before and after those moments, and (3) systematizing, distilling, and differentiating among qualitative features.

## Results

MCI can generate results in all stages of analysis. Results would answer: (1) "What are the signs of inclusion and active participation in clinical interaction?" and "how often do they happen?"; (2) "How do they unfold dialogically?" (3) "What are the common qualitative features of signs of inclusion and active participation, and under what conditions do they differ?" Operational definitions, created in the process of discovering all manifestations of the phenomena in the sample, provide means for conceptualization of the phenomena in their dialogic environment. They also further support replication and extension of the research (e.g., comparing unilingual and multilingual clinician-patient dyads).

## Discussion

MCI is a method that connects initial inductive work to later systematization, quantification, and demonstration. Its results require little transformation for creating macro-level knowledge translation materials (i.e. sound and viable teaching materials for clinical students). Further, its possibilities for aggregated results and probabilities allow for meaningful links to other outcomes.

# Millennials discursive practices in sharing economy platforms: The case of BlaBlaCar

Panel contribution

***Dr. María de la O Hernández López<sup>1</sup>***

***1. Pablo de Olavide University***

In the age of Internet communication, ridesharing as a form of digitized hitchhiking has become mainstream. BlaBlaCar, the world's leading online platform offering intercity carpooling services, lies its success mainly on connecting sociable drivers with empty seats to individuals who are travelling on the same trip and willing to meet other people. Previous studies have demonstrated that millennials, or Generation Y (i.e., youngsters born between 1981 and 1999) are not only the most frequent users in BlaBlaCar, but also the most representative generational cohort regarding their interests in activities organized around the collaborative consumption (Činjarević, Kožo and Berberović, 2019). A direct consequence of this fact is that the way millennials behave and communicate in this particular affinity space (Gee, 2005; Jenkins, 2006) may have an impact on virtual communicative discursive practices.

Against this backdrop, this study aims to examine 600 online consumer reviews (OCRs) taken from BlaBlaCar in Spain ([www.BlaBlaCar.es](http://www.BlaBlaCar.es)) in order to, first, analyse millennials' most common discursive practices in this particular cyberspace. Second, examine the most common norms of usage (Locher and Watts, 2008), vis-à-vis other platforms studied in the literature (e.g. Airbnb, TripAdvisor). And third, discuss the impact of millennials' communicative style on their own identity construction and face management (Locher and Watts, 2005). The results show that OCRs in this affinity space include a limited range of patterns in terms of vocabulary, register and tone, which points towards self and other's face enhancement, seeks group membership, and fosters self-fulfillment through interaction with others. Also, the drivers' identity is built in very similar terms in the data set (e.g., reliable, competent driver), and the reasons why millennials are fond of this cyberspace are revealed through their discursive practices (e.g. search for fun, interaction and self-esteem enhancement). All in all, BlaBlaCar reveals how millennials abide to a number of communicative norms of usage in order to enhance their group membership and shape their virtual self (Chaoqun and Yus, 2017; Yus, 2014). Therefore, given the influential nature of this age group on society in general, this study reveals the communicative trends that are most frequent in online platforms that are not only economy based (i.e., paying for a peer-to-peer service) but also community based in which talking is central –hence the platform's name, *BlaBlaCar*.

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# Misbehaving in public: resolving incidents with strangers

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Panel contribution

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***Prof. Paul Luff<sup>1</sup>, Prof. Christian Heath<sup>1</sup>, Prof. Marina Jirotka<sup>2</sup>***

*1. King's College London, 2. University of Oxford*

The wide-spread deployment of surveillance technologies has enabled various authorities, including the police, transport operators, even retail organisations to oversee behaviour in public places and address problems and difficulties that arise. The technologies rely upon the ability of operators to monitor, scrutinise and assess the conduct of the general public and to deploy procedures that seek to resolve incidents that undermine or threaten the current state of affairs. In this paper, we explore the practices in and through which operators notice the unusual, the dubious, the suspicious, the dangerous, and the downright dishonest and how the discovery and determination of problems and incidents relies upon normal appearances, the well-behaved stranger within the local scene and setting. We address how the discovery and identification of problems provides the resources to enable the deployment of an organisational solution through which operators seek to engender particular patterns of interaction with strangers and transform the ways in which staff and for that matter the public see and respond to each other's actions. In turn, we consider how these solutions, these interactional arrangements, provide ways in which operators can use surveillance technologies to progress of the incident's resolution and where necessary intervene in its management. The observations and analysis are based upon a substantial corpus of video-based field studies of urban transport operation and control centres in the London and mainland Europe.

# Mixed emotions in times of coronavirus: a sociopragmatic analysis of the narratives of sanitary workers in Madrid (Spain)

Panel contribution

***Prof. Laura Alba-Juez<sup>1</sup>***

**1.** UNED (National Distance Education University)

In this presentation I will analyze the emotion processes (cf. Alba-Juez & Mackenzie 2019) inscribed and invoked in the discourse of the narratives of personal experience told by the sanitary staff of several hospitals in Madrid (Spain) during the hardest moments of the Coronavirus crisis through March-June 2020. I argue in favor of a sociopragmatic approach to emotion in these narratives, which takes into account not only the mere linguistic facts but also other variables having to do with cultural and social expectations, the semiotics involved, or the fact that human emotions are not static but dynamic phenomena. In so doing, I mainly focused on the Degree of directness (*Deg*) and Parameter (*P*) variables of the Emotive Functional Relationship  $Em = F(PH, LL, Deg, ContPos, P, Mo)$  (e.g. Alba-Juez 2018), and for the adjustment of the latter, I drew on interdisciplinary work such as Ortony & Turner's (1990) component approach to emotions, or Benítez-Castro & Hidalgo-Tenorio's (2019) refinement of the AFFECT domain of the Appraisal Model (Martin & White 2005).

The corpus used for the analysis consisted of 15 narratives published on different Spanish-speaking digital media, in both written and audiovisual form. The main research questions were the following:

- What are the emotion processes found in the discourse of these narratives?
- What are the strategies used to express these emotion processes coherently?
- Which phenomenon is more frequent in these texts, the direct (inscription) or the indirect (invocation) expression of emotion? (*Deg* variable within the *Em*)
- How can the Parameter variable (*P*) of the Emotive Functional Relationship be refined to describe and analyze emotion in these narratives more accurately?

My main and initial hypothesis was that the identifying features that make for a coherent expression of emotion in the narratives are mainly given by sociopragmatic variables such as the alignments (footing) of the participants within their frame or their expectations (cf. Alba-Juez forthcoming). The qualitative results allowed for the acceptance of this hypothesis, and the frequency count of the *Deg* variable of *Em* threw light on the fact that, in the corpus analyzed, invoked emotion is significantly more frequent than inscribed emotion.

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# Modal verb constructions in the context of rule enforcements: A comparison of Italian and German

Panel contribution

***Ms. Christina Mack<sup>1</sup>***

*1. Leibniz-Institute for the German Language, Mannheim*

Wherever people interact, sooner or later it comes to the point where they raise ‘deontic claims’: one speaker tells another what to do or not to do, what they would wish the others to do or what they absolutely must not do. In language, such ‘deontic claims’ can be captured under the concept of modality. This presentation presents a study of how co-participants accomplish ‘allowing’ and ‘forbidding’ in Italian and German interaction. My special interest is in different affordances of Italian and German in the deontic meanings of ‘permissibility’. While German has a dedicated modal verb, *dürfen*, Italian has a more generic verb, *potere*. But of course speakers of Italian do express ‘non-permissibility’, as in the following example from the board game ‘Catan’.

**CatanRigoni02\_3244555**

34 Serena perché mi dai questo=

**why are you giving me this**

35 Vanda =perché son tutte uguali Serena

**because they're all the same Serena**

36 (2.4)/((Serena examines her own cards))

37 Serena no voglio la pecora allora ((throws card back to Vanda))

**no I want the wool then**

38 (0.4)

-> 39 Mauro eh non puoi decidere [o:h ((increasing loudness))

**-> well you can't pick he:y**

40 Serena [eh scusa lui me le ha fatte vedere ((loud))

**well excuse me he showed them to me**

41 lui me la dava allora io pren[do la pecorella

**he was going to give it to me so I'm taking the wool**

42 Franco [eh no tu hai preso

**well no you took**

My research question is: How do the affordances of different languages impact how speakers pursue similar interactional goals? For example, how do speakers of German use the related verbs *können* and *dürfen*, and do they make a distinction that Italian speakers do not make? Using the method of conversation analysis, I examine a parallel corpus of informal interactions in Italian and German.

# Moral accountability in the construction of negative others (and self)

Panel contribution

**Prof. Chaoqun Xie<sup>1</sup>**

1. Zhejiang International Studies University

Accountability has been shown to be an essential concept in accounting for what members of a society do and why they do it in social (inter)action by various scholarships in the social sciences and humanities, including, but not limited to, politics (Marshall 1987; Bellamy and Palumbo 2016), philosophy (Van Schoelandt 2018; O'Neill 2020), sociology (Webber 2016; Shuster 2017), anthropology (Zhao 2006; Igreja 2019), conversation analysis (Kent and Kendrick 2016; Robinson 2016) and pragmatics (Haugh 2013; Dynel 2016; Jaszczołt 2017). This paper focuses on a specific category of accountability, namely, moral accountability, illuminating its vital role in the (de)construction of discursive identities in social interactions. A 5-minute video featuring a Chinese tour guide's accounting practice on a tour bus and online comments on the incident constitute the data for the current research. Frustrated by her tourists' lower-than-expected expenditure on local products, the tour guide in her accounts resorts to the use of personal reference, empathy, self-exposure, irony, threatening, cursing and of what can be called 'moral questioning', with a view to constructing negative identities for the tourists characterized as being unvirtuous, immoral and unconscientious. The tour guide's accounts turn out to be a total failure, as evidenced by subsequent numerous negative and counter-offensive online comments and by the revocation of her tour guide permit. In constructing negative identities for her tourists, the tour guide is also constructing a negative identity for herself. This study demonstrates the omnipresence and complexity of moral accountability in social life as one of the fundamental and hardcore foundations of human sociality.

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# More than the sum of its parts: Combining EM/CA with ethnography in the study of ethnic categorization

Panel contribution

***Dr. Pomme van de Weerd<sup>1</sup>***

**1.** University of Amsterdam

In this paper, a case is made for studying ethnic categorization by combining the use of ethnography to gather data, and EM/CA to analyze that data. This argument is based on a study conducted in a secondary school in Venlo, the Netherlands, where pupils with migration backgrounds (who were born and raised in the Netherlands) constantly referred to themselves as ‘Turks’, ‘Moroccans’, or ‘foreigners’, while referring to others without migration backgrounds as ‘Dutch people’. During nine months of ethnographic fieldwork, 265 interactions were recorded and transcribed in which reference was made to one of these categories.

Elsewhere (van de Weerd, 2020), I have argued that, though self-reference as anything other than ‘Dutch’ in the Netherlands (like ‘French’ in France, or ‘Belgian’ in Belgium, etc.) is often interpreted as a signal of lacking attachment or ‘integration’ to that country, this overlooks the known fact in interactional studies that membership categories have a complex and widely variable meaning potential. I also argued that categories that are often interpreted as ‘ethnic’ may be used to achieve interactional moves and thus do not only or necessarily signal that a participant is ‘doing ethnic identity’.

In this paper, I highlight how the combination of ethnographic fieldwork for gathering data, and EM/CA in the analysis of that data, has been indispensable in leading me to those analyses. Conversation Analysis and Membership Categorization Analysis push for a focus on clearly defined and delimitable processes (i.e. social categorization in interaction) and close attention to participants’ own concerns and interpretations when using categories, while the merits of ethnography are found in its long-term commitment, the importance of reflexivity, and the acknowledgement of the social, cultural, and historical situatedness of all interactions. I will furthermore argue why this combination is particularly suitable for studies of ethnicity, race, and racism.

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# Moving from one world to another, from one language to another: clinician-interpreter collaboration during migrant children psychological assessment

Panel contribution

***Prof. Betty Goguikian<sup>1</sup>, Mrs. Coralie Sanson<sup>2</sup>***

***1. University of Geneva, 2. Hôpital Cochin, Paris and Hôpital Avicenne, Bobigny - France***

In mental health care settings, verbal and non-verbal communication are essential to undertake the central tasks of assessment and intervention. In adult psychiatry, the assessment mostly consist of exploring the symptomatology in order to diagnose the severity of a disorder. Within an intercultural context, the interpreter's role is not only to facilitate mutual understanding, but also to contribute to desintricate environmental adverse social conditions, from culturally anchored views or expectations, and psychopathology (i.e. inner states, personality traits, individual dysfunctionning or deficits) (Tribe & Lane, 2009). Leanza introduces the concept of « agent du monde vécu » to describe this active positioning (Leanza et al. 2020).

When it comes to the assessment of migrant children, particularly newly arrived ones, they are often referred for cognitive assessment because of a delayed learning of the local language (Kaplan et al. 2016). The clinician has to achieve two goals to avoid overdiagnosis of learning disorders and inappropriate educational placements. First, to explore the exposure to traumatic events and the subsequent potential psychopathology. Second, to assess fundamental abilities underlying school performance and social interaction with peers. It is now well established that the ability to learn a second language is predicted by native language verbal skills (Andreou & Karapetsas, 2004). Therefore, in child and adolescent psychiatry, one of the interpreter's roles, which has received scarce attention so far, consists of helping the clinician to assess the development of verbal abilities and bilingualism, either in the native language or in the new one (Bennabi Bensekhar et al., 2014).

Based on clinical illustrations, and questions emerging from training workshops, the presentation will show that in children psychological assessments the accuracy is related to the formal aspects of language (i.e. the rendition of how it is said) and not only what is said. The clinician has to explicit his objectives to achieve a good collaboration and rely on the interpreter within respective role frontiers (Goguikian Ratcliff et al. 2018).

# Multi-modal concessive repair in Israeli Hebrew conversation

Panel contribution

**Dr. Leon Shor**<sup>1</sup>, **Dr. Michal Marmorstein**<sup>2</sup>

1. Ben-Gurion University of the Negev, 2. The Hebrew University of Jerusalem

Interactional approaches to meaning have shown that the meaning of expressions in conversation is not determined in advance, but situated, negotiated, and locally elaborated through verbal and embodied means (Linell 2009; Deppermann 2005, 2011; Deppermann & De Stefani 2019). One recurring pattern of local elaboration is described by Couper-Kuhlen and Thompson (2005) as concessive repair, that is, the retrospective revision of claims deemed as overstated or in need of qualification. Previous research has shown that affirmative claims are typically retracted by verbal negation or counter-assertion (Couper-Kuhlen and Thompson 2005; Deppermann 2014). In this talk, we explore the multimodal realization of this pattern based on data coming from Israeli Hebrew conversational media talk.

We observe that retraction from a formulation can be realized by verbal means and/or by embodied resources. One such embodied resource – the Quoting Gesture (QG) – is demonstrated in the following excerpt, featuring an Israeli actress describing how she was once forced to stay in New York due to bad weather conditions:

Excerpt

- 1        *I had a lovely apartment in Gramercy in New York,*
- 2        *and,*
- 3        *and I got stuck there.*
- 4        \* (0.4) *stuck, (0.3) \**
- 5        **QG** \*.....2F+2H,.....\*
- 6        *I got stuck for a month in New York,*
- 7        *and I invited Tom to come be with me.*

After describing favourably her living conditions in New York (line 1), the speaker continues to report about her inability to leave the city by saying ‘I got stuck there’ (line 3). Following a short silence, she repeats the verbal phrase ‘I got stuck’ in a lower pitch and decreased loudness, while co-extensively producing the QG. The gesture shows clear articulation into its constitutive phases, resulting thus in a relatively long duration of the gesture. By using the QG, the speaker retroactively attributes her initial production of the phrase ‘I got stuck’ to another voice, thereby distancing herself and backing down on this formulation. The conceding in this case underscores the incompatibility between the standard negative interpretation of the verbal phrase, proposed by its first non-modified production, and the report on the positive living experience in New York (line 1). The articulated and elongated performance of the gesture brings into focus the action of repair and provides therefore a noticeable display of accountability for what may have otherwise been perceived as an inapposite choice of words. The speaker does not propose a revised statement but leaves it open for inference. She then employs the same verbal phrase for the third time (line 5), however now conveying the qualified meaning imparted by the QG in the previous production.

By attributing an initial formulation to another voice, the QG signals a break between the current ‘animator’ and author (the ‘previous-I’, cf. Goffman 1981), so that the speaker’s responsibility for that formulation is reduced. Foregrounding the presence of another voice invites the recipient to reconsider the meaning of the formulation, serving as yet another overt practice through which participants can self-appropriate and negotiate semantics.

# Multiactivity in complex work settings- the media production of a German Prime Time ARD Sportschau

Panel contribution

**Prof. Axel Schmidt<sup>1</sup>, Dr. Inke Du Bois<sup>2</sup>**

**1.** Institut für Deutsche Sprache, **2.** [www.dubois-linguistics.com](http://www.dubois-linguistics.com)

This presentation investigates how the successful synchronization of multiple tasks operates in a highly mediated and spatially distributed workplace to produce maximally effective communication under extreme time constraints. Several excerpts from a 33- hours video corpus of the production of the German ARD Sports Show are examined. In these excerpts, the soccer commentator and his assistant plan the production and sequence of the live commentary for the ARD Sports Show, a program aired on Saturday nights on German public TV. The soccer stadium with its audience ranks and field represents the larger speech setting in this communicative situation. In this speech setting, the interactants communicate face-to-face, via radio switchboard and mobile phone. Cameras provide different perspectives on the soccer field and the fan blocks. The references in the multiparty interaction include different anchoring points, screens and conceptual grounds (Broth, 2009; Hanks 2001; Stukenbrock, 2015). Within this complex setting, the commentator, who is also the director at the soccer stadium, plans the live commentary for the ARD Sports Show with his team.

The interactants work under strong performance and time pressure when live on air transmissions are produced. In TV production team work, multiactivity and foreshadowing are necessary to function under time pressure. Multiple time scales (Haddington et al. 2014) and planning of the future media product (e.g. a live commentary with corresponding video clips of a soccer game) require that the director perform parallel activities to coordinate the tasks at hand with the team (e.g. director, technicians, camera people) while he is planning which episodes of the 90 minute game will be shown, and additionally, which information of the players or fans will be reported and shown in the 11 minute live clip.

In the presentation, we will show how verbal and embodied features of interaction contribute to multitasking and how this could be applied to larger corpora.

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# Multifunctionality of epistemic stance markers: Variation across discipline and speaker role in classroom discourse

Panel contribution

***Ms. Marcella Caprario<sup>1</sup>***

**1.** Northern Arizona University

Epistemic stance (ES), through which speakers show their level of commitment to a proposition (e.g., doubt or certainty), has been described as “one of the core pragmatic skills in speaking” (Gablasova, Brezina, Mcenery, & Boyd, 2015, p. 614), and ES markers are particularly frequent in university classroom discourse (Biber, 2006). Moreover, although categorized as epistemic, ES markers actually serve multiple communicative functions (Kärkkäinen 2003). Despite their importance in speech, stance markers have mostly been studied in writing, especially in corpus research (Staples & Fernandez, 2019). The few studies on spoken language (e.g., Biber, 2006; Kärkkäinen, 2007) have either overlooked multifunctionality, examined non-university contexts, or ignored variation within classroom discourse. Specifically, variation across role (i.e., student or instructor) and discipline (e.g., science or humanities) has been demonstrated (e.g., Csomay, 2007) and scholars have recommended including these factors in research on stance (e.g., Kaltenböck, 2010).

In response to the gaps described above, this study describes variation in instructor and student use of two of the most common epistemic markers (Kärkkäinen, 2007), *I think* and *I guess*, in classroom discourse across disciplines with a focus on multifunctionality. Two research questions regarding frequency and functional variation guided the study:

1. How do instructors and students use *I think* and *I guess* differently in university classroom discourse?
2. How do speakers use these linguistic features differently in different disciplines (humanities, natural sciences, and business)?

The study used a corpus of transcripts of interactive lectures and labs from four US universities (nearly 400,000 words). A newly created coding instrument, based on previously reported functions (e.g., Biber, 2006; Kaltenböck, 2010; Kärkkäinen, 2007), sought to reveal the multifunctionality of *I think* and *I guess* in the corpus, while quantitative analyses examined differences in usage frequency overall and by function between instructors and students across the three disciplines. Macro-level functions included epistemic stance, hedging, marking personal perspective, and filler. A factorial ANOVA was performed to determine the significance of role and discipline, and their interaction, in predicting variation in use with implications for EAP instruction.

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# Multilingual pragmatic awareness in consciousness-raising tasks

Panel contribution

***Prof. Pilar Safont<sup>1</sup>, Mr. Ignacio Buffa<sup>1</sup>***

***1. Universitat Jaume I***

Research on pragmatic awareness of language learners has mainly focused on the target language (Takahashi, 2012). As argued by some scholars (Keskes, 2019; McConachy, 2019), a multilingual perspective should also be adopted in the analysis of pragmatic awareness. In fact, existing findings (Portolés, 2015) point to the peculiar characteristics of multilingual pragmatic comprehension and awareness. Bearing these aspects in mind, this paper focuses on the pragmatic awareness of multilingual learners while they are performing a collaborative writing task in three different languages, namely those of Catalan, Spanish and English. Data include recordings from 26 university students' simultaneous introspection while writing three email messages to three different addressees. All messages involved the speech act of requesting. In an attempt to provide a holistic and ecological account of learners' performance, pragmatic-related episodes were identified by considering Brown and Levinson's politeness features (1987), and Leech's (1983) approach to pragmatic competence. Results are in line with previous studies tackling multilingual learners of English and they provide us with interesting insights about the mechanisms that multilingual students activate when planning and performing pragmatic production tasks.

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# Multilingual representation of migrations in parliamentary discourse: A mixed-method approach with socio-political background and corpus linguistic methods

Panel contribution

***Prof. María Calzada Pérez<sup>1</sup>***

*1. Universitat Jaume I*

As part of the *Original, translated and interpreted representations of the refugee crisis*(RE-CRI, PID2019-108866RB-I00) research project, the present paper aims to put forward (and illustrate) a qualitative-quantitative, manual-automatised framework for the comparative study of original and translated representations of migrations from European chambers such as the European Parliament (EP), the British House of Commons (HC) and the Spanish Congreso de los Diputados (CD).

To do this, we draw on the CDA-inspired, socio-political approach put forward by Zapata Barrero et al. (2008) and Zapata Barrero (2009). In it, “the discourse politics on migrations” is seen as some form of Foucauldian hardened truth resulting from the process of chronological dispersion/convergence of discourses together with the work of geographically connected/disconnected “discourse networks”, within what they label the “politicization of migration”. Their examination of migration representations (in the form of topoi, mostly) is performed in three stages: stage 1, where the presence or absence of discussion of migrations is quantified and its spatio-temporal proliferation mapped; stage 2, where associated themes are identified and closely examined; and stage 3, where the pro-active or re-active nature of discourse politics is assessed.

While Zapata-Barrero et al. (2008) and Zapata Barrero (2009) perform a manual study of monolingual texts, this paper enrolls corpus linguistics methods with a similar (though multilingual) purpose. For our exploration, we use the European Comparable and Parallel Corpus Archive (ECPC), a set of monitor corpora of over 100 million tokens of parliamentary interventions from the HC, EP, CD compiled at the Universitat Jaume I (Castellón, Spain). The analysis is performed in three stages. In stage 1, detailed consistency is used to map the presence/absence of representations of migrations in the chambers under investigation. Specific (hot) periods are singled out here. In stage 2, characteristic themes (for all chambers at specific hot points) are identified and compared and their contextual uses are investigated with the aid of concordances (clusters, s-collocations and c-collocations). Stage 3 means a contextual assessment of the pro-active or re-active nature of discourses.

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# Multimodal copular constructions

Panel contribution

***Dr. Maria Frick<sup>1</sup>, Dr. Niina Lilja<sup>2</sup>, Mrs. Ivana Leinonen<sup>1</sup>***

*<sup>1</sup> University of Oulu, <sup>2</sup> Tampere University*

Recent research drawing on multimodal conversation analysis and interactional linguistics has highlighted the role of bodily-visual resources in turn construction (see, e.g., Ford, Thompson & Drake 2012, Mondada 2015). This has inspired discussion about the role of bodily conduct in the grammatical description of language (see, e.g., Couper-Kuhlen 2018, Keevallik 2018). Building on this, we examine copular constructions that are started verbally but left syntactically unfinished after the lexical subject and copula, in the position in which a predicate nominal would be expected (Ex. 1–2). The constructions are then brought to recognizable completion with multimodal resources, such as depictive hand gestures or bodily enactments, usually accompanied with non-lexical vocalizations.

(1)

SIR +sä olet niin (.) °shh shh sh° +

you are so

+makes circular movements with arms in front of chest;

moves upper body from side to side+

(2)

CLI ja +se oli (.) +aaaaaa: +.hh +

and it was

+.....+hand to ears+,,,+

We will call these utterances *multimodal copular constructions*(MMC). Our collection of ca. 40 cases of MMCs is drawn from video-recorded everyday interactions between first and second language users of Finnish and English.

Our analytic focus is on the timing of the syntactic and bodily-visual resources in relation to each other and on the role of the different elements in the construction. We seek to understand how the bodily elements and non-lexical vocalizations that take the place of X in MMCs affect the semantic and pragmatic characteristics of the utterance. In addition, we analyze the social actions that MMCs (are part of or) are used to accomplish in their interactional contexts. We argue that such syntactic-bodily constructions should not be regarded as ‘incomplete’ or ‘elliptical’ but as one possible construction type in interaction. The study adds to the previous research on syntactic-bodily units in interactional environments (Li 2019; Olsher 2004; Mori and Hayashi 2006; Chevalier 2008; Keevallik 2013).

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**Transcription**

. falling intonation

(.) short pause

wo::rd prolonged

.hh inbreath

° quiet talk

+ gestures

-> action continues

... action's preparation

,, action's retraction

# Multimodal Creativity in Humorous Responses to Online Sexual Harassment

Panel contribution

***Prof. Camilla Vasquez<sup>1</sup>, Ms. Brooke Nelson<sup>2</sup>***

***1. University of South Florida, 2. Northern University***

Online sexual harassment and other forms of online aggression targeting women have fallen under increased scrutiny. One recent study found that 50% of adult women surveyed had received some sort of unsolicited sexualized message online within the prior 12 months (Winkelmann et al., 2015). Other scholars have examined the various forms this harassment can take, for example, hypersexualized requests or the objectification/direct sexualization of the recipient (Hess & Flores, 2016) as well as the “missing discourse of consent,” or the “not hot enough discourse” (Thompson, 2018). As some of these studies have noted (e.g., Hess & Flores, 2016), such acts of online aggression have been met with variable responses from their recipients, such as ignoring, challenging, and sharing. As far as the latter is concerned, several “communities of resistance” have emerged in the form of social media accounts dedicated to documenting not only instances of sexual harassment (such as Tindernightmares and ByeFelipe), but also sharing some recipients’ creative responses to those acts of aggression (e.g., Vitis & Gilmour, 2017).

Our study builds on previous research which has focused on the linguistic aspects of humorous responses to online misogyny (e.g., Dynel & Poppi, 2019), and extends this line of inquiry to consider how a wider range of semiotic resources may be deployed for similar purposes. Specifically, the present study explores how female targets of hypersexualized digital communication respond to such acts of online aggression with humorous messages that exploit the multimodal potentials of digital media, including a wide range of intertextual references as well as resemiotizations. We focus on data collected from ByeFelipe, an Instagram account with nearly half a million followers, which documents various forms of online harassment that women have experienced across a wide range of digital platforms (e.g., dating sites, online games, Facebook). From the 500+ screenshots that were posted on this account from 2014-2019, we focus on 36 in which the responses included some type of visual content (e.g., image, GIF, emoji). Our analysis shows how targets of online aggression can deploy multimodal humor to empower themselves in response to harassment, demonstrating how multimodal humor is used in these situations to communicate serious meanings – and to engage in what may be considered a form of “discursive activism” (e.g., Lazar, 2014; Shaw, 2016). While these responses and their dissemination across social media disrupt previously established hegemonic power relations, they nevertheless raise new ethical questions for users and researchers alike.

# Multimodal interaction analysis of translanguaging in student discourse

Panel contribution

**Ms. Silke Tork<sup>1</sup>, Prof. Sabine Hoffmann<sup>2</sup>, Prof. Götz Schwab<sup>3</sup>, Prof. Stefan Jeuk<sup>3</sup>**

**1.** European University Institute, **2.** Università degli Studi di Palermo, **3.** PH Ludwigsburg

This paper analyses how multilingual practices can be described when the perspective on language is shifted away from a monolingual habit towards an internal view of language as proposed in the concept of *translanguaging* (García / Wei 2018, Blackledge / Creese 2017). This bottom-up approach focuses on actual language use and the speakers' entire communicative repertoire, being used reciprocally in alignment to the interlocutors. On the one hand this obliges us to re-examine established categories and criteria such as code-switching or code-mixing. On the other hand it allows to recognize competences – such as co-construction of meaning, ambiguity tolerance, mediation competence or cultural sensitivity – and practices of cross-cultural interaction that have hardly been considered or appreciated within the norm oriented view of language(s) and multilingualism. The PhD project from which this paper originates is a corpus-based study of multilingualism in higher education, specifically seminar situated student group work. The first data cohort consisting of six, up to twelve minute long videos was recorded during a Master course on multilingualism, migration and intercultural education. In these task-oriented work sessions there were mixed groups of two to four participants, including international students, students with a migration background or German students with ERASMUS experience. Each group was given German and English text materials on aspects of multilingualism to discuss.

The aim of the analysis is to provide a detailed description of multilingual practices used by the participants determined by the following research questions: What repertoire is actually used? Which languages are brought in when and why? Which aren't? Other than language choice and negotiation, what ways of expressing a multilingual identity in referring to each other are realised? To what extend does the institutional setting and the underlying assumptions of language(s) in education play a role within the interactions? The detailed description not only aims at a better understanding of multilingual practices in university settings, it also reflects the transformative potential of *translanguaging* in education.

The data have been transcribed on the basis of GAT 2 (Selting et al. 2009) extended through the *Conventions for transcribing multimodality* by Mondada (Mondada 2019). The multimodal approach takes into account the variety of modalities to construct meaning, create intersubjectivity, build knowledge, relations and identity in *translingual* interactions (Norris 2011, Blackledge / Creese 2017). This paper presents a collection of first findings and discusses preliminary descriptions of *translingual* practices from the internal view on language(s) and multilingualism.

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# Multimodal markers of critical and non-critical irony

Panel contribution

**Dr. Claudia Lehmann**<sup>1</sup>

1. Universität Bremen

The ways in which verbal irony is marked in natural discourse are still underexplored. With the exception of raised eyebrows (Tabacaru, 2019, 2020) and head nods (Caucci & Kreuz, 2012; Tabacaru, 2019), which are attested as markers of verbal irony in both scripted and nonscripted discourse, research so far has been inconclusive. Some studies report smiles (Caucci & Kreuz, 2012; Tabacaru, 2019) and looks to partner (Caucci & Kreuz, 2012), while others report expressionless faces (Attardo, Esterhold, Hay, & Poggi, 2003) and gaze aversion (Colston, 2020) as resources for identifying ironic utterances.

The present paper analyses facial expressions, gaze and head movements of two potentially ironic constructions in nonscripted discourses in order to deepen our understanding of how irony is signalled nonverbally. The two constructions chosen are *Tell me about it* and *as if this/that VP*, because both allow an ironic and a nonironic interpretation, but are quite different in function since ironic *Tell me about it* mostly serves bonding purposes, while ironic *as if* clauses are mainly used to criticize others, as examples (1) and (2) illustrate:

(1) James Cordon: Talk me through the goatee, Mish, bold choice, why?

Mish: Because I gained a little bit of weight since I came back to America.

James Cordon: Sounds like me. Tell me about it.

(2) Willie Geist: Don't be afraid. He said don't let it dominate you. As if that were a choice for a coronavirus patient.

Both constructions have been searched for in the multimodal *NewsScape Library of International Television News* (Steen & Turner, 2013) and annotated for gaze, movements in the eyebrow, eye, and mouth region, and head movements. The results of the quantitative analysis show that gaze aversion, raised eyebrows, a raised cheek and smiles are features of ironic *Tell me about it*, while frowns, tightened eyelids and blinks are more frequent with *as if* clauses, irrespective of their interpretation. These results suggest that verbal irony is marked differently depending on whether it is used to bond with other people or to criticize them.

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# Multimodal representation in antiracist discourse: The case of political cartoons on the refugee crisis

Panel contribution

***Dr. Stavros Assimakopoulos<sup>1</sup>, Dr. Anna Piata<sup>2</sup>***

*1. University of Malta, 2. Indep*

A prominent way in which the current refugee crisis seems to be consistently described, not just in elite texts but also in common parlance, is in terms of a ‘flood,’ a ‘wave’ and/or a ‘tide.’ The long-standing tradition in the critical analysis of racist discourse (e.g. Reisigl & Wodak 2001; Musolff 2015) has shown that, by evoking an essentially dehumanising representation of migrants and refugees, descriptions of this sort tend “to normalise certain ways of thinking about” them and by extension “justify their discrimination” (Ng 2018: 220). Such metaphorical representations, however, are not only present in discourse that could be generally characterised as racist or even as leaning towards an exclusionary ideology.

Drawing on a corpus comprising the 115 political cartoons that formed part of the *Suspended Step* exhibition, which was organised by the Greek Cartoonists Association with the aim of ‘mak[ing] the refugees’ voice be heard throughout the world,’ we discuss how this (and related) representations can also crop up in texts of an explicitly antiracist orientation. More specifically, we focus on the ways in which particular metaphorical source domains (e.g. waves), metonymies (e.g. barbed-wire fences) and symbols (e.g. the EU flag) visually recur creating what appears to be a coherent discourse surrounding the crisis. To this end, the annotation of the data is based on the VISMET’s scheme (Bolognesi et al. 2018), which was further adapted to allow for a deeper, qualitative analysis of the cartoons under study in terms of their ideological stance.

Our findings confirm the presence of representations that have been traditionally thought to underlie discriminatory attitudes, but also reveal cases where these very same representations can also be used to promote an inclusionary agenda. Against this backdrop, and in line with the background laid out by Conceptual Metaphor Theory (Lakoff & Johnson 1980), we pursue the argument that, through their ubiquitous presence, and regardless of the modality in which they present themselves, metaphorical associations can become so entrenched that they end up underlying our way of thinking about particular social issues and manage to creep up even when we have the best of intentions in fighting social injustice.

## Acknowledgments

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# Multimodal trajectories for indexing cognitive search: A longitudinal L2 study

Panel contribution

***Ms. Klara Skogmyr Marian<sup>1</sup>, Prof. Simona Pekarek Doepler<sup>1</sup>***

*<sup>1</sup>. University of Neuchâtel*

In social interaction “there is order at all points” (Sacks, 1984:22). Repair, for instance, has been shown to involve systematic sequential organization of verbal conduct. Yet, little is known about the temporal sequencing of related embodied conduct. Existing research has evidenced that speakers use gaze and facial expression to index cognitive search or mobilize response in word-searches (Goodwin & Goodwin, 1986; Hayashi, 2003; Koshik & Seo, 2012; Dressel, 2020), that iconic gestures may be used in a compensatory manner (Gullberg, 2011), that bodily movement may be kept on hold until the closing of repair sequences (Floyd et al., 2016), and that L2 speakers deploy referential and pragmatic gestures more than L1 speakers (Graziano & Gullberg, 2018). But how are these elements temporally concatenated? How do they interface with verbal conduct? And do such assemblies change over time during L2 learning?

In this paper, we investigate the temporal dynamics of bodily and vocal conduct in the course of L2 word-searches. Based on a longitudinal dataset of L2 French conversations, we first identify a recurrent multimodal search-trajectory involving specific simultaneous and successive assemblies of hand movements/holds with gaze, and (para)verbal displays of ongoing search. We interpret these Gestalt-like trajectories as methodic practices through which speakers both account for breaks in progressivity and display their search as ‘self-directed’, preempting recipient’s entry into the turn-in-progress. We then put our findings into a longitudinal perspective. We show a gradual redistribution in the use of highly recurrent assemblies of multimodal conduct in the middle (search process) and end (search resolution) stage of word-searches, which are tied to the accomplishment of different practical purposes in the search.

By scrutinizing the multimodal compositionality of word-search trajectories as part of participants’ routine practices, the study sheds light on some generic characteristics of word-searches beyond issues related specifically to L2 interaction while at the same time documenting a redistribution of repair practices and the related gestural conduct over time and proficiency levels. Ultimately, we provide further evidence for how “[t]he construction of action through talk within situated interaction is accomplished through the temporally unfolding juxtaposition of quite different kinds of semiotic resources” (Goodwin, 2000: 1490). Our study stresses the importance of analyzing language in relation to other meaning-making resources to advance our understanding of L2 use and learning.

# Multiple sayings of ‘no’(‘bu’ and ‘meiyou’) as responsive actions in Mandarin conversation

Panel contribution

***Dr. Wenxian Zhang<sup>1</sup>, Dr. Xianyin Li<sup>2</sup>***

***1. Peking University, 2. Beijing Language and Culture University***

Traditional studies on words of negation in Chinese (‘bu’ and ‘meiyou’) usually focused on their syntactic and semantic properties (cf. Lv, 1999 : 383; Shen, 2010; Hou, 2016), but rarely examine them as used in real-time talk-in-interaction. Based on the methodology of interactional linguistics and conversation analysis, this study focuses on the practice of multiple sayings of ‘bu’ and ‘meiyou’ as responsive actions in Mandarin conversation. Multiple sayings involve a speaker repeating some language form in the same turn, multiple times and under a single intonation contour in interaction (Stivers,2004; Li,2016). Excerpt (1) and (2) provide a quick illustration of this phenomenon.

(1)[Big client]

01H : 瞧不起                  人:

Qiaobuqi                  ren:

Look down upon people

You look down upon me.

02B : → 没有    没有    没有    没有,    绝对    没有,    大 客户□

Meiyou meiyou meiyou meiyou, juedui meiyou, da kehu.

No       no       no       no       absolutely no       big client

No no no no, absolutely no, you are my big client.

(2)[ Vinegar and sugar]

01B : 这 个 醋       和    糖,

Zhe ge cu       he    tang,

This CL vinegar and sugar

糖 糖 和 那 个 醋       真 的 放 太 少 了□

tang tang he na ge cu       zhende fang tai shao le.

sugar sugar and that CL vinegar really put too little PRT

You really put too little vinegar and sugar in this dish.

02L : →不 不 不, □ 刚    好□

Bu bu bu, gang gang hao.

No no no, just just good

No no no, it is just right.

Stivers(2004) shows that speakers of multiple sayings such as ‘No no no’ communicate their stance that the prior speaker has persisted unnecessarily in the prior course of action and should properly halt course of action. Then, what are the interactional functions of ‘No no no’ in Mandarin conversation? On the basis of previous studies, we address the following three issues:

- 1) the types of action units of multiple sayings of negative words;
- 2) the differences between ‘bu bu bu’ and ‘meiyou meiyou meiyou’ in sequential environments;
- 3) the motivations of using multiple sayings of ‘bu’ and ‘meiyou’.

The data are 30 hours of audio and video recorded Chinese natural conversations. It is found that the multiple sayings of ‘meiyou’ are more conventionalized, and often respond to the actions of appreciation and praise. Multiple sayings of ‘bu’ are found that they often respond to the actions of proposal and offer. It concludes

that the nature of this phenomenon is to cooperate. In a later part of the paper we will explain the discourse motivations of multiple sayings of negation based on the pragmatic principles.

# Mutual knowledge and the ‘hidden common ground’: An interdisciplinary perspective on mutual understanding in intercultural communication

Panel contribution

***Dr. Karsten Senkbeil***<sup>1</sup>

**1.** University of Hildesheim

This paper proposes and develops an argument that there exists a ‘hidden’ form of common ground which heavily influences intercultural understanding, and which should thus augment our theories on the common ground in Intercultural Pragmatics. It begins with a short recapitulation of the meaning of ‘knowledge’ in theoretical discussions in linguistics and other humanities, which is intended to add a transdisciplinary perspective of this term – and particularly on ‘mutual knowledge’ – in our discussions of the common ground as a central pragmatic concept (Kecske & Zhang 2009). With the aim of a synthesis of current developments in pragmatics, cognitive linguistics and anthropology, I will argue that similar trends surrounding terms such as *embodied knowledge* and *empracticism* can be observed across these neighboring disciplines (Cohen 2010, van Dijk 2014, Evans 2009, Konerding 2015). These scholars agree that knowledge develops through action, and it becomes communicatively relevant only in (inter)action with others. Therefore, our bodies and physical experiences are centrally involved (see e.g. *theembodied mind* theory, Lakoff & Johnson 2010), just as the concrete *domain of practice* (e.g. the professional setting), in which communication takes place. Empirical research on intercultural discourse in English as a lingua franca (e.g. in Senkbeil 2017, 2020) has shown that in authentic situations, intercultural speakers-hearers often share more concrete empractic knowledge, and thus can rely on a larger common ground, than a traditional perspective on interculturality would imply.

Combining a transdisciplinary look at theory with these empirical results into a unified perspective proves helpful to reassess and further develop what exactly we mean when we discuss ‘(assumed) mutually shared knowledge’ among speakers-hearers, particularly in intercultural encounters. Ultimately, this paper argues that we need to pay attention to embodied and empractic networks of knowledge that may be cognitively and communicatively complex at first glance, but still widely shared across cultures - a *hidden common ground* in intercultural communication.

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# Negotiating contested illness – Finnish doctors' causal explanations to perceived sick building related symptoms

Panel contribution

***Mrs. Suvi Kaikkonen<sup>1</sup>***

***1. University of H***

Doctors regularly encounter patients whose symptoms cannot be attributed to any medically approved condition. One group of patients, falling into this category in Finland, is Sick Building Syndrome sufferers. They link their symptoms to indoor air pollutions such as molds and chemicals, whereas doctors – as a result of their professional rationale – may arrive attributing the symptoms to other factors.

When providing divergent explanation, doctors need to manage two conflicting relevancies. Their institutional task is to establish and communicate what causes patient's symptoms. From this point of view, providing explanation is socially preferred. In interaction, however, the preference of agreement makes it possibly problematic to present an explanation that disconfirms patient's understanding.

In this presentation, I analyze

- 1) how doctors orient to these conflicting relevancies when producing causal explanations;
- 2) how the relevancies are managed – in terms of social action and linguistic design – in the sequential unfolding of the conversation;
- 3) how patients respond.

As a method, Conversation Analysis is applied. Data comprises 75 video-recorded consultations with Sick Building Syndrome patients. 51 explanation sequences are investigated.

I show that doctors present causal explanations at different stages of consultation within various medical activities. Their explanations associate the symptoms with the patient's physical or psychosocial wellbeing and normalize the symptoms. The psychosocial explanations are conveyed indirectly and treated as sensitive whereas the explanations associating the problem to the patient's bodily health are treated as unproblematic. I demonstrate that doctors orient to the presence of the patient's different view in two ways. First, they argue for their explanations by medical evidence and by anamnestic information provided by the patient. In so doing, they display their orientation to collaboration, at the same time as they advance their causal explanations. Second, doctors systematically indicate how their explanations relate to the patient's understanding. They may formulate their explanations so as to *add* something to the patient's understanding or *transform* it.

Patients predominantly respond with indirectly expressed resistance. The study, however, reveals that patients tend to respond with greater alignment to explanations that build on and align with their own understanding of the problem. Despite the possible discrepancy of the views, both participants demonstrably work to maintain agreement, alignment and collaboration.

The analysis reveals that doctors are much aware of what several survey-based studies have documented, namely, that the patients with contested illnesses often experience invalidation in the health care (Gibson et al., 2016). By balancing between their own understanding and the patient's one, doctors facilitate patients' participation and inclusion in their care. This inclusive practice results in the patients' active involvement in the diagnostic discussion, but not in the achievement of shared understanding. The study sheds light on how contested illnesses are negotiated as a real time process, and the barriers the participants' different views pose to the patients' access to public services.

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# Negotiating epistemic distribution in sports commentary.

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Panel contribution

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**Mr. Federico Corradini<sup>1</sup>**

**1.** Dipartimento di Studi Linguistici e Culturali - Università di Modena e Reggio Emilia

In institutional conversation, role asymmetries are often held to account for pre-determined attribution/distribution of role-related background. This perspective, however, does not consider the ways in which talk reflects orientations to expertise and epistemics as a locally constructed activity in interaction. In sports commentaries for instance, where journalists usually interact with expert players or coaches, the former are expected to contribute to the description and analysis of the event with encyclopedic knowledge of stats and stories about the players, whereas the latter rely on their expertise and first-hand knowledge to provide the audience with an insight into how players act or feel throughout the game. In this presentation I describe how sportscasters sequentially negotiate access to territories of knowledge by orienting to different sets of competencies in performing institutional activities. The analysis is carried out on a corpus of three-hundred minutes of live, nationally-televised US sports events, featuring two or three speakers, and focuses on how (i) experts refer to their competence to make explicit claims about players' feelings and behaviors, by associating them to categorical knowledge; (ii) play-by-play commentators attribute epistemic primacy to the experts when launching analytic sequences of commentary, by employing both implicit and explicit discursive practices; (iii) relatedly, when experts position as K+ speakers, they confirm journalists' analyses to balance the 'epistemic see-saw' and legitimize their contributions, before expanding on them. In general, my data suggest that participants' contributions acknowledge experts 'know-how' in order to organize actions in commentary, and that both parties take up different epistemic stances to provide mutual support and reliability to their commentary.

# Negotiating evacuation practices and responsibility: A discourse of vagueness, uncertainty and variation?

Panel contribution

***Prof. Annelie Ädel<sup>1</sup>, Prof. Catharina Nyström Höög<sup>1</sup>, Prof. Jan-Ola Östman<sup>1</sup>***

***1. Dalarna University***

Issues of risk and security affect all of us on a personal, an interpersonal and a societal level, but the distribution of responsibility for such issues in emergency situations tends to be a matter of debate. Especially in cases where security is questioned, even distrusted, and citizens are put to potential risk, aspects of responsibility come to the fore: who should have informed us, what is my own responsibility in relation to others, etc.? The communication of risk forms a backdrop for the EXIT project, where we specifically focus on issues of risk and responsibility in relation to communication about *evacuation* in e.g. fire hazards, risks of explosion, terror attacks. We deal with both what evacuation information to the general public looks like and with policies and attitudes behind specific evacuation information guiding the general public. In this sense, evacuation information is a possible resource for the distribution of responsibility.

In the present study we investigate how different groups and individuals construe their and others' sense of responsibility in relation to evacuation. More precisely, we ask: (a) How do people discursively construe their sense of responsibility in the face of risk and evacuation situations?; (b) To what extent does their interpretation of what to do correlate with the intentions of the policy makers who have produced and sanctioned the evacuation information?; (c) What is the ultimate purpose of the meaning production found in this field of discourse? Regarding (c), to what extent is the primary function to make evacuation as smooth as possible in a risk situation, to educate, preventatively, the general public in how to behave, or merely a matter of performing a social ritual?

Data for the study come from recorded focus-group discussions with Swedish-language participants from different spheres of life in Sweden and in Finland: (i) employees at a higher education institution who have grown up in a Swedish-language community; (ii) employees at the same higher education institution with a non-Swedish background; (iii) preschool teachers; and (iv) youngsters who have recently started their working career, taking care of the elderly, or working in a garage.

The semi-controlled focus-group discussions revolve around the participants' understanding of evacuation practices and their sense of individual responsibilities in situations of risk, as these apply to their different workplaces. One task in the focus-group discussions was to discuss a number of typical evacuation signs: the function of the information on the signs; the signs' general comprehensibility; the extent to which the signs are noticeable; what experience participants have of the signs; and what works well and what could be improved in the signs.

Results show that a large number of factors come to the fore in these discussions: the signs carry a considerable degree of vagueness; the participants express uncertainty in relation to evacuation practices; the participants display variation in what they consider to be objects of risk; and, the effect of people's personality is foregrounded by the participants. Issues of responsibility are brought up in relation to all these aspects.

# Negotiating hypocrisy in online discussions: a metapragmatic perspective

Panel contribution

***Prof. Sanna-Kaisa Tanskanen<sup>1</sup>***

**1. University of Helsinki**

This study contributes to pragmatic research on verbal hypocrisy from a metapragmatic perspective, arguing that our understanding of hypocrisy as a pragmatic phenomenon benefits from an analysis of how language users metapragmatically negotiate claims of hypocrisy in actual interaction. The material for the study comes from internet discussion forums.

The study follows the more narrowly focused definition of metapragmatics as the display of reflexive awareness by users of language of their use of language (Caffi 1998; Haugh 2018). The paper focuses on metapragmatics in use, which means analysing the metapragmatic acts by which interactants “intervene in ongoing discourse” (Hübner & Bublitz 2007). These acts can have several functions, but often they are used for assessing an utterance or influencing and negotiating how an utterance should be understood. Previous research has identified how metapragmatic acts are used in the negotiation of appropriateness and style of contributions to discussion forum interaction (Tanskanen 2007), rudeness in online discussion forums (Kleinke & Bös 2015), identity and interventions in online discussions (Tanskanen 2018; forthcoming) as well as in the evaluation of RoastMe posts (Dynel & Poppi 2019).

The focus of the study is thus on language users’ evaluations of communication as hypocritical. In practice, I analyse instances where the participants of an online discussion interpret and metapragmatically label communication as (potentially) hypocritical. Participants can target claims of hypocrisy at themselves (e.g. “*Does what I’m saying sound hypocritical?*”) or other participants (e.g. “*Stop being a hypocrite*”). Both types of claims can and often do lead to further negotiation, as participants reflect on their own language use or are asked to substantiate their claims (e.g. “*Can you point out what was hypocritical in my message?*”). The analysis throws light on how language users negotiate their evaluations and perceptions of hypocrisy in the context of an online discussion.

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# Negotiating masculinities in the representation of national identities. A case study on US men's magazines

Panel contribution

***Dr. Virginia Zorzi<sup>1</sup>, Dr. Angela Zottola<sup>1</sup>***

***1. University of Turin***

In this paper, we discuss how masculinities are negotiated in men's lifestyle magazines through the representation of national identity. We aim to determine whether, in the representation of national identities, men's magazines draw from dominant discourses of masculinity, insisting on ideas such as dominance, aggressiveness, and confidence or also leave space to "non-aligned forms of masculinity" (Baker & Balirano 2018: 3). As Balirano (2014: 49) noted, men's magazines are the ideal place for the investigation of how masculinity is represented as "male readers learn how to construct gender" around similar outputs. For this reason our research sets out to provide key insights on the way certain male audiences are grouped, categorised and perceived as citizens. It might as well yield a glimpse of how readers are invited to experience (or not) a sense of belonging and community based on gender and nationality, among other factors.

We focus on the US context, where nationality is generally felt as an important - although sometimes problematic - part of people's identity (Schildkraut 2011). In order to do so, we apply a Corpus-based Discourse Analysis approach (Baker et al. 2013) to a corpus of magazine articles. We collected the data through the platform NexisUni by using specific search terms related to the nation - i.e. "our country"; "America"; "USA"; "American"; "United States"; "our nation". The corpus covers a five year time span (15/06/2015 to 15/06/2020). The magazines included in the data collection are *Men's Health*, *Men's Vogue*, *Popular Mechanics*, *Esquire* and *GQ*. These magazines present themselves or are generally regarded as targeting a male audience. The corpus includes around 1750 articles and approximately 3.5 million words.

As we set out to look for both dominant and "non-aligned" attributes related to masculinity in the construction of national identity, our initial findings show that reference to the nation is often realised through personification, associating it to aggressive, risk-taking, proud and stoic attitudes with varying evaluative undertones. We also find that concepts such as strength, heroism and toughness, reflecting traditional gender ideologies related to masculinity (Balirano 2014; Giaccardi et al. 2016) are mentioned when words like "male" and "men" are associated with national identity. Simultaneously, the person-nation is made to experience contradictory and troubling psychological states. National identity in general is represented in a range of ways that highlight potential conflict and crisis.

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# Negotiating patient affect in advocacy encounters

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Panel contribution

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**Dr. Bethan Benwell<sup>1</sup>, Dr. Jack Joyce<sup>2</sup>, Dr. Catrin Rhys<sup>2</sup>**

*<sup>1</sup> University of Stirling, <sup>2</sup> Ulster University*

Patient advocacy is often crucial to patients successfully navigating complex and obscure institutional health systems. Advocates work as part of the health service to support patients through certain institutional processes, such as complaining. Our research documents the journey of a complainant through a complex institutional system with the assistance of an advocate. Work by Raymond (2014) explores the dilemma of the advocate – and how they broker information; similarly, Wroe (2018) demonstrates the critical work that refugee advocates do to manage hostility toward refugees and migrants. In healthcare, studies have sought to sensitise staff members and patient advocates to their behaviour which facilitate or impedes a disabled person's autonomy (see Jingree et al., 2006). Indeed, advocates are experts at negotiating the demands of different systems whilst providing comfort to clients whose concerns have not been addressed by their healthcare provider.

Our project draws on data from the complaints process and cross-references analysis of the interactions between patients, their advocate, and the healthcare institution with patients' self-report of their experience of the interactions. We use Conversation Analysis (Heritage, 1984) to examine the sequential environment, turn design, and prosodic features to reveal how the clients' reported affect is organised as displays of stance, states, and attitudes in the interaction (Couper-Kuhlen, 2012).

Our analysis asks whether and how nuanced 'backstage' emotions can be tracked in the interaction between the patient and different institutions, and how an advocate (1) handles their client's affect, (2) navigating an exogenous institutional system, and (3) working with their own institutional processes all whilst championing their client's cause. These intricate and complex demands on the advocate are reflected in levels of sick absence and staff turnover and in how advocates describe the cumulative impact in the working day of managing multiple client encounters.

Therefore, by illuminating the full picture of patient advocacy in complaining– from how an advocate orients to their role, how that orientation to role is influenced by affect during the encounter, how this relates to the overall trajectory of making a complaint to a healthcare institution, to the emotional toll that this all takes on the advocate, we aim to inform support and training for patient advocates.

# Negotiating Power-Asymmetry In Teacher-Child Conflict Resolution In An Indian Preschool

Panel contribution

***Dr. Carolin Demuth***<sup>1</sup>

**1.** Aalborg University

This presentation addresses adult-child conflict socialization in an English speaking preschool in Northern India with a particular focus on interactions between teacher and individual children. Studies on socialization practices have typically focused on caregiver's interactional moves. Little attention has so far been given to children's interactional moves to manage power asymmetry in conflict situations. There has also been an increasing interest in recent years in studying bodily contact in caregiver's socialization strategies and how touch and talk are synchronized to achieve the child's compliance to directives (Burdelski, 2014, Cekaite, 2015, Goodwin & Cekaite, 2018; Kern, 2018; Takada, 2019). The present study investigates conflict resolution between teacher and child in pre-school interactions with a focus on embodied resources used in the interaction as well as children's interactional moves in the conflict resolution. The study is based on video-recorded interactions in a class with one teacher and 30 5-year old children collected during a larger ethnographic study over a period of 3 months. Analysis is based on discursive psychology (Wiggins, 2017) and multimodal interaction analysis (Goodwin, 2000). The analytical focus lies on how power-asymmetry is culturally organized in these conflict-resolutions and how social stances and identities (e.g. teacher as authority) are conveyed and constructed through communicative resources and practices. Conflicts between teachers and children typically arose during transitions between two activities or in group activities in which the children were expected to sit still while individual children did not follow the teacher's instructions. They grew out of a child's opposition to a repeated request for action by the teacher. Both teacher and children deployed a variety of discursive, embodied, and material resources to resolve these conflict situations. The teacher used verbal directives together with eye gaze, gesture, body movement, body position as well as more invasive strategies like touching and pulling the child's body as gradual upgrade of her directives. Children used subtle embodied interactional moves to display defiance which can be seen as a way to undermine the exertion of power over them and to maintain a certain degree of agency. Conflict resolution strategies included the teacher's re-framing the child's non-compliant behavior which allowed the teacher to maintain control over the situation despite the child's non-compliance. By their joint interactional moves, both teacher and child manage to not threaten the teacher's authority while allowing for the child to resist certain power exertion. Conflict resolution hence not only served to re-establish classroom order but also to do face-saving interactional work for both the teacher and the child. We argue that these interactional patterns can be considered following culturally acceptable ways of conflict resolution. Moreover, the findings show that children are Overall, the findings attempt at contributing insights into the interactive processes through which children are socialized towards a cultural 'choreography' of conflict resolution in teacher-child settings.

# Negotiating team cohesion through processes of inclusion and exclusion. An ethnographic study of a professional football team.

Panel contribution

***Ms. Solveig Wolfers-Pommerenke<sup>1</sup>***

*1. University of Warwick*

This paper explores how team cohesion is negotiated among members of a professional football team - with a particular focus on discursive processes of inclusion and exclusion through humour.

Drawing on over 56 hours of audio-recordings of authentic interactions, 87 hours of observations and interviews with 13 players, I identify and discuss some of the context-specific discursive features and processes through which team cohesion is negotiated among members of the team. Focusing on humour use and function, it will be shown that cohesion does not necessarily mean for a group to "stick together and remain united" (Carron, Brawley & Widmeyer, 1998, p. 213) at all times. Rather, findings illustrate that the temporary inclusion and exclusion of members of the team through the construction of sub-, in- or out-groups form part of the negotiation of team cohesion in this specific context.

By offering concrete empirical evidence of the negotiation of team cohesion in action, this paper bridges the gap between mostly quantitative studies and discourse analytical work on team cohesion in sports teams. The value of discourse analysis as a method for unpacking some of the deeply complex processes involved in the negotiation of coherence is illustrated. Also, I argue that humour constitutes a useful discursive strategy through which to study and unpack team cohesion as a discursive process – illustrating the link between team cohesion and communication.

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# Negotiation of In-group and Out-group Memberships in Chinese Board Game Interactions

Panel contribution

***Ms. Yi Ren***<sup>1</sup>

**1.** University of California, Los Angeles

Games not only bring people fun, but also provide an extremely radical situational context of competition that amplifies people's language use and complicates the dynamics of common and conflicting interest. Zooming in on this particular type of social interaction, board game conversations, the present study examines how adult Mandarin speakers deploy various interactional resources to communicate affective stance, mark in-group and out-group memberships, and convey affiliation and distance. Prior studies have investigated the morphological marking of clusivity as a typological feature (e.g. Filimonova, 2005) as well as the display of group membership through lexical items, such as personal pronouns (e.g. Mao, 1996; Scheibman, 2004). This study advances the previous research and further explores how the construction of inclusion/ exclusion is also accomplished at the sequential level in moment-by-moment interactions. Specifically, I built a mini-corpus based on a total of 5 hours of audio-recorded conversational data that were collected during multiple sessions of a multiplayer role-playing board game called The Resistance: Avalon. In this game, players are divided into two groups that compete against each other to complete tasks. Since the role of each player is hidden, the game process involves constant deception, discussion, and judgment of the group membership of each other, and thus allows us to observe a more transparent distinction of "us" versus "them" than ordinary conversations. With the frameworks of Conversation Analysis and Membership Categorization Analysis (Sacks, 1972), findings of a qualitative analysis suggest that Mandarin speakers negotiate inclusivity/ exclusivity in the game setting by establishing epistemic authority, contrasting person references, and explicitly mapping the in-group and out-group membership categories of self and other. By looking into board game interactions, the study intends to provide insights into how people perform their role of social actors to impose inclusion/ exclusion in interactions through linguistic choices.

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# Negotiation of meaning in persons with acquired speech impairment. Power and agency in Communication

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Panel contribution

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***Prof. Gema Rubio Carbonero<sup>1</sup>***

***1. Universitat Autònoma de Barcelona***

More than 150 million people in the world suffer some kind of speech impairment. The negotiation of meaning with abled speakers is a complex enterprise where speech impaired persons are in an unequal alignment with their interlocutor and may need the help of ad-hoc interpreters with whom they also negotiate meaning. Data comes from 13 qualitative interviews and participant observations of 7 persons with acquired brain injury and their families during 18 months. The paper shows the communicative and multimodal strategies ad-hoc interpreters use to understand the person with impaired speech and the strategies such persons use to make themselves understandable. It also shows how meaning is negotiated and jointly constructed, the power dynamics that emerge from interpreting practices and the impact this has on the speech impaired persons' agency.

# Negotiation of norms and relational work in Greek food blogs

Panel contribution

**Prof. Angeliki Tzanne<sup>1</sup>**

***1. National and Kapodistrian University of Athens***

Food blogging, “the practice of publishing food-related posts on a blog” (Lee et al., 2014: 228), is a way for people to exchange information about food in a non-professional capacity (Lofgren, 2013). Food blogs can be seen as an online affinity space (Gee, 2005), that is a set of places where people with a shared interest are drawn together to exchange information on, and to learn from, each other’s cooking practices.

The paper is concerned with Greek food blogs and aims to examine the negotiation of norms in the specific affinity space in terms of the relational work (Locher and Watts, 2005) carried out by the participants in the comment section of the blogs. More specifically, by focusing on the discourse of food blog comments, the paper purports to examine the role im/politeness seems to play in establishing and maintaining the ‘cite your sources’ norm, a norm which is highly relevant in the affinity space of food blogs hosting amateur cooks who usually copy rather than create the recipes they post. Furthermore, the paper aims to examine whether, as a norm, ‘citing one’s sources’ relates to moral judgements and whether (not)abiding by this norm has implications for the construction of ingroup and outgroup identities of the bloggers involved. The data for this study come from a corpus of 2,570 comments collected between September 2014 and June 2020.

The results indicate that (i) in order to establish and safeguard the norm concerning the citing of one’s sources, participants mainly use positively marked behaviour, either as an exclusive means of norm negotiation, or as a preface to negatively marked behaviour, (ii) bloggers employ implicated impoliteness (Garcés-Conejos Blitvich, 2010) to draw non-abiders’ attention to the norm, while no on record impoliteness strategies were identified in the corpus regarding the negotiation of the specific norm, and (iii) referring to, or assessing, others’ normative behaviour may involve moral judgments, which confirms the relationship of the norm discussed to morality issues. Finally, it is suggested that abiding or failing to abide by the specific norm does not seem to have any straightforward implications for the categorisation of bloggers as core or peripheral members of the community of Greek food bloggers.

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# New social categories in dangerous times. An NSM analysis of some social terms used in Spain's “new normal”

Panel contribution

***Dr. Monica Aznarez-Mauleon<sup>1</sup>***

*1. Universidad Pública de Navarra*

After the three-month Covid-19 lockdown, the Spanish national and regional governments have enforced several rules and restrictions in the so-called “new normal”, in an attempt to contain the spread of the pandemic. Aimed at reducing face-to-face interactions while maintaining economic and educational activities, these decisions are changing the way people behave socially and the way people think about other people. This means that, as it is happening also in other parts of the world, some aspects of the local social cognition are being reshaped in the context of the “new normal”. More specifically, a clear change can be observed in the Spanish landscape of social groups and relationships. This particular landscape has traditionally included keywords such as *familia* and *amigos*, used in Spanish everyday discourse to refer to people we like to spend time with and, more importantly, who are dear to us. These words are now coexisting with technical terms –coming from political and legal jargon– that refer to newly generated social categories. Expressions such as *grupo burbuja*, *grupo de convivencia estable*, *conviviente*, *unidad familiar*, *contacto estrecho* etc. have entered the public sphere and are now commonly used not only in the media but also in everyday conversation.

The present contribution aims at analysing some of these expressions using the Natural Semantic Metalanguage (NSM) framework (Wierzbicka, 1992; Goddard & Wierzbicka, 2002, among others). The study draws on research carried out within this approach on social cognition in different languages (Levisen, 2012; Goddard, 2013; Gladkova, 2013, among others). The NSM approach to language description has proved to be successful in semantic and pragmatic analysis, because it offers a suitable tool for explaining complex and culture-specific meanings in a clear, translatable, non-circular and culture-independent way. The semantic explications resulting from the analysis reveal that, unlike the words *familia* and *amigos*, these new expressions are mainly grounded on the concept of “space”, and don't imply an emotional component. This finding raises some reflections on the impact that the prevalence of these concepts in social discourse might have on people's mindsets in this “new normal” era.

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# No seas buey, cabrón: From bestiality to closeness in address forms

Panel contribution

***Prof. Ricardo Maldonado***<sup>1</sup>

1. Universidad Nacional Autónoma de México

Nouns for animals are naturally extended to address people in interpersonal communications. Possessive constructions *mi pichón* ‘my pigeon’, *mi palomita* ‘my dove’ are but a few expressions to refer to the significant other. More interesting is the development of vocative forms coming from specific negative connotations assigned to animals such as *buey* ‘ox’ [‘wei] > [we:] and *cabrón* ‘male goat’ [ka.b’ron] > [ka’on]. While *buey* was originally used to impose stupidity on people, *cabrón* identified people as abusive, rude and lacking consideration or loyalty. These forms replaced old warm forms such as *cuate* ‘mate’ and *mano* ‘bro’ [lit. ‘hand’] to address the hearer.

1. No sé qué decirte, *buey* ‘Don’t know what to tell you, man’
2. ¿Cómo estás, *cabrón*? ‘How are you doing, mate?’

In contrast with previous forms, which only had positive connotations, *buey* and *cabrón* only developed friendly connotations after they were used as offensive addressing forms. The purpose of this paper is to explore the rapid bleaching, subjectification and intersubjectification processes (Athanasidou 2006; Langacker 1985, 2002; Nuyts 2015; Traugott 1995, 2010; Traugott and Dasher 2002) by which these forms changed from names for animals to different attributes, to unfriendly and, finally, friendly addressing forms.

1. ¡Qué *buey* eres! ‘how dumb/funny you are’
2. Su esposo es un *cabrón* ‘Her husband is a recurrent bastard (unloyal)’
3. El examen está bien *cabrón* ‘This exam is very difficult’
4. Es un *cabrón* para las matemáticas ‘He is a champ at mathematics’
5. Esto está muy *cabrón* ‘This is great, good, difficult, bad’

While the polysemy of *cabrón* (4-7) is notable, that of *buey* is restricted to dumbness and some invited inferences, as in (3). Besides the semantic change, this paper explores the social expansion of the figurative meanings as well as the development of the addressing use since the XIXth Century in Mexican Spanish. Gender observations are at stake since these forms extended from the use on young and middle age men to all masculine generations by the end of the XXth Century, to the expansion of young women in contemporary informal Mexican Spanish. Crucially, it will be shown that the use of these forms among women, particularly among young people, is determined by the spread of social media, a way of communication that has leveled up otherwise asymmetric relationships. They were not attested until radio and tv shows followed the internet use allowing all sorts of informal jargon as a linkage mark among participants. Informal data were collected from oral corpus from RAE (CORDE, CREA), oral Mexican corpus *Corpus Sociolingüístico de la Ciudad de México* as well as informal communication in electronic social media.

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# Non-lexical vocalizations as local words during multimodal instructive sequences in opera rehearsals

Panel contribution

***Ms. Agnes Löfgren<sup>1</sup>***

***1. Linköping university***

This paper explores sequences where non-lexical vocalizations are recycled in instructive tellings during scenic opera rehearsals that target the combination of music and dramatic action. During the rehearsals depictive (Clark, 2016) non-lexical vocalizations are frequently used to illustrate physical features of the world (such as a perceptible object), or emotional displays of a character. Even though they occasionally go unnoticed, orientations to these non-lexical vocalizations vary from active displays of understandings through confirmatory tokens such as 'yeah' and implicit displays of understanding through non-lexical vocalizations, to embodied responsive receipts or verbal reformulations. This paper focuses on the latter instances in sequences that follow a pattern where 1) the director illustrates a feature of the performance through a non-lexical vocalization 2) a performer displays a tentative understanding of the non-lexical item 3) the director dismisses the understanding through verbal reformulation and iteration of the non-lexical item. Through these multimodal sequences, aesthetic properties of the developing opera performance are established. Although the non-lexical vocalizations that are re-used in a sequence may vary in form, the paper shows that they are conceptually linked, as evidenced by their sequential proximity, relational similarity and the similar embodied behavior that accompany them. The paper argues that the participants establish the non-lexical vocalizations as *local words* with variable phonetic forms that can be recycled in the interactional context. It is thereby demonstrated how the sensing body gives rise to items with lexical potential in real time, thus providing possible insights to the phylogenesis of words.

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# Non-signers' perceptions of non-manual im/politeness markers in British Sign Language (BSL)

Panel contribution

***Dr. Rachel Mapson<sup>1</sup>***

***1. Queen Margaret University, Edinburgh***

Non-manual im/politeness 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). However, Mapson (2013) reports a concern from deaf participants that non-signers may mistake the polite body language used in BSL as uncertainty, lack of confidence or aggression. Deaf people report mitigating the use of some of these features in order to accommodate the non-signers they interact with.

This study explores the reality of this perception to ascertain how non-deaf people evaluate the use of the im/politeness markers identified within British Sign Language. The method adopted takes a two phased approach with the first phase involving qualitative interviews with non-deaf participants in which video material of requests and apologies in BSL will be viewed, and participants asked for their evaluations of the intent and emotion of the signers. These interviews are being conducted online in order to meet local restrictions imposed during the COVID pandemic.

Data from the first phase of the research will be used to inform the design of questions in an online survey, which will incorporate video of the requests and apologies in BSL, to ascertain the perceptions of non-signers more broadly to the im/politeness markers used. Results from the survey will be compared with the qualitative interview data from phase one, and with the evaluations of BSL/English interpreters generated in earlier research (Mapson 2015). Data will reveal whether the views of the deaf participants in earlier research are supported by the perceptions of the non-signers in the study.

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# Noticing and assessing nature

Panel contribution

**Dr. Kerstin Botsch<sup>1</sup>, Prof. Peter Auer<sup>2</sup>, Dr. Martin Pfeiffer<sup>3</sup>, Ms. Barbara Laner<sup>2</sup>**

**1.** Social Science Department, National Park Black Forest, **2.** Universität Freiburg, Section of German Linguistics, **3.** University of Freiburg, Department of German Linguistics / Freiburg Institute for Advanced Studies (FRIAS)

This contribution results from a cooperation project *Looking, noticing and talking: How walkers experience the Black Forest National Park* between sociologists and linguists in which we use recordings of German dyadic interactions between persons wearing mobile eye-tracking glasses with integrated microphones.

Previous research has investigated various aspects of mobile interactions during guided city tours (De Stefani/Mondada 2014), museum visits (Heath/Lehn 2004), and market visits (Stukenbrock/Dao 2019). In our project, we add to this line of research by examining embodied verbal interaction while walking through nature. Our focus is on how walkers establish joint attention to noteworthy observables in nature. The data allow us to investigate human experience with nature and understand how subjective perception is made interactionally relevant in order to create the social event of ‘jointly experiencing nature’ *in situ*.

We will show how interactants systematically deploy verbal resources such as attention-getting perception imperatives ('look') (Laner 2020), demonstratives ('there') and wh-exclamatives ('how beautiful!'), as well as bodily resources – different gaze patterns, depicting and non-depicting pointing gestures (cf. Goodwin 2003), body posture, and reducing walking speed – to accomplish different social actions, such as noticing and assessments.

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# Nous sommes beaucoup plus forts que les Européens – Social/ethnic Positioning and Moral Reasoning in Cameroonian Discourse on Covid-19

Panel contribution

***Prof. Martina Drescher<sup>1</sup>, Dr. Carline Liliane Ngawa Mbaho<sup>2</sup>***

*1. University of Bayreuth, 2. University of Bangangte*

When the coronavirus first spread throughout Europe, there was great concern that once it reaches more vulnerable countries with poor health infrastructures, the impact will be even more destructive. The African continent with its deficient health systems came especially into focus. Yet up to now, with except for South Africa, sub-Saharan Africa seems to cope with the disease. Although the testing rates are still low and infection numbers remain speculative, the draconic measures taken by most of the African governments at the beginning of the pandemic seem to be quite effective in containing the spread of the virus.

Taking the example of Cameroon, we will adopt a discourse analytic approach in order to investigate how this unexpected result is reflected in the perceptions of Covid-19. Our data consists mainly of interviews and focus group discussions with people from different social and professional backgrounds (doctors, nurses and other health workers but also students, sellers, hairdressers etc.). In addition, we will include extracts from the social media.

Guided by a theoretical interest in moral framings and linguistic expressions of ‘doing ethics’ in interaction (Bergmann/Luckmann 1999, Spencer-Bennett 2018, Drescher 2020), the analysis will put a spotlight on categorization and positioning practices by focusing on the evaluation of different ethnic and social groups in relation to Covid-19. In this regard, the opposition between African and European countries and more generally between black and white people in the face of the pandemic is often stressed in our data. Controversies about the testing of vaccines on Africans, the risks of traditional burial practices in times of Covid-19 or the role of healers and the efficiency of local medical knowledge in the struggle against the disease as well as conspiracy theories are among the topics that bring up this dichotomy. Hence, in our analysis we will first have a close look on how this *topos* emerges and second pin down some of its discursive functions. In the light of the pandemic’s disastrous effects in some Western countries compared to the less affected African continent, categorization and positioning practices seem frequently used to question and to revise some of the stereotypes associated with both groups. By providing databased insights into Cameroonian and, more generally, African perspectives on the pandemic, our analysis will also pave the way for comparative studies on Covid-19 discourses.

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# Now everybody's heart is surely racing: Bringing emotions into institutional practice in organizational training

Panel contribution

**Dr. Heidi Hirsto**<sup>1</sup>, **Dr. Riikka Nissi**<sup>2</sup>

**1.** University of Vaasa, **2.** University of Jyväskylä

This paper investigates the interconnections between emotions and institutional practice in the context of organizational training and consulting. Our video recorded data come from a training and development program of a Finnish educational organization, delivered to its management teams by a consulting company. The training aimed at creating a new kind of organizational culture that is based on the managers' raised awareness of their routine work practices and their consequences for the creation of the organization as a social system.

By drawing on discursive psychology and conversation analysis, we examine how the transformation the training is expected to generate is construed and managed through a sequence comprising 1.) the consultant's request to reflect on the work practices, 2.) the participant's response and 3.) the consultant's follow-up. More specifically, we analyze how emotions become embedded and are organized in different phases of the sequence. In particular, we study how the consultant's initial request turn is designed to evoke the participants' recognition of their routine practices and desire for their transformation, for example, by topicalizing emotions and projecting an account of the participants' personal and embodied experiences.

The results show how the request turns at the same time construe a normal emotional order (Stevanovic & Peräkylä, 2014) and violate it, thus discursively creating and pursuing a training space where the participants can – and are expected to – undergo extraordinary experiences for the purposes of personal and organizational transformation and renewal. However, for the participants, the display of emotions – such as confusion and amusement shown through non-lexical vocalizations – within their responses also function as a device for creating a performative trainee identity and regulating a suitable level of participation in the training activities that does not jeopardize the integrity of their 'usual' self. In conclusion, we discuss the findings in the context of contemporary management thinking that emphasizes the relational nature of leadership (Cunliffe & Eriksen 2011) and assigns value to various identity-related practices.

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# Object manipulation as a narrative resource in the dynamics of ‘Ba’

Panel contribution

***Dr. Yasuhiro Katagiri<sup>1</sup>***

***1. Future University Hakodate***

Human face-to-face interaction takes place in an interactional ‘Ba’: a space, both psychological and physical. ‘Ba’ sets the stage for, mediates, supports, and orients the development of interaction. Interaction, in turn, affects, maintains, and shapes ‘Ba.’ Face-to-face dialogue interaction usually takes the form of multimodal exchange of information in terms of speech, gestures and other bodily movements. But often it also involves manipulation of physical objects. These objects primarily serve as functional items necessary to conduct some joint task through interaction, but their manipulation can also constitute an indicative semiotic act of placing (Clark, 2003). Object manipulation also reflects the relative power status of participants, in such factors as who has control of each of the objects involved, or whether the control relationship is implicit or should be explicitly negotiated.

We have been looking at task dialogues in Mr. O corpora, which have been collected in several languages, including Japanese, English, Thai, Chinese and Arabic, to carve out elements of ‘Ba’ and concomitant ‘Ba’-affecting acts, focusing on speech - object manipulation interrelationships. The task they engage in, joint story construction, requires reaching agreement on the sequential arrangement of cards, each of which depicts a scene from a silent manga-like story. We argue that relative power status, an important element of ‘Ba,’ is dynamically maintained by participants through interactions between initiate dialogue utterances and card-placing acts, and that weakening of dialogue initiative (co-telling) and card-placing (co-manipulation) corresponds to the manifestation of collective self.

# Occasionalisms: between linguistic economy and establishing tellability

Panel contribution

**Dr. Henrike Helmer<sup>1</sup>**

1. Leibniz-Institut für Deutsche Sprache

My talk deals with the formation and meaning of occasionalisms (i.e. nonce words or ad-hoc-expressions). I will show that speakers routinely use occasionalisms to economically categorize and refer to past events or objects/matters that are associated with those events. The ad-hoc-expressions are semantically transparent enough for those recipients, who shared the experience, to understand their local meaning and re-activate the associated event. Furthermore, the expressions establish the event as a “tellable” (Ochs/Capps 2001) for interlocutors who do not share the respective knowledge.

Pursuing a conversation analytic approach, I analyse sequences of interactions in which German speakers use occasionalisms, typically ad-hoc-compounds whose head or modifier is a placeholder (*special\**, *\*action*, *\*story*). I argue that those occasionalisms work as “reminiscence recognition solicits” (Lerner 1992) for speakers, who share the respective knowledge, and as a “puzzle” (Schenkein 1978) for other speakers and thus as a “ticket” (Sacks 1971) that makes an elaboration relevant.

This can be seen in the following extract, taken from a girl’s night at one of the friend’s home:

FOLK\_E\_00287\_T03\_1830

01-> MB ° nee? äh (.) netti hatSPEcialwein.

*no Netti has special-wine*

02 (0.31)

03 MB muss die heut die GANze flasche von trinken.

*(she) must drink the whole bottle of it today*

04 (0.41)

05-> FB WAS für\_n spE[cialwein? ]

*what kind of special-wine*

06 AF [(laughs)]

07 (0.29)

08 MB °h wovon se [b beim letzten mal geKOTZ]T hat- [(laughs)]

*the one she threw up from the last time*

09-> AF [<KOTZwein.> ]

*throw-up-wine*

10 (0.31)

11 MB ((laughs)) °h [da hat sie] heute ne flasche MITgebracht; ((laughs))

*she brought a bottle of it today*

12 FB [oh GOT- ]

13 (0.74)

14 MB °h ja SIE is ja der meinung des wär nUr von dem WEIN;=

*well she believes it was only from the wine*

15 und ich hab gesagt das liegt dran dass du zwischendurch noch bier und

SCHNAPS getrunken has.

*and I said it is because you had drunk beer and schnapps in between*

MF mentions a “special-wine” AF (called “netti” by her friends, line 01) has brought along. FB was not part of the group that respective evening and requests a clarification (line 05). AF, being the person affected, understands the alluding categorization (she laughs and substitutes the occasionalism with the more specific “throw-up-wine” as a response to FB, line 09). MB characterizes the wine (line 08), orienting to FB’s problem of understanding, and then elaborates by telling about the past evening (lines 14-15). The occasionalism “special wine” thus works as both, a “reminiscence recognition solicit” and as a “puzzle” about the local meaning of the expression that elicits clarification and elaboration in form of a small story (Georgakopoulou 2007, 2015).

My analysis is based on occasionalisms (mostly *hapax legomena*) found in the corpus FOLK of the Leibniz Institute for the German Language (IDS), which comprises ~300 hours of audio and video recordings from different interaction types.

# Of creepiness and masculinity: queer male characters' mediatization in popular shōnen anime

Panel contribution

***Dr. Mie Hiramoto<sup>1</sup>***

**1.** National University of Singapore

This presentation demonstrates the representations of unconventional speech styles and semiotics through an examination of queer male characters in popular *shōnen* action anime, a genre of animated work that is aimed at adolescent boys and young adults (see Dahlberg-Dodd 2018). Gender ideologies, especially for different types of masculinities, have certain overlapping elements across different cultures. However, representations of queer Japanese men in popular *shōnen* anime are characterized by a distinctive element, namely, creepiness. By examining mediatization strategies of queer action anime characters and their portrayals in mainstream media, I pay particular attention to constructions of masculinity and sexuality from the viewpoints of sociolinguistics, masculinity studies, and semiotics.

Many anime are adopted from manga including the selected data for this study; however, for my data, I only use anime and exclude the original manga productions in order to incorporate features for fuller analysis such as voice quality and color. Based on the notions of linguistic and visual enregisterment, this study employs concepts of mediatization and semiotics to illustrate two points (1) widely accepted male queer characters' typecasting in action anime is implicit way to encourage discrimination, and (2) characteristics of the queer male characters are conventionalized via caricatures based on dominant discourses of hegemonic masculinity.

Most of the characters that appear in my data conform to heterosexual norms; however, several of them feature queer male characters as sidekicks. Yet, protagonists are always dominated by heteronormative male characters. In a way, queer male characters have been successfully mediated and mediatized with undesirable values such as creepiness, unwanted attachments, maniac nature, and hypermasculine ruthlessness. These values are associated with traditional masculine ideologies through naturalized semiotic processes.

I examine the following prototypical queer male characters from the fighting action-based genre: Yuda (*Hokuto no Ken 'Fist of the NorthStar'*), Nathan Seymore (*Tiger & Bunny*), and Puri Pri Prisoner (*One Punch Man*). These anime share a common story of characters surviving in a chaotic world by mainly utilizing their battle skills. Generally, these characters are depicted as sexually non-heteronormative and non-normative in their ways of practicing and developing their combatting skills. Their roles are to emphasize the protagonists' superior capabilities in their survival regardless of their villainous or heroic attributes; moreover, they share both feminine and masculine demeanors through their language use and appearances.

By focusing on the discursive patterns and visual representations of the characters, I discuss how these mediations index queer masculinity in ways that mesh with the audiences' expectations of creepiness. This is a result of their deviance from normative masculine ideologies due to typecasting, as such figures have developed through mediations. As Lippi-Green (1997) points out, popular media productions, such as Disney, can implicitly influence viewers to motivate discrimination against minority characters. Similarly, the trivializations of the queer male characters in popular *shōnen* anime does not help the existing stigmatization of sexual minorities.

# Official Media Discourse as Ritual Response to Public Crises: A Contrastive Pragmatic Analysis of COVID-19 Announcements of the Chinese, Japanese and American Governments

Panel contribution

**Mr. Sen Zhang<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>, Prof. Juliane House<sup>3</sup>**

*1. Dalian University of Foreign Languages, 2. Dalian University of Foreign Languages & Hungarian Academy of Sciences, 3. University of Hamburg*

This study aims to conduct a contrastive pragmatic analysis of governmental announcements issued by Chinese, Japanese and American official media in the wake of COVID-19. Recent research has shown that the genre of governmental announcements is a highly ritual one, and as such is heavily loaded with realisations of ritual behaviour spanning honorifics, to political metaphors, and complex culturally-embedded political symbols (see an overview in Kadar and Zhang 2019). It goes without saying that such realisations of ritual behaviour are subject to significant linguacultural variation, and the aim of this study is to systematise these linguacultural differences across the data contrastively examined. As part of this contrastive pragmatic analysis, we will focus on various pragmatic units, including expressions (defining them as ‘ritual frame indicating expressions’, cf. Kadar and House 2020), pragmatic strategies (including strategies through which ritual politeness is realised) and broader discursive behaviour. In the course of systematically interpreting the use of these units of analysis and systematising their linguacultural variation, we will rely on the Goffmanian concept of ‘alignment’, by arguing that the primary goal of governmental announcements issued in Chinese, Japanese and American official media is to trigger alignment between the producing entity and (mainly national) recipients of the announcement. The prevalence of triggering alignment explains why the producers of these announcements very often do not make any attempt to adopt a standard ‘international’ discourse style to communicate the crises to an international audience but rather follow linguaculturally diverse pragmatic patterns, which often even contradict with the expected norms of announcing crises in other linguacultures.

Keywords: governmental announcements; official media discourse; contrastive pragmatics; public crises; COVID-19 pandemic

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# Old people's use of email consultations as self-governing technology

Panel contribution

***Mrs. Anette Grønning<sup>1</sup>, Mr. Martin Bavngaard<sup>1</sup>***

*<sup>1</sup>. University of Southern Denmark*

The focus of this empirical-analytical presentation is email consultations (e-cons) in the context of general practitioners (GPs) in Denmark. Over the past twenty years, the doctor-patient relationship has undergone a perceptible change. In Western countries, the biomedical paradigm in which the patient is seen as passive and in need of doctors' guidance has been the generally accepted view since the Age of Enlightenment; however, this belief is now in decline (Fage-Butler & Anesa, 2016, p. 197). Instead, the perception of patients as empowered and involved in the decision-making processes regarding their health is gaining currency to a higher degree (Eckman, 2018; Elwyn et al., 2016). This development is being driven further by the prevalence of the Internet, which expands possibilities within the healthcare system for both patients and doctors (Dickerson & Brennan, 2002). Some initiatives have tried to make patients self-conducive by giving them different degrees of autonomy, for example, by providing information search tools (Fage-Butler & Jensen, 2016), guiding them through visual campaigns (Köksal, 2018), or conducting digital surveillance of a patient (Verwey et al., 2012). This development is also seen through e-cons, which in Denmark were implemented in general practice in 2009 (Grønning et al., 2020).

Corresponding with a growth rate of 59%, there are expected to be 160,000 more people over the age of 80 in Denmark by 2030, and old people are the most frequent users of e-cons. Therefore, the research question is: How do e-cons affect old people's relationships with and perceptions of their GPs with regard to trust, self-governance and indirect/direct power? Informed by the existing literature and based on an inductive-thematic analysis of 20 interviews with patients between 66 and 83 years old, this presentation investigates the characteristics of these patients' relationships with their clinics and how the use of digital tools, such as e-mail and information searches, affect the patients' relationships with and perceptions of their GPs with regard to self-governance and direct/indirect power.

Our study demonstrates that the patients perceived the general practitioner as powerful, knowledgeable and busy; this corresponds with the power relationship between disciplinary institutions and individuals. At the same time, many patients used email consultations as a technology of self-governance, thereby taking responsibility for their own health while still being able to contact the clinic. In this way, patients achieve the potential for self-management while clinics maintain their institutional power.

In the Danish context, little research on this topic has been conducted (Grønning et al., 2020; Klausen & Grønning, 2021). However, since old patients' self-governance depends on socio-cultural factors (Sak et al., 2017, p. 11), it is particularly relevant to examine the situation in Denmark, which is the world's most digitalised country (Erhvervsstyrelsen [Danish Business Authority], 2019). Indeed, in 2019, the number of e-cons in Denmark constituted 7.2 million, comprising just under 21% of all GP consultations (Statistics Denmark, 2020).

# On an even playing field of haiku making – Inclusive narrative activity among young and older participants with varied cognitive conditions

Panel contribution

**Prof. Yoshiko Matsumoto<sup>1</sup>, Ms. Harumi Maeda<sup>1</sup>, Ms. Emily Wan<sup>1</sup>, Prof. Hsiao-Wen Liao<sup>2</sup>**

*1. Stanford University, 2. Georgia Institute of Technology*

Many of us may have unconsciously *othered* the old and people with cognitive impairments, perhaps from fears of facing our own future decline. Based on the review of qualitative and quantitative studies on social inclusion and exclusion of persons with dementia (PwDs), Pinkert et al. (2019:21) state that “the exclusions experienced by PwD [people with dementia] are social barriers that are related more to the social relationships between people with and without dementia than to the cognitive effects of dementia.” Indeed, narrative and conversational studies of persons with dementia (e.g. Davis et al. 2005, Hamilton 1994, Ramanathan 1997, Ryan et al. 2005) have illustrated the importance of interactions to promote communicative ability and “personhood” of PwDs (Kitwood 1997).

This study explores how social integration of persons with varied ages and cognitive conditions can be promoted through the activity of creating and appreciating the verbal art of *haiku*. Our main aims are (i) to ascertain whether sharing the art of *haiku* has positive effects to foster interactions among participants and promote social inclusion, (ii) to understand communicative patterns that enhance interactions and personhood of PwDs, and (iii) to consider the study’s implications to the direction of pragmatic studies.

*Haiku* is a short form of poetry (17 syllables usually grouped in three ideas) originating in Japan, which has gained recognition in the U.S. although its familiarity remains limited. Traditionally, a *haiku* conveys a simple yet emotive image of a season without the heightened language of conventional poetry or prose, through words or phrases evoking a scene, rather than through the continuity of a sentence. Therefore, linguistic difficulties experienced by PwDs may be not much of an impediment, if not a possible advantage, while anyone with or without dementia experience the challenge of following simple yet unfamiliar rules.

In our on-going case study, three older adults with mild cognitive impairment and three young adults participate in the *haiku* activity via Zoom, which is recorded and transcribed. Each participant brings a picture of a seasonal scene to share with others and composes a *haiku* about the scene with guidance. The picture is an object present in the “here and now,” which encourages PwDs’ participation (Isaac and Hamilton 2020) and is an item that can elicit personal feelings and reminiscence. After (mostly) completing a *haiku*, one younger and one older adult go to a breakout room and talk freely about each one’s own and the other’s *haiku* and the stories behind their *haiku*. This session illustrates how participants position themselves in the interaction, who takes a lead and how interaction is negotiated. It also informs what effective strategies might be for promoting inclusive and meaningful interaction between persons with dementia and those without. Post-activity interviews add to the evaluation of the effectiveness of *haiku* activity. The *pragmatics of understanding*, an approach suggested in an in-depth analysis of interaction of Alzheimer’s patients at a memory care center (Matsumoto 2020), is applied to discuss how a *haiku* activity may promote inclusivity.

# On being a sister theory: Construction Discourse as a mediator between Construction Grammar and Frame Semantics/FrameNet

Panel contribution

***Prof. Jan-Ola Östman<sup>1</sup>***

*1. Dalarna University*

Charles Fillmore repeatedly stressed the “sister theory” status of Frame Semantics (FS; and its systematization into FrameNet, FN) in relation to Construction Grammar (CxG). These approaches have mostly been developed separately, albeit that attempts have been made to explicate the relation between them, also by Fillmore himself (cf. Fillmore 2008).

This presentation takes a discourse-pragmatic perspective on the topic of the panel. Following IPrA’s mission, pragmatics should be “the science of language use, in its widest interdisciplinary sense as a functional (i.e. cognitive, social, and cultural) perspective on language and communication”. In this perspective, contextual-pragmatic categories have to be set up independently of the linguistic manifestations we use in order to describe the grammars of the world’s languages: We have to start from outside of language. But it is in the interest of construction-grammatical theory formation that such categories be couched in terms of CxG’s attributes and values, or FS’s and FN’s frame specifications and roles.

That is, we cannot start with an undifferentiated “universe” as such, as the ‘outside of language’. For analytical purposes, we start with something we can conceptualize. I argue that we have a good starting point if we “operationalize the world” by means of a three-way distinction in terms of the individual, people’s interactions with others, and socio-historical and cultural perspectives – of, among other things, language use. By using these as tools and breaking them down into sub-categories, we will be able to suggest systematically ordered factors as attribute-value matrices. With the help of these contextual, “sentence-external” features we get a better understanding of under what circumstances a construction licenses constructs – and thus what contextual factors of generalizations over usage need to be accounted for in a particular, abstract construction. Constructions as form–meaning–function constellations are the resources we have available for language use.

In this approach, called Construction Pragmatics, or Construction Discourse (CxD), one crucial task has been the very extraction of contextual factors (as attributes) that are needed in order to explicate the constructions, and whose values do not overlap. In this endeavor to operationalize context as a system, I presently work with an arrangement with twelve major/“outermost” CxD attributes. Combinations of their primary and n-ordered values will then be adhered to when defining under what circumstances a construction as resource is (felicitously) used. All of this entails that these contextual attributes and their values are not outside of grammar, but they belong properly inside grammar, as part of what is needed to give an appropriate grammatical description. Thus, the “D” of CxD is to be understood in the same (rigid) manner as the “G” of CxG.

In my presentation I will go through and exemplify the tool-status of the contextual CxD attributes (which range from ‘implicit anchoring’ and ‘discourse pattern’ through ‘sociolinguistic variables’ to ‘construction packaging’, ‘non-verbal’ and ‘prosody’) and some of their values, offering these as a necessary resource that should be linked to the FrameNet-application.

Fillmore, C.J. 2008. “Border Conflicts: FrameNet Meets Construction Grammar,” *EURALEX XIII*:49–68.

# On coming to grips with the EMOTION-OPINION interplay in persuasive discourse through the lens of a redefined Appraisal scheme: Three case studies

Panel contribution

**Dr. Miguel-Angel Benítez-Castro<sup>1</sup>, Prof. Encarnación Hidalgo-Tenorio<sup>2</sup>**

*1. University of Zaragoza, 2. University of Granada*

Appraisal Theory is aimed to understand how social relations are negotiated through alignment, as linguistically realised by the axes of Engagement, Graduation and Attitude (Martin & White 2005). Of the three subsystems, the latter has attracted more attention so far. Attitude helps classify instances of emotion/al talk through the meaning domains of AFFECT, JUDGEMENT and APPRECIATION. As argued, among others, by White (2004) and Bednarek (2009), emotional talk may entail the more indirect expression of emotion by attending to ethical and aesthetic values. As such, and given the omnipresence of affect in language (e.g. Ochs & Schieffelin 1989; Barrett 2017), there is growing consensus about the desirability of treating AFFECT as a superordinate category, now taken to encompass the expression of EMOTION (emotional evaluation) and OPINION (ethical and aesthetic evaluation). As emotion permeates all levels of linguistic description (e.g. Alba-Juez & Thompson 2014; Alba-Juez & Mackenzie 2019), and all utterances are produced and interpreted through emotions (Klann-Delius 2015), we believe that AFFECT may be enriched through a more explicit focus on affective psychology, thereby proposing more sharply defined categories that may better describe any instance of emotive language (Thompson 2014).

In this talk, we will show how our proposal of a more psychologically-driven Appraisal EMOTION sub-system (Benítez-Castro & Hidalgo-Tenorio 2019) has led to a user-generated Appraisal scheme which allows a more fine-grained analysis of the multi-layered interplay between (explicit and implicit) EMOTION and OPINION in discourse. To do so, we draw on examples and findings from three research strands we have been working on over the past six years: abuse and trauma narratives (Hidalgo-Tenorio & Benítez Castro 2020), and jihadist propaganda and American right-wing populist discourse. Persuasion is key to populism and jihadism; whilst differing in the radicalising and violent path intended by the latter (McCauley & Moskalenko 2014), both share a similar moral polarisation of the world into a struggle between *us*, standing for goodness and purity, and *them*, epitomising evil and corruption (Barbalet 2006). The persuasive appeal of these discursive practices crucially depends on their loaded *pathos*, and their success hinges upon these social actors' ability to convey their messages in such a way that they either elicit certain emotions from their recipients or tap into their existing affective states (Nabi 2002; Petty & Briñol 2015). The Appraisal analysis of the EMOTION-OPINION interplay in populist and jihadist discourse no doubt helps to uncover their evaluative and affective roots, thereby contributing to a better understanding of the typical emotions and motivations that each manages to engender among their recipients.

# On constructional changes in conversations: the diachronical network of Spanish ‘rollo’ through the 20th century

Panel contribution

**Dr. Marlies Jansegers<sup>1</sup>, Dr. Ana Belén Llopis Cardona<sup>2</sup>**

**1.** Ghent University, **2.** University of Valencia

Studies of constructional change largely focused on (morpho)syntactic phenomena (e.g., Traugott and Trousdale 2013; Hilpert 2013; Traugott 2014; Boogaart et al. 2014). More recently, several studies tend to go beyond syntax and move into the realm of discourse (Hilpert 2013; Jansegers and Gries 2020). However, relevant parameters such as social and cultural factors are disregarded so far (Llopis&Pons 2020; Pons & Llopis 2020).

This is precisely the aim of the present paper, which focuses on the rise of ‘rollo’ as a catchall noun and as an approximator that developed in oral conversation through the 20<sup>th</sup> century. Indeed, this item displays a rich constructional profile, both semantically – extending from referential meanings (examples 1) to more abstract uses (examples 2 and 3) towards a more pragmatic use as approximator (example 4) and hedge – and syntactically – taking different kinds of complements. In addition, these changes go hand in hand with specific registers and sociolects, and some of them are linked to historical and sociocultural events.

1. Puedes estirar la masa con el **rollo** o rodillo (cilindro de madera o metal)  
Un **rollo** empezó a rodar ('película enrollada en forma de bobina')
2. No sueltes ningún **rollo** ('discurso largo y aburrido')
3. ¿Estás en el **rollo** ('mundo de la droga') o no? No me gusta el rollo de tus amigos ('actitud'), me da mal rollo (' impresión), eso es propio del rollo del rock ('ámbito'), el rollo de las compras no me va ('asunto')  
...
4. Iban disfrazados **rollo** zombis (approximator)  
'They were disguised as zombies'

Lexical constructionalizations that do not create a new word are supposed to undergo a specification of meaning. Nevertheless, the evolution of ‘rollo’ noun (3) shows an increase of generality in meaning, which could be the basis of the use as an approximator. We consider that this increase in schematicity could be a pattern typical of changes developed in oral conversations.

The data will be analysed by means of multifactorial statistical modelling. Special attention will also be paid to extralinguistic and text-related features like genre, register, sociolect and author.

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# On effective and non-effective management of dyadic sequences in triadic clinician-patient-interpreter interaction

Panel contribution

***Prof. Laura Gavioli<sup>1</sup>, Prof. Claudio Baraldi<sup>1</sup>***

***1. Università di Modena e Reggio Emilia***

Studies on healthcare interaction with migrant patients have highlighted that language barriers increase the hierarchical distribution of authority in conversation, making migrant patients' participation difficult. Healthcare interpreting has been devised as a solution to remove linguistic obstacles, revealing, however, that involving the patients and enabling them to contribute in relevant ways to their interaction with clinicians requires complex communicative practices. A practice that has attracted particular attention in the literature on healthcare interpreting is so called "dyadic talk", that is sequences of monolingual interaction involving the interpreter and one of the participants alone. Especially when patients are involved, dyadic sequences seem to be functional to eliciting doubts and worries, clarifying medical items in simpler terms, and putting patients at their ease (e.g. Angelelli 2004, Penn and Watermeyer 2012). Interpreters' engagement in dyadic sequences has however been debated because it excludes one participant from talk, even though temporarily (e.g. Valero Garcés 2007), and less experienced or non-trained interpreters may run the risk of not (properly) conveying information to the participant who was left aside (Baraldi and Gavioli 2017).

In this contribution, we would like to delve into the problem of dyadic sequences within triadic interpreted interactions a bit further. While our former studies were based on a large collection of mediated encounters in women's health, where the language mediators providing interpreting are experienced and with some training, we have recently collected a sample of data in men's health settings, where the mediators are unfamiliar with the setting and much less experienced. The data show that while dyadic sequences occur in this setting too, their handling on the part of the mediators is highly non-effective. In particular: (1) while clinician's talk (explanations and prescriptions) is rendered to the patients mainly through dyadic sequences, there is no getting back to the clinicians with patients' reactions; (2) clinician-mediator talk does not clarify what is actually to be rendered to the patients and what is instead information for the mediator, thus making it difficult for the mediator to re-design the clinicians' talk for the patients. Either of these occurrences were hardly present in the women data set.

While the two sets of data are not comparable in size (the women's collecting over 400 encounters, the men's less than 10), the occurrence of problems in handling dyadic sequences permits to highlight "what went wrong" and allows for suggestions about how to help both mediators and clinicians to improve their management of such an important talk practice.

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# On indicating and dealing with uncertainty in healthcare dialogues: questions and findings for medical practice and teaching

Panel contribution

***Prof. Kristin Bührig<sup>1</sup>, Ms. Julia Gärnter<sup>2</sup>, Prof. Sigrid Harendza<sup>3</sup>***

***1. Universität Hamburg, 2. Universitätsklinikum Eppendorf, 3. Universitätsklinikum Eppendorf***

Previous studies of communication between physicians and patients which were based on concrete data from conversations, repeatedly drew attention to the asymmetry of those conversations (cf. e.g. Siegrist 1978) and its manifold consequences for the communication and participation in institutions of medical care. An essential starting point of the studies is that physicians have a characteristic knowledge advantage over patients in terms of their specialist knowledge. However, with regard to the process of diagnosis, this knowledge advantage does not mean that physicians are immediately aware of what a patient is suffering from, or that it becomes immediately clear in the conversation. And yet, the question of what is wrong with them and what will happen to them brings patients to physicians.

In addition to the context of diagnostic uncertainty, which is always present in one form or another in medical interactions (Gärtner et al. 2020), moments of irritation can arise in the linguistic interaction, which show themselves as uncertainties of the physicians or also result in an ›uncertainty‹ on the side of the patient (cf. e.g. Ghosh et al. 2004).

In our interdisciplinary contribution we want to investigate the occurrence and handling of uncertainties in the conversation between physician and patient and thereby investigate the extent to which asymmetries in communication and manifestations of insecurity are related or may even increase.

We will use selected data from a simulation with final-year medical students in the physician's role interacting with simulated patients in physician-patient-encounters (Prediger et al. 2020) to examine the occurrence and expression of uncertainty, to reconstruct the noticing and dealing with uncertainty and to identify the effects of action with regard to asymmetry resp. its reduction.

In the course of the ongoing discussions on eHealth and telemedicine (Dockweiler & Hornberg 2016), we are interested in investigating digitally mediated communication, irrespective of the current pandemic situation. We therefore look at data from the so-called telemedicine and try to formulate approaches and ways based on interdisciplinary research from medicine and pragmatic linguistics in order to integrate our findings into the teaching of medical students.

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# On language ideologies and exclusionary styles: Congolese youth and marking “the excluded” in interactions

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Panel contribution

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***Prof. Nico Nassenstein<sup>1</sup>***

***1. JGU Mainz***

In this contribution, I focus on metalinguistic practices that refer to included community members and excluded non-members in gangs and youth groups from Kinshasa, DR Congo. Based on several months of linguistic field-work in 2009/2010 on the youth language Lingala ya Bayankee/Yanké (see also Nassenstein 2014) and digital ethnographic data collected in 2016-2018, I analyze labels that mark and categorize non-youth, or those adolescents who are not considered “street youth/street-based”, as well as metalinguistic reference in interaction. By looking at conversational patterns, stylistic choices such as “crossing” (Rampton 1995) and mocking non-initiated youth and based on focus group discussions, my talk approaches language ideologies of exclusion. While most sociolinguistic studies have approached African youth language practices by investigating inclusion (communities of practice, membership, strong ties of social networks), the focus of the present talk lies on exclusionary ideologies and practices.

# On Males, Wusses, Knights, and Grasshoppers: categories for men (and women) across platforms and cultures

Panel contribution

***Prof. Gonen Dori-hacohen<sup>1</sup>, Ms. Lizhen Zhao<sup>2</sup>***

***1. University of Massachusetts Amherst, 2. University of Massachusetts, Amherst***

Gender is a membership device (Rendle-Short, 2005) which entails many categories. We follow Kiesling's "Dude" (2004) and Shrikant's (2015), breaking down the categories for Lesbian women, to discuss the categories of "Man". From Membership Categorization Analysis (Fitzgerald 2015), men may usually be part of the relational pair of Men/Women, it can also be part of Masculinity as a device, and then it has duplicative organization. We present this duplicative organization from two distinct data sets: US Dave Ramsey financial advice show and Weibo comments threads on gender-centered comedy. Some categories ascertain the hegemonic masculinity (Connell and Messerschmidt, 2005), and others are opposed to it, in a possibly new relational pair of Normative/non-normative man. In the US data, the White, Conservative hosts use various categories, for this relational pair: gentlemen, husbands, dads, knights, and guys, versus boys, children, males, boy child, and wuss. In the Weibo data, the Chinese participants isolated negative categories such as straight man (直男), grasshoppers (蜩螗, homophone with 国男Chinese men), male (男的) from neutral categories like men (男人), male (男性), male students (男生, commonly refers to young men), and boys (男孩). These categories also carry predicates and activities: a good man is a man of valor, good husband, and good dad, unlike the wuss who looks for himself and his fun. In Weibo, the heterosexual (直男) Chinese (蜩螗) men are disrespectful and patronizing to women, overconfident, and supporting traditional gender roles, which distinguish them from men in general (男人, 男性, 男生, 男孩). Both platforms promote a complex view of masculinity, opposing it not only to women but to include a variety of masculine categories. Both arenas discuss the heteronormative hegemonic masculine order either to question it (in the Chinese case) or to enforce it (in the US case). As a preliminary suggestion, we assume that in the US case, the heteronormative order created by the various categories also promotes selling ideology and advice to men and women. In the Weibo discussion, we suggest the many categories promote popular culture polysomic and at times subversive views of masculinity which enhance the diverse view of gender in general. Thus, we connect the categories for masculinities with the platform and cultural background to present how different masculinities are constructed.

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# On Metapragmatic Gasligthing: Truth and Trump's Epistemic Tactics in a Plague Year

Panel contribution

***Dr. Aurora Donzelli<sup>1</sup>***

*1. SLC and University of Bologna Alma Mater Studiorum*

The covid-19 pandemic has exacerbated contemporary concerns about the arbitration of truth. Often delegated to the media industry, the efforts to ascertain real facts from fake news constitute a prominent feature of the public sphere in the US and beyond (Overell and Nicholls 2019). The ongoing viral contagion has, however, enhanced the tensions between reality and its representation, saturating our mediascapes with a profusion of epidemiological and statistical data and triggering moral panics about our capacity to discriminate the fake from the real.

This paper engages the nexus between political discourse and contemporary concerns about truth. Based on the analysis of press conferences held at the White House during the first five months of the pandemic, I focus on Trump's explicit commentaries on how language is used—what Silverstein (1976) called metapragmatics—and explore Trump's metapragmatic discourse both as an epistemic tactic for the manipulation of information and as an effective style of political self-presentation.

I argue that Trump's reflexive use of language to referentially describe how language is (or should be) used is driven by an approach to truth and evidence that resembles the manipulation tactic commonly called gaslighting. Originating from the title of a 1940s film by George Kukor, gaslighting has been described as a form of psychological abuse whereby false information is deliberately presented to the victim with the aim of making the victim question their own memory and perception of reality. By focusing on specific instances of Trump's metapragmatic commentaries that blatantly contradict shared pragmatic principles for the interpretation of utterances' illocutionary force, the analysis shows how Trump is paradoxically able to present himself as a champion of semantic, pragmatic, and moral candor: By representing as a mis-quote what was in fact a verbatim citation or by claiming that an act of denigration was in fact an endorsement, Trump is not only able to practice "plausible deniability" (Hodges 2020) and assert his preferred version of truth, but he can also perform an effective political persona based on a highly individualist, referentialist, and proprietary semiotic ideology. By presenting himself as a matter-of-fact/trenchant speaking subject and as someone who "calls a spade a spade," Trump claims to fight the growing tendency—typical, in his view, of liberals—of speaking with periphrastic circumlocutions, as dictated by the imperative of political correctness. These epistemic tactics allow Trump to promote a personalist view of meaning-making processes—one that denies the interlocutors' collaboration, representing meaning as established solely by the speaker's will (Hill 2001, Duranti 1993). One of the consequences of Trump's flabbergasting metapragmatic conduct is that, much like gaslit people, those who are critical of his politics often scramble to establish some sort of universal immovable truth beneath what are perceived as fake articulations of discourse. The risk is that, as we try to ascertain the real from the fake, we plummet into a fact-checking frenzy and lose track of the importance of taking a stance—a political one—about what we deem right and what we consider discriminatory and unjust.

# On Multimodality as a Resource for Understanding in Tertiary Education

Panel contribution

***Dr. Arne Krause***<sup>1</sup>

1. University of Hamburg

Tertiary education is predominantly centered around language, spoken and written. In detail, knowledge dissemination is realized through different combinations of bodily resources such as gestures, gaze or posture, and medial resources such as PowerPoint, chalkboards or handouts (Krause 2019). Hence, multimodality is the inevitable reality of every discourse in tertiary education. To analyze this complex reality and the respective affordances within institutions of tertiary education, different approaches can be chosen.

The differentiation of spoken language and written language as modes with more differences than similarities (Kress 2014) is a useful analytical approach to these complex phenomena from a semiotic perspective, but it limits the possibility to analyze the consequences of the use of different modes in the mental process of understanding (cf. Rehbein 1977, Ehlich 1979). An action-centered approach towards multimodality (cf. Krause 2017) within the theoretical framework of Functional Pragmatics (cf. Redder 2008) can help to shed light on this process, incorporating the multimodal complexity of knowledge dissemination.

This paper seeks to identify multimodality not (only) as a resource for meaning-making (as cf. in Kress & van Leeuwen 2001) but as a resource for understanding, hence highlighting ties and differences of Social Semiotics and Functional Pragmatics through a critical appraisal of the current state of research paired with exemplarily insights into tertiary education.

This approach enables to further address questions of inclusive communication in tertiary education, as a ‘targeted applications’ of multimodal resources could be a key factor. But: The needs of deaf and hard of hearing students on the one hand and blind and visually impaired students on the other hand differ in terms of the need of modal resources to ensure understanding of disseminated knowledge. This has to be taken into careful consideration for the development of possible ‘applications’ and will be further addressed in this paper.

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# On Responses to “weisha/zenme” (why/how come)-formatted Interrogatives as Complaining in Chinese Conversation

Panel contribution

*Dr. Mei Li<sup>1</sup>*

1. Shanghai International Studies University

Conversation-analytic research has found that why-interrogatives are often used to display a challenging stance and are thus complicated in actions such as complaining, criticizing, and blaming (Bolden & Robinson 2011). A number of studies have examined in detail complainings formatted in interrogatives in German, English, Italian, and Korean conversation (Egbert & Vöge 2008; Koshik 2005; Sterponi, 2005; Yoon 2007). Schegloff (2007: 61) pointed out that complaining sequences are complicated and a range of responses can be relevant next in general. Thus, on what occasion and for what particular recipient a particular response is seen as relevant is an empirical question that needs systematic investigation.

As an initial attempt, this study examines responses to “weisha/zenme” (why/how come)-formatted interrogatives designed as complaining in naturally occurring Chinese conversation. The following example illustrates such an instance:

- 01 Daughter: Ni (wei)- ni **weisha** "yao qiang ta dongxi?  
                   you for you for.what want grab his stuff  
                   ‘**why did you take his stuff?**’
- 02 Mom: -> Wo meiyou qiang a, wo jiu shuo bu qiang a.  
                   I NEG grab PRT I just said NEG grab PRT  
                   ‘**I didn't take it. I just said I hadn't taken it.**’
- 03           Ta na wo de shouji,  
                  he take I GEN cell.phone  
                  ‘**He took my cell phone,**’
- 04           Wo kending yao gei ta nong- yao guolai ya,  
                  I certainly want from him take want back PRT  
                  ‘**I certainly want to get it- take it back,**’
- 05           Ta jiu bu yuanyi.  
                  he just NEG willing  
                  ‘**and then he was just unwilling.**’

The database for the study builds on a collection of 156 telephone calls, and the conversation-analytic approach is adopted for data transcription and analysis. Complaining sequences initiated with the “weisha/zenme” format are identified and the design of the responsive turns is analyzed.

It is found in our data that a complaint sequence is less complicated if the recipient accepts the complaint. However, in most of the cases the recipient rejects the complaint, and the rejection often leads to a rather lengthy and complex sequence expansion. Prolonged pause or silence from the recipient may also be taken as rejection and mobilize the complainant's reformulation of the complaining. It is also found that occasionally the recipient treats a complaining question as information seeking which may be rebutted by the complainant and lead to the complainant's pursuit by further complaining. The findings will be discussed in relation to (1) how moral work is managed in complaint sequences and how participants confront and evaluate the morality of conduct; (2) how epistemic asymmetry between the complainant and the recipient, e.g., their relative access and right to the complainable, can influence the turn design and sequential features of complaining.

# On Stage and Off Stage: the treatment of monologic speech in the work of the Romanian writer I.L. Caragiale

Panel contribution

*Dr. Daniela Caluianu<sup>1</sup>*

*1. otaru university of commerce*

This talk will explore the characteristics of monologic speech in the work of the Romanian writer I.L. Caragiale. The choice of topic was determined not only by the fact that Caragiale is a keen observer of human behavior and, consequently, likely to provide valuable insight into the characteristics of monologic speech but also because he has written apart from plays, a large number of short stories. This allows for a comparison between monologic linguistic behavior on stage and off stage. On-stage monologue is a pseudo monologue since it is meant for an audience present in the theater. Off-stage monologue, on the other hand, is directed to a hypothetical reader and closer to monologic language. Any systematic differences between the two could be seen as reflecting the artist's intuitions on monologic speech.

Monologic acts produced in the presence of other characters have the same properties both on stage and off stage: they represent uncontrolled, emotional outbursts produced in response to stressful situations. They are brief, exclamatory utterances often involving the use of expletives. This linguistic behavior could be described as 'outer thought.' By contrast, the monologic language produced in the absence of any other characters corresponds to Vygotskian 'inner speech.'

As predicted, there are significant differences between Caragiale's instances of inner speech on stage and off stage. In terms of function, there are no notable differences. Both on stage and off stage monologues cover functions generally associated in the literature with monologic speech: self-regulation (initiating, guiding, and controlling behavior) planning of future actions, going through the steps and examining alternative courses of action, or emotional release.

The formal properties of off-stage monologue, on the other hand, set it apart from monologue produced on stage. While dramatic monologue, produced in the presence of a theatrical audience, tends to follow the standard syntactic and semantic rules of the language, monologic discourse off stage often exhibits the properties of self-directed speech noted by Vygotsky: it is predicative, compressed and abbreviated. An intriguing feature of off-stage monologue is the blurring between direct and indirect speech possibly associated with the self-awareness function of inner speech. Caragiale is also well aware of the high speed of inner speech remarking on it more than once.

As this brief account shows, the characteristics of monologic speech in the century-old work of the Romanian playwright reflect the properties attributed to inner speech in psycholinguistic research. This correspondence is encouraging for the student of monologic speech as it suggests that literature can be regarded as a reliable source of data on inner speech, an area notoriously difficult to investigate.

# On stance-taking and the construction of the professional identity of a manager of Chinese origin in a Japanese workplace

Panel contribution

***Prof. Etsuko Yoshida***<sup>1</sup>

*1. Mie University*

The aim of this study is to explore the professional identity of a manager of Chinese origin employed by a Japanese company where a Korean exchange student worked as an intern in 2016. Although it is not obviously advantageous for typical Japanese workplaces to accept foreign trainees/interns, the internationalization of the workplace has become a key issue in Japan that may generate certain positive outcomes for Japanese co-workers. In this study I conducted a semi-structured interview with two staff members: the Chinese employee mentioned above, and one Japanese employee, who were both managers and engaged in instructing the intern. The recent studies on the use of stance markers in discourse have enabled us to examine the attitude of the Chinese manager towards the intern on social context and sociolinguistic perspectives as well as linguistic phenomena (Jaffe 2009; Du Bois 2014). Focusing on the qualitative analysis of the interview data, I claim that the act of taking a stance is essentially emergent and underpin the manager's position as a bridge between his Japanese co-workers and the foreign interns in the company.

The main purpose of the interview was twofold: to collect the Korean intern's reports regarding his participation in the workplace and any direct reactions from the main staff, the manager who monitored the intern. The analysis focuses on (1) the recurrent use of the Japanese 'think' verb *omou* and the overt first person pronoun *boku*('I') in the manager's narrative discourse as a stance-taker (Du Bois 2007, Takahashi 2018) and (2) his recurring lexical back-channels, such as *sodesune* ('that's true'), with the interviewer. These two features of dialogicality reflect an interesting interaction between the subjectivity and intersubjectivity of the interview participants.

Based on the data, the process of stance-taking was found to uncover the dual sides of dialogicality. One is the side of subjectivity—where the Chinese manager shows his struggling consciousness in relation to his managerial position—which reflects the construction process of his new professional identity in a local Japanese factory with direct connections to the global cosmetics industry. The other side is that of intersubjectivity, where the Chinese manager wishes to share common ground with the interviewer through verbal resonances that indicate the amplified confirmation of his professional identity towards foreign personnel. Thus, this study sheds light on how Japanese workplaces can adequately prepare themselves for effectively incorporating foreign personnel into their workforce in transitional social contexts.

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## On the Considerate Expressions in Japanese.

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Panel contribution

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**Prof. Masaki Ono<sup>1</sup>, Prof. Tsutomu Makihara<sup>2</sup>**

***1. University of Tsukuba, 2. GUNMA UNIVERSITY***

Brown & Levinson (1983) identified “NPS 9. Nominalize” as one of the negative politeness strategies. Japanese belongs to the SOV-type language group. In this language group verbs appear at the end of a sentence in a verb sentence, and considerate expressions for the listener can be found at the end of a sentence. For this reason, nominalization is realized in the form of nominalization of the verb at the end of the sentence. Observing the prohibited expressions of noun predicates, there are two types. The first is the legally prohibited 『command』 such as “Parking is prohibited here” and the other is the customary 『request』 and 『advice』 such as “This dish is forbidden to be sauced twice.” In these linguistic expressions, we report that the backgrounding of the subject is associated with politeness and is frequently used in modern Japanese.

# On the interactive negotiation of procedural rules and language norms in class councils

Panel contribution

***Dr. Stefan Hauser<sup>1</sup>, Dr. Judith Kreuz<sup>1</sup>***

***1. University of Teacher Education Zug***

The so called “class council” is an interactional format that has become well known and widely practiced in many schools, both at primary and secondary level. It is an institutional setting aiming at planning and organizing learning as well as discussing various other school-related topics. In our presentation, we report on a project in which data from 52 videographed class councils are analysed by means of conversation analysis (Birkner et al. 2020, Sidnell/Stivers 2013).

A core idea of the class council is to leave the responsibility for the organization and implementation of the interaction to the children (see also Freinet pedagogy). In order for the teacher to be able to stay in the background the class council usually relies on a strongly pre-structured course of action. In many cases, the class council is also oriented towards various linguistic norms and pedagogical (sub-)goals, such as citizenship education, joint decision-making as well as conversational skills (de Boer 2006).

In our presentation we will deal with the question of how institutionalized rules, here procedural rules and linguistic norms, are addressed and negotiated in the class council, and how these are reflected in the interactional behaviour of the participants. We are interested in which phases and for which topics rules are implemented and how norms are negotiated. We focus on the strategies for the local relevance of these norms with respect to both explicit and implicit negotiation processes. For example, the data allow us to reconstruct how justifications for opinions are demanded (see Hauser/Kreuz 2018 for completeness in oral argumentation) or that positive formulations represent a target norm for the class council.

In the data, it can be reconstructed that the participants are continuously oriented towards these normative ideals. The class council interaction thus shows the permanent creation of a specific institutional context through highly standardized interaction procedures (cf. Clayman/Heritage 2010). Norm negotiations can be shown by means of conversation analysis, for example, when contributions that are marked as ‘inappropriate’ in terms of content and/or language are sanctioned by calls for norms. Thus, not only the implementation but also the breaches and their subsequent negotiation of the rules can be seen as a window into the joint construction of the class council as an institutional setting, that is shaped by various interactively negotiated procedural rules and language norms.

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# On the Mechanisms of Presuppositions in Chinese Media Narratives about the Sino-US Trade Conflict

Panel contribution

***Ms. Ying Xu<sup>1</sup>, Prof. Lutgard Lams<sup>2</sup>***

***1. KU LEUVEN, CAMPUS BRUSSEL, 2. KU Leuven Campus Brussels***

The notion of presupposition, as studied in the field of Pragmatics, refers to knowledge that is taken for granted by participants in the exchange of information (Grundy, 2000). Presupposition manifests itself through linguistic carriers responsible for triggering presupposed messages (Potts, 2015). Our study investigates whether the taxonomies of presupposition triggers, as proposed by Levinson (1983) for the English language, are also applicable in Chinese-language contexts and whether any linguistic devices, particular to the Chinese language, can be found to operate as presupposition carriers that do not easily fit Levinson's categories.

Furthermore, to explore how presuppositions function as implicit tools of meaning generation in the context of Chinese media discourse, we analyze their use in the Chinese official press narratives (Renmin Ribao and Xinhua Daily Telegraph) about the initial phases of the Sino-US trade conflict from March to December 2018. Such a dispute, with its contrasting interpretative readings and positions, lends itself perfectly for a study of presuppositions and taken-for-granted meanings. After a brief survey of the most important triggers in Levinson's taxonomy, we offer examples of presupposition carriers in the Chinese language, analyze their linguistic mechanisms, and explore the roles of presuppositions in their concrete co-text. Findings demonstrate that most of the English language triggers are also salient in the Chinese language. Moreover, other presupposition-carrying devices, specific to the Chinese language, are identified and discussed as well. Above all, the analysis illustrates how presuppositions, as used in the corpora investigated, fulfill various roles, not in the least to generate meaning on an implicit level by presenting information as taken-for-granted assumptions, shared by the participants to the communication exchange. In a sensitive context of geopolitical tension, such as the present trade conflict between China and the US, backgrounded information in the guise of presuppositions constitutes a potentially powerful tool to influence audience uptake.

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# On the remediation of embarrassables

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Panel contribution

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**Prof. Alexa Hepburn<sup>1</sup>, Dr. Elliott Hoey<sup>2</sup>, Prof. Jonathan Potter<sup>1</sup>**

1. Rutgers University, 2. University of Basel

Goffman enshrined embarrassment at the center of the interaction order given its ability to fluster precisely that which interaction requires. Under the English vernacular use of embarrassment, people are strongly motivated to avoid embarrassing situations and to remediate them when they occur. Like other sources of interactional trouble, however, some embarrassing moments may pass by without remark. This raises the question of how and under what circumstances participants make something of a potentially embarrassing event.

In this paper, we build on prior interactional work on embarrassment and related phenomena (Heath, 1988; Billig, 2001; Sandlund, 2004; Butler & Fitzgerald, 2011; Burford-Rice & Augustinos, 2018) by focusing on examples found in naturally occurring interactions in US/UK English. Our goal is to move away from conceptualizing embarrassment as an emotional state by focusing on the sequentially located management of problematic events that might be described in vernacular terms as ‘embarrassing’. Our collection consists of 25 cases encompassing a range of candidate ‘embarrassables’ found in recordings of mostly (but not exclusively) ordinary interactions among friends, peers, and intimates.

Using conversation analysis, initial findings suggest that the exposure of putatively embarrassing situations may play out in different ways according to what the problem reveals (e.g. loss of physical composure, failure of epistemic responsibility) and whether it's the speaker (e.g. via self-reproach, non-verbal cries, facial expressions and gestures, laughter) or the recipient (e.g. via teasing, laughter, accounts, complaints, accusations) who initiates the exposure of the embarrassable. We also show how exposure can be calibrated according to the severity of the event/infraction in ways that show that it has not created a relational problem.

This study aims to contribute to a conversation analytic approach to embarrassment. In doing so, it provides further illustration of the complex social organization of laughter in relation to action modulation, and more broadly, contributes to the further interactional reconfiguration of notions of emotion, intentionality, and accountability.

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# On the variable success of L2 adults in scalar implicature computation

Panel contribution

***Mr. Ahmed Khorsheed<sup>1</sup>, Prof. Sabariah Md Rashid<sup>1</sup>, Prof. Vahid Nimehchisalem<sup>1</sup>, Dr. Lee Geok Imm<sup>1</sup>, Prof. Jessica Price<sup>2</sup>***

*1. Universiti Putra Malaysia, 2. university of Nottingham Malaysia*

When we say that *Some elephants are mammals*, we implicate that *Not all elephants are mammals*. This scalar implicature arises when we produce a weaker expression instead of a stronger one. Studies on bilingual adults suggest that L2 learners, regardless of their proficiency level, are equally sensitive to pragmatic interpretations and they exhibit superior performance on a par with monolingual control groups. This controversial phenomenon was mainly explained in the light of the default theory which suggests that pragmatic interpretations arrive by default without cognitive costs. However, the evidence obtained from these L2 studies is largely one-dimensional stemming from offline-tasks that provide limited information about implicature processing. Studies on second language sentence processing also suggest that L2 performance is variable across online and offline tasks. In this study, we investigate scalar implicature comprehension among L2 adults using an online sentence verification paradigm similar to that of Bott and Noveck. We also examine how individual differences in language skills and personality traits would modulate the proportion of pragmatic interpretations and processing times. Malay undergraduate students at two levels of English proficiency, modest and competent, were recruited. They were required to judge the veracity of under-informative sentences as quickly as possible and to complete three personality-related questionnaires (i.e., the AQ, SQ-R, B5). Our results indicated that the modest English group tended to be less sensitive to scalar implicatures compared to their competent peers. The two proficiency groups also took significantly longer processing times to make the pragmatic interpretation than the logical interpretation, and the pragmatic slowdown was significantly larger among the modest English group than the competent group. The results further revealed that the rate of pragmatic responses for the modest English group is, partly, positively correlated with *systemizing* and negatively correlated with the autistic trait *attention to detail*, but it is negatively correlated with the two autistic traits *social skill* and *imagination* for the competent group. All the participants who recorded a high score on trait *neuroticism* exhibited larger delays in processing the pragmatic reading, but only the competent participants who had a high score on the autistic trait *communication* and low score on *openness* tended to show processing delays orthogonal to pragmatic responses. Our results provide novel empirical insights into how L2 speakers process scalar implicatures, and thus useful implications for the processing theories in experimental pragmatics and second language acquisition.

# One two(.) THREE! Moving a person as collaborative activity in (trainings of) mass casualty incidents

Panel contribution

***Prof. Karola Pitsch<sup>1</sup>, Mr. Maximilian Krug<sup>1</sup>***

***1. University of Duisburg-Essen***

In this paper, we investigate how victims/patients are rescued from underneath a vehicle and/or transferred from a stretcher to a hospital bed by a group of rescue/hospital staff. In both situations, the participants use a counting practice (one – two – three) to coordinate their moving of the victim’s/patient’s body as a collaborative activity. The two situations differ in particular in the ways in which the participants treat counting as an orientational frame that projects (but not dictates) specific actions within a series of actions that need to be followed and timed precisely. Analysis will show that the coordinative practices within the teams highly depend on how the counting is embedded in the sequences of actions and how it is organized prosodically. Our analytic focus is on the spontaneously emerging teams’ coordinative practices and their detailed embodied ways in which they constantly adjust and negotiate the ‘pulling’ (i.e. moving a person’s body) as a collaborative and coordinative practice.

These activities are part of a video corpus of (trainings of) mass casualty incidents (MCI) (Pitsch et al. 2020), in which participants find themselves in situations in which different emergency services (fire brigade, medical doctors, paramedics, police) are called to the location of an alleged emergency with several victims and provide aid. In doing so, they interact with co-participants from diverse professional/institutional backgrounds (Goodwin 1994) and have to deal with complex participation frameworks (Schmitt 2012) and involvement in multiple courses of action (Haddington et al. 2014). In some cases, patients have to be rescued before being transported to local hospitals and entering regular medical treatment. To capture some of the complexities of the setting, we have documented these situations with time-synchronized recordings of multiple video cameras, mobile eye-tracking glasses, a drone camera, and radio communication circuits.

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# Online complaints from a cross-cultural perspective: The case of Aegean and Turkish airlines

Panel contribution

***Dr. Dimitra Vladimirou<sup>1</sup>, Dr. Ciler Hatipoglu<sup>2</sup>***

***1. Coventry University, 2. Middle East Technical University***

Customer complaints have been studied extensively in the field of linguistics from both a CA and a speech act perspective (e.g. Marquez Reiter 2013; Orthaber & Marquez-Reiter 2011). Yet, the study of online complaints has so far received scant attention (with a few exceptions, e.g. Depraetere et al. 2021; Vladimirou et al. 2021; Decock & Spiessens 2017; Vásquez 2011), despite emerging as an increasingly ubiquitous practice in digital contexts of communication.

Situated in a discursive pragmatic approach and drawing on conceptual tools from social media and digital discourse research, this study examines the distribution and linguistic realisation of complaint strategies in the Turkish and Greek lingua cultures. We examine an authentic corpus of 500 Turkish and 500 Greek online public complaints appearing in corporate Facebook airline pages with a view to compare and contrast two geographically close lingua-cultures, but typologically different languages (see also Bayraktaroglu and Sifianou 2001).

Building upon previous work on complaints (House and Kasper 1981; Trosborg 1995; Decock & Spiessens 2017) we propose a data-driven taxonomy that seeks to capture nuanced similarities and differences between the two lingua-cultures. We identify and analyse the distribution of various sub-categories of past/present and future-oriented complaint strategies, focusing on the level and potential of 1) face threat and 2) the construction of affiliation and solidarity among the online communities and networks formed by the airlines' customers.

Our results reveal that 'dissatisfaction' was the most salient strategy in both datasets. The two lingua-cultures also display an equal preference for disarmsers/ downgraders (see House and Kasper 1981), such as compliments, congratulations and well-wishes, that seek to soften the face-threatening potential of the complaints. Complaints in both datasets often feature detailed explanations and extended narratives; these were found to contribute to the construction of complaints as authentic experiences and facilitated the building of solidarity between the complainer and their perceived audience.

Our results also show key differences between the two lingua-cultures. Complainants in Turkish show a higher preference for requests for repair, placing more emphasis on attempting to remedy the complainable. This in turn suggests that in the Turkish dataset complaints are conceptualized more as action-oriented practices. On the contrary, Greek customers preferred the use of face aggravating strategies, such as condemnations and insults and showed a tendency towards informalisation – a finding which confirms previous observations on Greek im/politeness in globalized contexts (Sifianou 2013).

By adopting a contrastive perspective this study aims to offer valuable insights to the study of lingua-cultural variation of complaints in computer mediated communication and contributes to the exploration of public expressions of customer dissatisfaction in social media contexts.

# Online Hostility at the Nexus of Migration and Gender: Exploring the Gendered Hate Discourse Towards Syrian Refugee Women in Turkey

Panel contribution

***Ms. Yasemin Erdogan-Ozturk<sup>1</sup>, Dr. Hale Isik-Guler<sup>2</sup>***

*1. Karabuk University; Middle East Technical University, 2. Middle East Technical University*

As the boundaries of the nation-states have become more blurred than ever, public discourses and perceptions around refugee populations are now positioned at the core of today's political landscape and simultaneously of a growing academic interest. Such discourses predominantly index an anti-refugee and anti-immigration stance (Krzyżanowski, 2020). This stance is mostly manifested through aggressive, offensive and discriminatory language use directed at refugees in overt or covert ways. The affordances of online space significantly contribute to the visibility, proliferation and intensification of hate towards refugees in the form of offensive language practices at discursive and societal levels (KhosraviNik and Esposito, 2018).

We witness the rise of a severe anti-refugee discourse towards Syrian refugees in Turkey, particularly in digitally-mediated spaces (Erdogan-Ozturk and Isik-Guler, 2020). More interestingly, we observe a gendered dimension of such discourses emerging at the intersection of race and gender. Refugee women are represented by means of multiple linguistics, discursive and argumentation strategies that uniquely construct gendered images of refugee womanhood. Adopting a critical lens into the intricate relationship of gender, anti-refugee discourses and offensive language practices, our research aims to explore (i) how refugee women are targeted and delineated in online anti-immigration discourses and (ii) what stances and identity categories are claimed by online social media users.

Building on the analytical framework of the Social Media Critical Discourse Studies (SM-CDS) proposed by KhosraviNik (2018), our study analyses the comment section of a short YouTube video consisting of Syrian refugee women's reflections on the hardships that they encounter in their everyday lives in Turkey. The specific focus of the video allows us to trace hegemonic understandings and meta-discourses concerning refugee women residing in Turkey. Our initial observations reveal that refugee women, unlike men, are constructed not only as racialized but also as sexualized objects. The hostile discourse towards refugee women is shaped by a masculinist-nationalist ideology and include direct references to their bodies, sexualities and physical appearances. Those references and stigmas are realized through gendered slurs, insults and taboo words at a referential level and through argumentation strategies of delegitimization at a discursive level. By taking a collective anti-refugee stance, Turkish social media users also form a hegemonic *community of practice* based on shared nationalist norms while they assign refugee women and refugees in general to the category of *the other* who does not belong to the society and country.

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# Online political discourse on populism: from self-expression to aggression

Panel contribution

***Ms. Nadezda Shchinova<sup>1</sup>, Prof. Barbara De Cock<sup>1</sup>, Prof. Philippe Hambye<sup>1</sup>, Mr. Raül Nuevo Gascó<sup>1</sup>,***

***Prof. Sandrine Roginsky<sup>1</sup>***

***1. Université catholique de Louvain***

This study discusses the social acts performed through the use of the notion of *populism* on the social media platform Twitter and focuses on the use of the term *populismo* and its derivatives (e.g., *populista*)—henceforth *populis\**—in the tweets of Spanish politicians and the received interactions. Since the meaning of populism is still open to debate and it can be considered an “empty signifier” (De Cleen et al., 2018), the aim of this study is to explore different pragmatic and interactional purposes underlying the use of *populis\** in digital political discourse. The term can be used with a positive and negative value and can be itself the subject of controversy. The study of its use can hence shed light on the forms and functions of the qualification of individuals or events as “populist” and on the way politicians and lay citizens engage in online political communication (Breeze, 2020). We examine a corpus of tweets from Spanish political parties and politicians generated during 2019 in order to determine which political actors refer to the notion of *populism* in Twitter discourse. Then we generate a dataset of Twitter interactions involving at least one message from a Spanish politician and its reply or replies. In this dataset, we first analyze the linguistic, communicational and socio-political context of each message containing at least one token of *populis\** in order to (i) determine whether the use of *populis\** performs such social acts as self-expression and self-positioning (Roginsky & De Cock, 2015), or rather qualification of another person or event, associated with aggression, and (ii) assess the positive or negative value conveyed by the term. Second, we examine each interaction in order to determine (iii) whether reactions to a tweet with *populis\** comment upon the use of the term in that particular message, and (iv) whether these reactions support or reject the initial message (De Cock & Pizarro Pedraza, 2018). Finally, we investigate the link between the tweets containing *populis\** and offline events, focusing on whether the use and frequency of tweets with *populis\** can be linked to significant political events. We expect that *populis\** will be employed mainly for negative qualification. Furthermore, we expect controversies about the use of the term to appear in interactions involving, on the one hand, mainstream politicians who use the term to (dis)qualify other parties or social movements and, on the other hand, other political parties or citizens who contest this (dis)qualification.

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# Onomatopoeias and body in the demonstrations of Japanese classical *Buyo* dance performances

Panel contribution

**Dr. Eiko Yasui**<sup>1</sup>

1. Nagoya University

Drawing upon micro analysis of interaction, this study investigates the employment and coordination of language and body in a Japanese dance instruction. The data examined for this study is a videotaped interaction of a Japanese classical dance (*Nihon Buyo* or *Kabuki Buyo*) workshop held for international students at a Japanese university. There, a professional dance instructor introduces *Buyo* dance by teaching the students some dance performances using props, such as a Japanese traditional umbrella and fan. It is observed in the data that the instructor often employs onomatopoeias and other vocalizations. As onomatopoeias often accompany gestures or body movements (Kita 1997, Hosoma 2012), in the data, they are employed during the instructor's embodied demonstration of a performance.

The purpose of the study, therefore, is to investigate how the instruction of a *Buyo* dance is constructed through the coordination of onomatopoeias, other linguistic resources, and bodily conduct. The analyses show that the use of onomatopoeias contributes to the students' understanding of the instructed performances as well as enables the instructor to bodily demonstrate the details of performance within a coherent sentence. First, onomatopoeias, since they can evoke impressions or images of movements (Kita, 1997), enable the students to understand the body movements in an imagery and sensuous way. They also highlight certain aspects of movements and mark bodily accents as they are coordinated with body movements. Second, onomatopoeias enable embodied demonstration to be fitted into talk. Unlike non-lexical vocalizations frequently used in dance or music instruction (Haviland, 2007; Keevallik, 2015), Japanese onomatopoeias constitute a part of syntax, such as [onomatopoeia ('su::,' 'shu::,' 'kyyu,' etc.) + quotative marker ('tte' or 'to') + verb]. Deixis, which can tie the talk to what is demonstrated by the ongoing bodily conduct (Keevallik, 2010), are also often employed together; [deixis ('koo') + onomatopoeia + quotative marker + verb]. As such, onomatopoeias create space for demonstration of both the performance and its detailed features within a syntactic structure while instructing the students to perform with her.

This study, therefore, attempts to reveal how the use of onomatopoeias contribute to demonstrating the dance performances in combination with their impressions as well as how Japanese grammar is fitted to and organized by an ongoing physical activity and its instruction.

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# Optimising Covid-19 contact tracing in Belgium: an applied conversation analytic study

Panel contribution

*Ms. Anne-Sophie Bafort<sup>1</sup>, Mr. Romeo De Timmerman<sup>2</sup>, Prof. Stef Slembrouck<sup>2</sup>,*

*Prof. Mieke Vandenbroucke<sup>3</sup>, Ms. Sofie Van de Geuchte<sup>2</sup>*

*1. University of Antwerp, 2. Ghent University, 3. University Antwerp*

Effective, qualitative, systematically applied and centralised contact tracing is repeatedly noted as an absolutely vital measure and essential public health tool in containing (and eventually exiting) the Covid-19 pandemic (WHO 2020). The WHO also stresses that “a workforce of trained contact tracers and supervisors” is crucial and that “communication about contact tracing should emphasise solidarity, reciprocity and the common good”. In Flanders/Belgium, a number of interactional problems which hinder the effective functioning of “national” contact tracing have been noted in the media to allegedly persist: e.g. calls remain too short; the talk is script-dominated; reluctance exists to divulge necessary information; there is a lack of rapport between interlocutors. In this presentation, we report on an applied conversation analytic project that aims to optimise the interactional functioning of contact tracing phone calls by (1) empirically diagnosing the state of contact tracing interactions over the telephone through fieldwork, audio-recordings and detailed interactional analysis; (2) developing and implementing evidence-based recommendations and training materials and (3) testing their efficacy. The over-arching aim of the project is to optimise and foster professional-reflexive forms of pragmatic awareness among call-centre practitioners in the conduct of task-focused ‘sensitive’ encounters (cf. Slembrouck & Hall: 2019; Vandenbroucke 2020). In doing so, the project avails itself of the taxonomies developed within conversation analysis (Schegloff 2007; Hutchby & Wooffitt, 2008) and interactional sociolinguistics (Rampton 2019) and analytically topicalises those micro-interactional aspects which are constitutive in conversational interaction (i.e. turn-taking dynamics, topic management, formulation and face work). As such, this project inserts itself in the tradition of interactional sociolinguistic research on professional institutional discourse (e.g. Sarangi & Roberts 1999) which prioritizes the need to engage dialogically with practitioners and to foster their professional reflexive pragmatic-linguistic awareness (Candlin & Candlin 2003; Slembrouck & Hall 2011), with the aim to accomplish a transition from analysing/explaining professional interactional behaviour to sustainable, jointly-supported effects on how practitioners interact with clients.

# Oral communication and interaction in social services: what strategies towards a mutual understanding?

Panel contribution

***Dr. Anne Parpan-Blaser<sup>1</sup>, Dr. Paloma López Grüninger<sup>2</sup>, Dr. Christoph Imhof<sup>1</sup>***

*<sup>1</sup> FHNW School for Social Work Olten, <sup>2</sup> FHNW Academy of Art and Design*

## Background

In order to prevent and combat poverty, every Swiss municipality is obliged to ensure economic and social support in the form of social assistance, if the criteria of subsidiarity and material needs are met. For this support to be effective, a successful outcome of counselling interviews and, as a basis, the participation of the person concerned are central prerequisites. However, communication between social workers (which represent the legal authority) and clients (as the recipients of help) in social welfare is structurally embedded in a situation of asymmetry (Becker-Mrotzek, 2001). Furthermore, documents, information and processes provided by social services are often neither clear nor comprehensible to clients (Hartmann 2014, Eser Davolio et al. 2013, Neuenschwander et al. 2012).

## Main issue

Since the potential of visual communication - visualizations making things perceptible, imaginable and graspable - is not nearly exploited in social assistance, in our R+D project we address the question, what means of visual communication could support counseling interviews in this context. To identify needs more precisely and opting for a qualitative approach (using content analysis), in a first phase, we observed eight counselling interviews in two social services, led topic-oriented guideline interviews with twelve stakeholders, and analysed documents used in the consultations. The majority of the clients in the observed conversations and interviews were people who have little knowledge of the local conditions and language because they have immigrated to Switzerland, some of them only recently. Against this background, the present paper tackles the following questions: What strategies do those involved use to achieve mutual understanding and how could these be supported by means of visual communication?

## Results

With regard to understanding and making oneself understood in the interaction situation of the consultation, the analysis highlights several indicators that show whether or not comprehension has been achieved. It also points out influencing factors promoting or hindering understanding. In particular, the conditions for counseling - be it on the part of the client (e.g. stressful life situation, understanding of administrative processes ), the social worker (e.g. the capacity to address different levels of understanding) or the structures, where interaction takes place (e.g. the language level of the documents) – proves to be significant.

# Orchestrating children's action: an in-depth multimodal analysis of child-educator interactions in one Italian early childhood education setting

Panel contribution

***Prof. Marilena Fatigante<sup>1</sup>, Ms. Lilia Antici<sup>1</sup>, Prof. Cristina Zucchermaglio<sup>2</sup>, Dr. Valentina Fantasia<sup>1</sup>, Prof. Francesca Alby<sup>3</sup>***

*1. Sapienza University of Rome, 2. LiNC - Interaction & Culture Laboratory, Department of Social and Developmental Psychology, Sapienza, University of Rome, 3. LiNC, Interaction and Culture Laboratory, Department of Social and Developmental Psychology*

Early childhood education centers (ECEC), known in Italy as “nidi” (literally, “nests”), are educational contexts devoted to children aged 0-3, organized under the primary goals of providing daily extra-family care and opportunities for socialization. Through their participation in daily activities with peers and educators, young children make their first contact with culturally-determined rules, practices and values. The present work particularly investigates educators’ intervention in directive sequences, i.e. sequences in which the educator attempts to orient the child toward a certain- either explicitly or implicitly expected -course of action. Only a few studies so far have documented in detail the practices through which the educators direct the children’s action and attention while they are performing routine educational activities in ECE centers. By adopting a video-ethnographic and conversation analytic methodological approach, the study analyses the multimodal and sequential ways by which educators in an Italian ECE Center respond to children’s initiatives that diverge from an expected conduct, and how they manage to get the children’s compliance and collaboration. Data include longitudinal ethnographic observations (over the course of 5 months) collected in a ECE center in Rome, and a collection of 8 hours of video-recordings of interactions occurring between participating children and their educators, collected at different moments of the ECEC morning routines. Analysis was conducted accordingly to the method of Conversation Analysis, which closely follows the turn-by-turn development of actions. Videorecordings were fully transcribed also accounting for multimodal aspects of the production of participants’ actions and turns (gaze, gestures, posture, spatial positions of the body among the participants, manipulations of objects and material context, co-occurring within and between each speech turn), considered as essential carriers of semiotic meaning, particularly in children-adult interactions.

Analyses reveal the variety and recurrence of sequential and multimodal strategies that ECEC teachers use to orchestrate the children’s attention and actions toward the desired course of activity, when they diverge from an expected course of action. The analysis of how these multiple resources are coordinated shows how the educators are able to merge the competing educational needs of 1) having the children comply with institutional norms and values of the Center, and 2) allow children to experience their agency and autonomy in pursuing an individual course of action.

Particularly, when children diverge from the expected course of action, the educators allow them enough time and opportunities to revise their conduct, in so doing favouring the negotiation of meanings and affect with the children, and leaving them the opportunity to maintain affiliation with the educator even in the course of a break of the rule. Practice and methodological implications are discussed in the conclusions.

# Organizing safety and reconfiguring actions in institutional settings in the Covid-19 era

Panel contribution

***Mr. Sofian A. Bouaouina<sup>1</sup>, Ms. Julia Schneerson<sup>1</sup>, Prof. Lorenza Mondada<sup>1</sup>***

*<sup>1</sup>. University of Basel*

The Covid-19 pandemic is consequential for the way in which ordinary actions are organized and accountably designed and interpreted in situ. Within the framework of ethnomethodology and conversation analysis, this paper addresses how practices related to safety and hygiene – like wearing a mask, using hand sanitizer, and minimizing haptic sociality – are integrated in courses of action characterizing institutional and service activities. We focus on how service is reshaped by constraints related to safety measures; on how professional practices are reorganized by reference to safety and hygiene; and on how hygiene practices, such as sanitizing hands, are integrated in ordinary courses of action.

This paper shows how, in particular sequential environments – like openings, closings, and transitions between activities –, specific actions are reconfigured by orienting to, referring to or hinting at safety and hygiene measures. These reconfigurations reveal how constraints related to the pandemic can have perturbing and disruptive consequences on ordinary courses of actions. They also reveal how these constraints can be creatively integrated within activities and exploited as resources for (re)organizing them. In particular, in commercial activities at the market and in specialized shops – such as opticians and cosmeticians – one issue is how to deal with constraints that affect and transform service: How to impose constraining measures on the client while offering a service? How to integrate new practices related to safety and hygiene in the smooth progression of ordinary actions? The paper is based on a diversity of video-recorded activities in professional settings involving clients and service providers.

# Orientation to child agency in directive sequences in a Japanese daycare center

Panel contribution

**Ms. Mitsuko Ono<sup>1</sup>, Dr. Toshiaki Furukawa<sup>2</sup>, Dr. Eric Hauser<sup>3</sup>**

**1.** Rikkyo University, **2.** Waseda University, **3.** University of Electro-Communications

Drawing on the concepts of *agency* and *distributed agency* from Enfield (2017) and Floyd (2017), we use conversation analysis to demonstrate how teachers in a Japanese daycare center orient to the agency of two- and three-year-old children in directive sequences and how agency in such sequences is distributed across teacher and child. Agency is viewed as a combination of a social actor's flexibility with regard to their control over their own actions and accountability for their actions (Enfield, 2017). In a directive sequence, in which one participant responds (whether compliantly or otherwise) to a directive from another, agency is inherently distributed (Enfield, 2017; Floyd, 2017). Exactly how it is distributed, though, is contingent and variable.

The data come from fifteen hours and forty minutes of video-recordings at a daycare center in Tokyo. One of the researchers visited this institution ten times over the period of two months from January to February, 2020, focusing on one class that had three main teachers (and a couple of part-time assistant teachers) who took care of eighteen children. The different activities in the data include homeroom, lunch and snack time, exercises, picture book reading, self-reading, play time inside and outside, walking to nearby parks, etc. Unsurprisingly, there are a large number of directive sequences in which a teacher tells a child to do something, such as to empty his or her cup, to adjust the position of his or her chair, or to move out of the way. The directives are constructed as composite utterances containing both talk and gesture. The talk may or may not involve an explicit directive and may be related to such things as providing a reason that the child should do the action he or she is being directed to do, while the gesture is more closely related to what this action is. Interestingly, the directives also usually involve touch and a lesser or greater degree of physical control over the child's actions.

In most cases, teachers display a strong orientation to child agency. They tell the child what to do through talk and gesture and use touch to, at most, attract the child's attention and perhaps prompt him or her to initiate the action. The child is expected to be able to carry out the action relatively independently. In a few unusual cases, a teacher displays minimal orientation to child agency and physically moves the child without allowing the child to carry out the action independently. Finally, there are cases in which a teacher corrects a child's response. These cases show a change in teacher orientation, with an initial strong orientation to child agency being progressively weakened as the teacher takes greater control over the child's physical movement.

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# Oriented to, but not penalised, rule violations: video analysis of substitutions in beach rugby

Panel contribution

***Mr. Roman Matvienko<sup>1</sup>, Prof. Christian Greiffenhagen<sup>1</sup>***

***1. The Chinese University of Hong Kong***

Codified rules are the constitutive element of team sports as a social activity. Athletes and umpires employ practical interpretations of rules to manage game encounters (Garfinkel 1963). Proper game management involves a balance between a consistent application of rules and maintaining a pace of play (Askins, Carter, and Wood 1981). This balance manifests itself in the fact that it is more preferable to prevent violations than to stop the game and penalise the offender. In this paper, we examine situations when players violate a formal rule of the game, but the referee does not penalise them. However, such violations have not gone unnoticed. As we will demonstrate, players and match officials orient towards these violations to reorganise their actions and restore the order.

We focus on a case of substitution in beach rugby, where such situations become evident. Rules of beach rugby allow any number of substitutions during the match but only when the referee blows the whistle to stop play. Since players resume the game on their own by “tapping” the ball, there is no fixed time interval between stopping and resuming the game. Quite often the game resumes when the substitutes have already entered the field and the replaced players have not left it yet. Formally, a team has too many players on the field in this situation, and the referee must order to reduce the number appropriately and penalise the offenders. In practice, it does not happen. Nonetheless, players either display that they recognise the situation as a rule violation and quickly leave the field or demonstrate their non-involvement in the game encounter.

We analyse video recordings of matches made during a beach rugby competition in Russia (17 matches, approximately 2 hours of data). We show how players complement their orientations towards formal rules with information about positions, actions and bodily manifestations of their teammates and opponents to deal with rule violations in situations under scrutiny. Our analysis highlights, therefore, the variety of interactional resources employed by participants to restore the order of play and empirically illustrates under-determination of game events by formal rules (Kew 1992).

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# Orthography and writing reforms as stylistic exclusion

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Panel contribution

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***Dr. Katharina Tyran<sup>1</sup>***

**1.** University of Vienna

Situated in my broader research context of visual and social aspects of script systems in the south-Slavic area my contribution will focus on orthography as a stylistic marker in Croatian and Montenegrin. Drawing on both research questions posed for the panel “Indexing Exclusion through Style” I am asking how recent orthography reforms in both languages following their emancipation of Serbo-Croatian may be approached as a semiotic resource of style and how they are used as exclusionary practices. More specifically, I will discuss how competing orthography reforms are connected to ideological disputes and how the use of either one orthography or another is discursively constructed as stylistic representations of ideological perspectives. Specifically, I will elaborate the introduction of new graphemes and blank spaces as visible stylistic markers of exclusion and clear dissociation of Croatian and Montenegrin from former Serbo-Croatian but also Serbian, which needs to be contextualized in the disintegration of Serbo-Croatian as a common language concept after the breakup of Yugoslavia. In recent time, graphematics, orthography and corresponding reforms in the Croatian and Montenegrin context clearly function as visible linguistic ‘signs of difference’, following Gal’s and Irvine’s recently introduced concept on language and linguistic practices as differentiation (2019). Drawing also on both Spitzmüller’s work on graphic variation (2013a) and metapragmatics, idexicality and enregisterment (2013b) I will demonstrate exclusionary styles of writing in their ideological context by firstly analyzing competing orthographic policies through their introduction in compendia and discussion in linguistic discourses, followed by an evaluation of actual usage of orthographic style in the media (with a focus on print) and its ideological implication.

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# Other-increments in multiperson interaction: the syntactic by-product of mutual gaze

Panel contribution

***Ms. Virginia Calabria<sup>1</sup>, Prof. Elwys De Stefani<sup>1</sup>***

***1. KU Leuven***

Conversation analysts have described gaze as a fundamental resource for turn-management in vocal interaction: speakers identify recipients (Goodwin 1979) and select next speakers (Stivers & Rossano 2010; Weiß 2018) with gaze, whereas recipients display recipiency by establishing mutual gaze with speakers. Consequently, within this domain, gaze behaviour has been described as a fundamental dimension participants orient to in the identification of potential turn- and TCU-boundaries, in the course of activities such as tellings and question/answer sequences (Rossano 2012). Whereas previous literature has provided profound insights into how turn-extensions are sensitive to gaze behaviour, studies on how gaze relates to the grammatical features of turn-construction are still scarce. In this contribution, we examine other-increments (“other-initiated increments”; Schegloff 2016), i.e., unprojected continuations that a self-selected speaker produces by uttering talk that is syntactically dependent on the prior speaker’s potentially complete turn. We investigate two cases that differ in the participants’ gaze behaviour. In the first case (1), a speaker establishes mutual gaze with a recipient, who subsequently self-selects at a TRP with an other-increment. In the second case (2), a non-gaze-addressed participant self-selects and produces an other-increment. We show that in the first case, turn-extensions tend to be produced as multi-clausal formats, whereas in the latter case, the increments tend to be shorter and syntactically simpler (i.e., mono-clausal). While this finding seems to resonate with Rossano’s (2012: 156) observation that speakers engaged in a first pair part “exert additional pressure” on recipients to produce a response by gazing at them, our contribution examines cases in which a response is not sequentially projected. Our analyses suggest that next-speakers who produce grammatically more complex (and more extended) increments display more entitlement to speak, whereas speakers of shorter other-increments display less entitlement to speak (and therefore orient to the potential disruptiveness of their turn-extension).

The analysis is based on 10.5 hours of video data of multiperson interactions in present-day Italian, recorded in ordinary (a dinner party) and institutional (two business meetings) settings. By examining naturally occurring multiperson interactions, our analysis elaborates on prior research, which focused mainly on two- or three-party interactions (Rossano 2012; Weiß 2020). The analysis of the above-mentioned phenomenon in a multiperson participation framework enables us to problematise fundamental notions of conversation analysis (Sacks 1992; Sacks, Schegloff & Jefferson 1974) and interactional linguistics (Couper-Kuhlen & Selting 2018), which set up the methodological backbone of our research. Indeed, if gaze has response mobilising properties (Stivers & Rossano 2010), the distinction between “addressing” a recipient through gaze and “selecting” them as the next speaker becomes blurred. We show that addressing and speaker-selection are in fact an emic achievement of co-present participants, rather than practices that would be entirely in control of the speaker. We also show that the establishment of mutual gaze increases the recipients’ entitlement to speak, thereby favouring self-selection.

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## Over-exposed self-correction

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Panel contribution

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Dr. Galina Bolden<sup>1</sup>, Prof. Alexa Hepburn<sup>1</sup>, Dr. Jenny Mandelbaum<sup>1</sup>, Dr. Lisa Mikesell<sup>1</sup>,  
Prof. Jonathan Potter<sup>1</sup>, Ms. Marissa Caldwell<sup>1</sup>, Ms. Hee Chung Chun<sup>1</sup>, Ms. Aleksandra Kurlenkova<sup>2</sup>,  
Ms. Dana Licciardello<sup>1</sup>, Ms. Song Hee Park<sup>1</sup>, Mr. Aleksandr Shirokov<sup>1</sup>, Ms. Wan Wei<sup>1</sup>,  
Ms. Kaicheng Zhan<sup>1</sup>

*1. Rutgers University, 2. New York University*

In bringing to the interactional surface the work it takes to design a turn, self-repairs provide evidence for the normative character of constructing social actions (Drew, 2013; Jefferson, 1974, 1987; Schegloff, Jefferson, & Sacks, 1977). In doing self-repair, the speaker breaks the progressivity of the turn at talk, thereby exposing a bit of talk as having been inadequate in some way. However, the degree to which an error is exposed (or not) varies. In this paper, we analyze a type of self-initiated self-repair in which speakers draw attention to their error in the course of correcting it. In producing such “over-exposed” corrections, speakers not only repair an inappropriate formulation, but also repeat and/or comment on the trouble source, and/or apologize for having made the error, thereby further halting the progressivity of the turn. We argue that in over-exposing the error and its correction, speakers highlight their accountability for the error in the service of managing context-specific deleterious inferences about themselves (e.g., as incompetent, unprofessional, insensitive, ageist, or racist) that the error makes available. The paper uses Conversation Analysis and draws on a large and diverse corpus of talk-in-interaction, primarily in American and British English.

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# Pandemic, Fear, and Language of Exclusion: Resurgence of debates over loanwords in Japan

Panel contribution

***Dr. Naoko Hosokawa***<sup>1</sup>

*1. University of Tokyo*

This article examines the controversy over the use of English-derived loanwords related to the Covid-19 pandemic in the Japanese news media. In Japanese, Western loanwords are referred to as *gairaigo*, which literally means ‘words that come from outside’. The use of foreign loanwords has always been a controversial issue. While some Japanese see it as a positive sign of Japan becoming an open society, others see it as linguistic corruption and point to the damage done to the beauty and purity of the Japanese language. Since the start of the pandemic, the Japanese news media has preferred the use of English-derived loanwords such as ‘cluster’, ‘lockdown’, ‘overshoot’ and ‘social distance’ in reportage related to the Covid-19 crisis. The media’s over reliance on foreign loanwords provoked a vehement public backlash, dividing public opinion into two opposing camps. One camp argues that public announcements relating to public health and safety should be ‘fully in Japanese’, as it concerns all the population including those who are unfamiliar with foreign languages. The opposing camp claims that loanwords better convey the sense of crisis appropriate to the Covid-19 pandemic. The article argues that the current debate over the use of *gairaigo* can be seen in the framework of a broader discursive practice that surfaces during times of crisis, which differentiates a Japanese ‘Self’ from a foreign ‘Other’. In linking the contingencies of the pandemic with loanword usage, we see two distinct developments. On one hand, the trepidation caused by the pandemic is transferred to a fear of the non-native ‘Other’. On the other hand, the use of pandemic-related loanwords to provide mental solace to the ‘Self’, as the hardships of the pandemic sound distant and confined to a far away foreign land.

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## Parental Scaffolding of Updates

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Panel contribution

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***Dr. Darcey deSouza<sup>1</sup>***

*1. Northeastern University*

In this paper I use the methods of Conversation Analysis (Sidnell & Stivers, 2013) to examine the ways in which parents provide scaffolding (Vygotsky, 1978) in updating solicitations. I analyze video-recordings from 20 different families, totaling nearly 31 hours of video-recorded interaction. The video-recordings consist of everyday co-present family interactions where there is at least one child between the ages of 3 and 6 years. In analyzing the data I began noticing how children told their parents about their day, and how parents solicited talk from their children about their day, and I collected cases of child-initiated and parent-prompted instances of “telling about your day” (87 in total). For this paper, I focus on a subset of 36 cases in which parents solicit updates from their children. Relevant segments were transcribed using standard transcription conventions (Hepburn & Bolden, 2017), and any identifying information (e.g., names, places) was removed and replaced with pseudonyms.

I find that scaffolding helps parents solve a specific type of interactional problem: how to get their child to update about their day when they are struggling with providing a parent-solicited update. Parents provide scaffolding in their solicitation in two main ways: 1. Through update solicitations that then progress to providing turns for confirmation (wh-questions that are followed by yes/no interrogatives (YNIs)) and 2. yes/no interrogatives that are followed by related wh-questions.

Overall, in this paper I unpack how parents help children who struggle in reporting details about their own lives. At times, children demonstrate some difficulties in responding to parental update solicitations, either by claiming not to know what they did or what had happened, or by delaying a response in some way, possibly indicating difficulty. This may point to the fact that updating requires interactional competence that younger children may not have in that it is something that may develop over time (e.g. Forrester & Cherington, 2009; Wootton, 2010). Prior research shows that children as young as age 3 are able to produce unsolicited updates unproblematically (Searles, 2019). It may be possible to infer that children do recall past events and can tell about them in moments that arise naturally (and are self-initiated) within an interaction, but when they are prompted by others, are less able to retrieve them.

# Participation and Perspectivity in Interactional Learning Processes

Panel contribution

**Prof. Sören Ohlhus<sup>1</sup>**

**1.** University of Hildesheim

It is a characteristic of institutionalized learning processes that they are accompanied by certain predefinitions about the topics, roles and methods that can be expected. These specifications are an important reference point for situational negotiation processes on action building and participation. And even if there is agreement on what the legitimate expectations of an institutionalized learning situation are, they give rise to very different perspectives: that of teachers, with a focus on predictability and the production of certain types of participation to achieve pre-set goals. And that of learners, who often have to get along without such overview and planability and have to make an effort to find their own meaning in the learning situation or to evade it.

In order to better describe these different perspectives, I will in my paper refer to the work of Michel de Certeau. In his “Practice of Everyday Life” [1], de Certeau distinguishes a strategic mode of action from a tactical one. The strategy is characterized by the fact that the actors have the opportunity to shape the space of possible action themselves. This enables them to set goals, determine methods in advance – and later establish them in the interaction to achieve these goals. The area of tactical action, on the other hand, describes a mode of action in which the actors cannot dispose of the preconditions for their own actions and must instead rely on the exploitation of “favorable opportunities” to achieve their goals.

In my paper I want to use de Certeau’s distinction to investigate longitudinal data of interactive learning processes and to examine the reconstructible negotiation processes for action building and participation in terms of their strategic and tactical elements. For this purpose I will draw on a corpus of interactions from mathematical remedial teaching in elementary school ([2]). With reference to de Certeau and within the framework of a multimodal interaction analysis (e.g. [3]), the learning processes documented in this corpus of interactions in permanent interaction groups can be described as processes of building common resources for action (strategic dimension), which, however, require the constant recourse of all participants to tactical courses of action, by which only learning opportunities and participation can be established interactively. Only through them do planned learning processes really become processes of concrete acquisition of knowledge by acting individuals.

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# Participation of clients with disabilities in adult protection procedures

Panel contribution

***Dr. Simone Girard<sup>1</sup>, Prof. Gabriela Antener<sup>1</sup>, Dr. Markus Bossert<sup>1</sup>, Dr. Sara Galle<sup>1</sup>,***

***Mrs. Annette Lichtenauer<sup>1</sup>***

***1. FHNW School for Social Work Olten***

The inclusion of people with disabilities has become the focus of research and development, particularly in the school and education sector and in policy-making. Another important area is access to legal and administrative procedures. In this article, we propose an analysis of communication practices between professionals in the current Child and Adult Protection Authorities (CAPA, *Kindes- und Erwachsenenschutzbehörde*, KESB; former guardianship authority) and their clients with disabilities. It stems from a larger SNSF project in which these practices are also examined in a historical perspective from 1970 to the present in three Swiss cantons (Antener, n.d.).

In this paper we focus on the current procedures for establishing a deputyship and give insight into the first results regarding the CAPA procedure under the law that has been in force since 2013. In these procedures, professionals clarify the clients' support needs, identify tailor-made support in specific areas (e.g. housing, finance, health) and define one or more persons as deputy. The participation of clients in their proceedings is considered important nowadays, both from a social work and a legal perspective. However, it is not yet sufficiently described how this participation is actually understood and promoted by the persons involved. A basic prerequisite is that clients are informed about the process and the aims of the procedure and can bring their views to bear in the procedure (see e.g. Rieger & Strassburger, 2014, on the preliminary stage of participation). In order to achieve these various objectives, professionals are faced with complex and challenging communication. The investigation focuses on the way professionals meet or report to meet these challenges in their current practice. The study is based on two datasets: guideline-based interviews with professionals and clients, analysed according to the grounded theory methodology (Strauss & Corbin, 1996), and a conversation-analytical case study (Stivers & Sidnell, 2013) of two video-recorded interactions between two authority members and a client with a learning disability and two relatives.

The results show that on the one hand, the professionals aim for the client's acceptance of the planned measure and, on the other hand, for a quick and smooth process. To meet this challenge, professionals prefer oral communication, as it seems to be more malleable and adaptable to the situation. In addition, they regularly rely on both relatives and future deputies to communicate the content of the legal decision in an understandable way. How this in turn affects the clients' participation is discussed in this paper.

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# Peer experts as actors for shared understanding in Spanish online health fora

Panel contribution

***Prof. Barbara De Cock<sup>1</sup>, Prof. Carolina Figueras Bates<sup>2</sup>***

***1. Université catholique de Louvain, 2. Universitat de Barcelona***

Online support groups to assist individuals suffering from diverse medical conditions afford their users a platform to achieve legitimacy and recognition, as well as a social network that promotes the exchange of knowledge and experiences (McCormack and Coulson 2009). Such services provide not only information, but also diagnoses and therapies, thus contributing to creating a shared understanding between patients and healthcare professionals. One of the most popular resources available online are discussion forums run by patients. These platforms share the common goals of empowering their users, exchanging mutual peer support and experiential knowledge (Kummervold et al. 2002), making them useful resources that may complement the assistance offered by medical experts in the offline world. In this regard, some studies have underscored the therapeutic benefits of peer support groups, among others for recovery from eating disorders (cf. Stommel 2009).

In this presentation we aim to uncover some of the strategies deployed by users of patient fora to build shared understanding and inclusion within the group. We focus on the role of the “peer expert”, understood as a lay user who has achieved expertise and credibility on a particular health condition through personal experience (Vydiswaran and Reddy 2019). We examine epistemic asymmetry between peer experts and recipients when coping with a physical vs a mental illness. In addition, we explore how the peer expert identity fulfills a bridging function towards shared understanding between patients and expert. To that effect, we look at the interactions performed in two different Spanish online support forums on diabetes management and on recovery from an eating disorder. The analysis revealed that the discursive construction of expertise in diabetes and in eating disorders differs in relation to: a) how agency is interactively negotiated (as a distinctive feature between patients vs. experts); and b) the weight and the nature of the personal experience claimed by the peer expert. In this presentation we attend, specifically, to the particular linguistic material deployed in each forum to index inclusion and shared understanding (such as the reference of discourse persons) and to construe agency when coping with the illness (such as the types of verbs used when exchanging a recommendation).

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# Performance, performativity, and storytelling in a multilingual radio show: The case of Hawaiian

Panel contribution

***Dr. Toshiaki Furukawa<sup>1</sup>***

**1.** Waseda University

The term performance has both everyday and technical meanings. In everyday use, performance is (1) deliberate play-acting that is believed to be highly intentional. On the other hand, in technical use, performance is (2) artful ways of speaking (Bauman, 1986; Hymes, 1974) or (3) doing, practicing, and achieving actions. In the third sense of the term, whether ‘doing’ is a conscious act does not matter, as Butler (1990) conceptualizes the notion of performativity as tied to iterability (i.e., repeating and changing conventional actions). I examine performativity in a Hawaiian language radio show. What is relevant to my analysis of performance is when and how the multilingual participants perform actions and bring various categories into being along with social meanings within and across interactional contexts.

Taking a discursive approach to the indigenous language of the islands of Hawai‘i, I report an ongoing research project on talk on a Hawaiian language radio program, *Ka Leo Hawai‘i* (The Voice of Hawai‘i). The program, which was hosted by Larry Kauanoe Kimura, broadcast over four hundred shows in the 1970s and 1980s. *Ka Leo Hawai‘i* aimed at documenting, primarily, Native Hawaiian elders’ talk, and made a significant contribution to creating resources for future generations and to the revitalization of the language. *Ka Leo Hawai‘i* was later hosted by Puakea Nogelmeier in the 1990s, broadcasting nearly four hundred shows. This project has so far roughly transcribed forty-nine shows, or approximately fifty-three hours of audio recording. Based on these rough transcripts, I have produced detailed transcripts for further analysis according to the conventions of conversation analysis.

While past linguistic studies using discourse data have focused on narrative structure, this study discusses the mechanisms of interaction between host, guests, and other participants such as call-in guests using Hawaiian on the radio, a non-traditional domain for storytelling in Hawaiian. A close analysis of the tellings of several legends such as *Falls of ‘Akaka* shows the dynamism of storytelling in Hawaiian on the show, as the participants deliver a story collaboratively through narrating the story, animating the characters, and making evaluative comments that relate the story to the narrating event. The study demonstrates that conversation analysis, which has been used mainly in research on major languages such as English, can serve as a powerful analytical tool for less-studied languages such as Hawaiian.

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# Performing authority: Exploring the nexus of language, culture, and facemasks in YouTube videos

Panel contribution

***Dr. Jenifer Ho<sup>1</sup>, Dr. Jackie Lou<sup>2</sup>***

*<sup>1</sup> City University of Hong Kong, <sup>2</sup> Birkbeck College, University of London*

While facemasks have now become a common sight and an emblem of Covid-19, six months ago, they were a familiar trope in discriminatory discourse and even the target of racist attacks, when the virus was referred to as a ‘Chinese virus’, which later was also expanded to include other pan-Asian ethnicities. This paper explores to what extent two bilingual YouTube celebrities have participated in this reversal of public perception of facemasks by promoting their use in everyday activities. ‘Teacher Mike’ (American) has 642K subscribers, with content focusing on ESL, with occasional glimpses into his personal life; British teenager ‘Max’ has 95.3K subscribers, with content mainly about British culture and everyday life. What they have in common are their bilingual content and transnational trajectories (both lived in China for many years), and both uploaded videos in April 2020 promoting the use of facemasks.

Based on multimodal transcription and analysis (Ho, 2021) of the videos, we identify three moments from each as key ‘sites of engagement’ (Scollon & Scollon 2004), where facemasks were employed by the social actors to perform everyday activities, such as grocery shopping and family brunch. We then examine the interactional stances (Dubois 2007) taken by the actors towards facemasks through language and other semiotic resources, while also attending to the embedding of the interactional frame (Goffman 1974) of everyday activity within the social media frame of a YouTube video.

This leads us to argue that the two YouTubers’ knowledge of Chinese language and culture provided them with the authority on the necessity of facemasks, and at the same time, not wearing a facemask and its associated ‘magical thinking’ have become materials for cultural consumption. We conclude the paper by reflecting on whether these transnational social media personalities reduced or increased the gap in cross-cultural understandings of Covid-19.

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# Person- versus content-oriented approaches in English and German email responses to customer complaints: A cross-cultural analysis of moves and first-person pronoun use

Panel contribution

***Ms. Rebecca Van Herck<sup>1</sup>, Ms. Babette Dobbenie<sup>1</sup>, Prof. Sofie Decock<sup>1</sup>***

*<sup>1</sup>. Ghent University*

Research in pragmatics suggests that English and German speakers differ in their communicative styles (House, 2006; Kranich, 2016). The former tend to prefer an interpersonal style, which refers to the use of language to establish and maintain social relationships (i.e., people-oriented); the latter tend to use a more transactional style, which is defined as the expression of content and information (i.e., content-oriented). This study examines if these differences also apply to the genre of English and German organizational email responses to customer complaints, which play a key role in present-day service recovery.

We do so by taking into account two parameters, discourse structure and first-person pronoun use, as these parameters reveal how agents construct their professional identity and their professional relationships with the customer. We expect differences in discourse structure and first-pronoun use to reflect differences in communicative style between English and German speakers (i.e., a more personal vs. detached approach). In a first phase, a rhetorical move analysis (i.e., identification of communicative functions of text segments) of 150 English and 84 German authentic emails is conducted to examine whether the English (German) data contain more interpersonal (transactional) moves. In a second phase, the frequency of first-person references (singular and plural) and their association to the specific moves is analyzed.

The results of the move analysis reveal that the discourse structure of both datasets is mainly similar: The genre's core elements are *Greeting*, *Gratitude*, *Apology*, *Explanation*, *Conclusion*, *Sign-off*, and *Signature* in both datasets. However, a small set of differences does indicate that English speakers tend to prefer a more interpersonal approach, while German speakers tend to prefer a more transactional style. The results of the pronominal analysis reveal that agents generally use more *we*-than *I*-references in both datasets, thus exhibiting mainly a corporate identity. However, this varies by submove, which points to pronominal shifting across move level: English agents use more *I*- than *we*-references in the moves *Apology* and *Empathy*. This implies the agent's personal involvement in the customer's situation and thus suggests that the agent expresses their personal, individual identity. In addition, results also show that German agents use more *we*-references compared to their English colleagues. Findings on pronoun use thus seem to be in line with previously attested differences in communicative style between English and German speakers. Overall, our findings suggest that English agents proclaim more often a personal and involved identity and communicative style. Similarly, German agents focus more on corporate identity and thus express an impersonal, detached, and business-like communicative style.

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# Personal or collective certainty? Epistemic commitment in online communities

Panel contribution

***Ms. Ylva Biri***<sup>1</sup>

**1.** University of Helsinki

The goal of this study is to analyse how social media users express their epistemic certainty and commitment. Epistemic stance a key component of a writer's epistemological position, signalling certainty, commitment and basis of knowledge (Mushin, 2001), thus influencing also the writer's pathos as an informed authority or as a more cautious interactant.

This study compares epistemic commitment on two opposing sides of the climate change debate, which in unregulated social media discourse mixes information sharing with ideological persuasion, often in segregated like-minded bubbles (Mo Jang & Sol Hart, 2015; Williams et al., 2015). For this study, a 912,000-word study corpus is compiled of English-language Twitter posts using hashtags #climatechange and #climatehoax and of posts on discussion forum Reddit's *ClimateChange* and *ClimateSkepticssubforums*. While the social media platform predicts stylistic patterns, the beliefs and ideologies in the climate debate influence the constructed epistemological positions identified.

I use quantitative corpus methodology to systematically identify patterns of epistemic stance across genres and user groups. Epistemic stance positions are constructed in relation to other participants, and this paper focuses on subjective stance, attributed to first-person singular pronouns, and intersubjective stance, attributed to the first-person plural (cf. Marín Arrese 2011). The writer-oriented focus is thus on the first-person pronouns with frequent cognitive verbs (e.g. *know, think, guess*), and epistemic adjective labels (e.g. *I'm certain*). The instances are qualitatively classified by certainty range, from high-commitment "we know" to more tentative "I guess" and to the uncertain "I am not sure".

Expressions of certainty suggest roles of authority taken by the self, whereas expressions of uncertainty construct a more cautious position. In comparing first-person plural and first-person singular pronouns, the study contrasts epistemic positions attributed to the self with positions attributed to a collective. My findings show that expressions of epistemic stance are more frequent on the dialogical platform Reddit than on Twitter, suggesting differences in platform register. In-context discursive functions of expressions are also discussed: for example, while "I know" marks certainty and commitment, the intersubjective variant "we know", used more frequently on Twitter and discourse by skeptics, suggests general consensus as basis of knowledge, thereby increasing certainty. On the other hand, "I don't know" and "I guess" may be used sarcastically for insincere commitment.

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# Phraseological manipulation for humorous purposes: The analysis of 8-to-12-year-olds' written stories in Spanish

Panel contribution

***Dr. Larissa Timofeeva-Timofeev<sup>1</sup>***

**1. UNIVERSITY OF ALICANTE**

Phraseological manipulation (PhM, henceforward) is defined as an intentional and recognizable transformation of a phraseological item, concerning its formal, semantic or discursive level (Mena 2003; Timofeeva 2009). To put it in another way, the fixed set is broken aiming to trigger different communicative effects (cfr. Timofeeva 2009; Martí 2014, 2015; Guerrero 2017). It is clear, thus, the relationship between this linguistic procedure and the notion of *incongruity*, stated this as the basic ingredient of a humorous product (vid. v.g. Forabosco 2008), and which is outlined as a disruption of the "default" inferential process compelling the hearer to seek for an alternative interpretation (cfr. Martin 2007, 2016; Yus 2016, 2017). Besides, it is also evident that the appropriate use of PhM requires good metalinguistic (especially metapragmatic) skills, and this becomes relevant when dealing with children (Gombert 1992; Timofeeva 2016, 2017).

Within this theoretical framework, in our paper we aim to analyze the use of PhM as a linguistic device to trigger humorous effects in stories written by schoolchildren of three age bands: 8, 10 and 12-years-old. Their humorous narratives form part of the corpus CHILDHUM, currently under construction. Thus, the analysis of 448 stories corresponding to the province of Alicante that we carry out in this paper, provides the following results:

- even if the three age bands under examination are supposed to demonstrate high metapragmatic competence levels, the use of PhM is scarce at the age of 8 (around 3 %); whereas it increases exponentially in 12-year-olds' stories (around 30 %).
- the qualitative approach to the examples reveals that children at the age of 8 make a rather epipragmatic use of this resource, which deserves some interesting observations.

This paper forms part of the research project *La formación de la conciencia figurativa en la etapa de Educación Primaria: el humor y la fraseología* (FFI2016-76047-P, AEI/FEDER, UE).

# Physicians' orientation to child patients in Finnish general practice consultations

Panel contribution

***Prof. Johanna Ruusuvuori<sup>1</sup>***

***1. Tampere University***

Child patients regularly attend medical consultations together with their parents or parent. It is likely that with child patients both the child and the parent have relevant knowledge on the child's symptoms and their development. However, while the child patient has the primary right to know about their own experience, they may not yet be competent in describing their symptoms, thus needing the help of their parent. Furthermore, specifically smaller children may not easily surrender to physical examination, which sometimes makes persuasion, tactile shepherding or even use of force necessary, and thus complicates the idea of every human's right to physical integrity, that is, the right to decide about when and how their own body is available to other's touch. Due to their developmental stage, child patients thus represent a group with diminished epistemic (Heritage & Raymond 2005) and deontic (Stevanovic & Peräkylä 2012) rights as compared to the adult participants. This places physicians in a dilemmatic situation in terms of how to negotiate the division of these rights between child patients and their parents.

This study asks how physicians go about in this multi-party situation where the division of epistemic and deontic rights is unclear. It describes both vocal and non-vocal, embodied practices of engagement with the child and/or the parent when asking the opening question, and subsequently approaching the child to start the physical examination in Finnish pediatric consultations. In focus are practices of turn-allocation and bodily orientation of the physician, and the ensuing embodied negotiation with the child and the parent, to perform the institutional tasks in question.

Drawing upon the preliminary analysis it seems that physicians' ways to treat the child as a more or less eligible participant varies according to their individual bedside manner rather than the child's age or interactional competence. The study sheds light on complications in terms of the allocation of epistemic and deontic authority in service encounters where a companion is present with the client/patient.

The data consist of 39 video-recorded encounters with child patients having symptoms of upper respiratory tract and attending a general practice consultation with a companion in Finnish municipal health care. The method of analysis is multimodal conversation analysis (Mondada 2018).

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# Place names in legal texts: vagueness and ambiguity in the Italian Medieval Lombard kingdoms

Panel contribution

***Dr. Elisa D'Argenio***<sup>1</sup>, ***Dr. Chiara Ghezzi***<sup>2</sup>

*1. Università di Napoli Federico II, 2. Università di Bergamo*

Toponyms give an identity to a portion of natural space based on the definition of its relevant properties (physical, cultural, and/or historical) and relations. On this delimitation graft administrative/political demarcations which are essential in communicating geographically specific information.

Attributing a name to space is a complex task where considerations of vagueness and ambiguity are crucial as they affect the certainty of the outcome of place name - place comparison. Spatial vagueness is inherent in toponymy. The use of toponyms often implies blurred boundaries as reference to places that do not coincide with 'official' names of the same place, or that do not precisely coincide with that specific place are common (e.g. *the English Midlands*) (Bennet 2010). Equally, referential ambiguity is unavoidable in geographic naming as for instance the namepoint can refer to elements of distinct nature (e.g. *Pointa* city in Rains County, USA vs *Bear Point* a bay in Canada).

Also in the past, similar considerations raised relevant problems to groups of people who needed to represent accurately geographical space and its subdivisions, providing appropriate geographical context (Aitken/Prosser 1990). Our study focuses on legal documents (purchase and gift contracts) written in Latin in the Bergamo and Salerno areas during the Lombard kingdoms (8th-11th centuries) (Sornicola *et alii* 2017, Ghezzi 2000).

As pertains to vagueness, when describing the extent of vague places, as is the case of lands, it is common to explain its location relative to other named places (Byrkit 1992), to an official name (Arampatzis *et alii* 2006), or to the positioning of other places within the vague place identified. In our corpus we focus on trigger phrases which are typical of notarial language as *locus ubi dicitur* lit. 'place where it is called' which explicitly highlights such identification problems.

1. *in locum qui dicitur Mitilianu ubi proprio Priatum vocatur*(897, Salerno)

'in a place called Mitiliano which is said precisely Pregiato'

Moreover, in the documents, the name *locus* itself is highly polysemous as it refers to different entities (lands, localities, dwellings, etc.).

The main aim of our study is to compare quantitatively and qualitatively the strategies that Northern and Southern notaries/scribes in the Lombard kingdoms used to cope with spatial vagueness and ambiguity, and to represent geographical space in their society. Secondly, legal texts can give insights into the relationship between spatial vagueness and ambiguity, and linguistic vagueness and ambiguity, together with the theoretical conceptualizations of both.

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# Players' orientation to rules during a board game

Panel contribution

***Ms. Roosa Oinas<sup>1</sup>, Prof. Marja-Leena Sorjonen<sup>1</sup>***

***1. University of Helsinki***

Playing a game together is a prototypical example of a situation that requires shared knowledge of rules, e.g. what actions are required and permitted, what counts as an allowable action, and to which extent there is flexibility in deciding on the permissibility of action. There are also rules regarding when, in which order, and in which way game actions should be done. Rules are set as guidelines to construct, maintain and, if needed, restore intersubjectivity, when someone is seen as breaching the rules, either by accident or on purpose. That is when it becomes relevant to start a discussion about rules. However, sometimes it may be unclear when overt rule formulations can be made.

This paper uses the methods of conversation analysis to investigate moments when players orient explicitly to rules during board game sessions. The data consist of video-recordings of a word explanation board game Alias (similar to Taboo). Alias is played in teams, and in each game in the data there are two teams competing against each other. The teams play in turns, and on each team's turn, one of the team members has to explain words on word cards to the other team member(s). The rules concern both the actions of the players explaining the words, and the ones guessing them. The performance time is often regulated with an hourglass and is extremely seldom paused once started.

In the data, both the player in an initiating role (explaining the word to be guessed), and the one in the responding position (providing the guess) can be treated as having departed from the rules. We will show that while a breach of rules in designing the explanation of the word to be guessed is typically detected after the answer has been provided (e.g. the explanation has contained a part of the word in question), there are deviant cases where the explanation is treated as unacceptable already before that. Treating the guess as departing from the rules may be related not only to the verbal construction of the guess but also how it was heard. We also discuss breaches having to do with the organization of the game, concerning mainly turn-taking, such as breaches in the timing of voicing a breach, and ones in the entitlement to talk during the performance time.

In the conclusion, we will discuss more generally the invoking of breaches of written rules as a way of orienting to the game as a rule-governed activity, and simultaneously modifying the practical implementation of rules on a moment-by-moment basis. Furthermore, we will take up the potential of rule discussions as bringing up types of rules that are not governed by the written rules.

# Playful Learning through Silences in the Speech Between Adults and Children

Panel contribution

***Dr. Kirsten Read***<sup>1</sup>

**1.** Santa Clara University

The conversations between adult caregivers and young children are powerfully important for language learning, and highlighting vocabulary for young children in both explicit and subtle ways is foundational for that learning. This kind of vocabulary highlighting is especially common and rich within the context of shared reading (i.e., reading a book aloud with a child), and because children's books often present language in highly structured and predictable formats, one way that adults highlight new words for children in this context is through silences, or intentional dramatic pauses designed to allow children to guess at upcoming words.

In this talk I will discuss empirical findings from my research with parents and young children engaged in playful everyday conversations, particularly during shared book reading. Both observations and experimental work from my lab have shown that intentional silent pauses on the part of an adult conversation partner can positively impact children's attention, predictive skills, and new word learning. When an adult uses predictable or familiar language and then cues a child with a silent pause to "fill in the rest" it increases the child's engagement and learning as well as the simple back-and-forth playfulness of the whole interaction. In a recent experimental study from my lab, we compared the effects of both location and type of prompting/pausing on vocabulary retention. Hearing stories featuring novel imaginary monsters named at the end of rhymed stanzas, 4-yr-olds ( $n=60$ ) were randomly assigned to conditions in which a reader either silently paused for 3 seconds prior to or after saying the monster name or asked "What's he called?" during the pause replacing the silence with a prompt. After hearing the stories twice, children were tested on how many of the monsters they could identify by name. We found there was a significant interaction effect between location of the pause and whether it was silent or filled on children's correct monster name identification. When the reader inserted a silence just before revealing the monster names, children remembered those names better than in any other condition. Thus, strategically used silences in pedagogical and playful interactions with young children can boost learning.

# Playing by the Rules – Video Game Play as Procedure

Panel contribution

**Dr. Hiloko Kato**<sup>1</sup>

1. Institute of German Studies, University of Zurich

For a long time, video game play was considered an activity of subculture, performed only by teenagers and computer geeks. This assumption has changed fundamentally, as video games have become a medium of everyday life: Nowadays, inviting friends over for gaming nights, casual gaming while taking the public transportation and Esports taking over entire arenas is no longer a rarity. Video games even have officially been declared as “cultural artifact” (“Kulturgut”, Angela Merkel at Gamescom 2017) and they are also being added to the collection of the Literaturarchiv Marburg since 2019.

Video games have been compared to traditional media, promising new forms of appropriation with seemingly unlimited interactivity and absolute freedom of reception. This understanding though is deceiving: It neglects the true nature of video games, being cybernetic systems and therefore defining and regulating the reception of the player by implemented rules and game mechanics (cf. Kato/Bauer 2018). In other words: video games need special attention to their specificity as a strongly restrictive and demanding medium – both in hard- and software – which shapes the gaming activity and interaction around and through it as such.

Already several papers have given insight into video game play, taking its interactional nature into account: Reeves/Greiffenhagen/Laurier (2016) for example collate several analysis of video gaming as practical accomplishment (e.g. Mondada on the coordination of gaming action and talk-in-interaction or Bennerstedt /Ivarsson on sequentiality and the situatedness of in-game action), discussing additionally methodological issues regarding the ethnomethodological and conversation analytic informed methods.

This proposal aims to analyse video game play by focussing on the perspective of the medium, thus requiring the appropriation of unique affordances, e.g. of reading space, of mastering hardware skills and of coping with tasks the game mechanics offer. The main data consists of recorded gaming sessions of the VR-game Keep Talking and Nobody Explodes (Steel Crate Games, since 2016). The goal of the game is to defuse a bomb against all odds: The player who has mounted the VR-goggles is the one who sees the (virtual) bomb, which consist of multiple modules. The other player only has the bomb defusal manual, where all possible modules are described. By ‘keep talking’, that means describing, identifying, instructing and guessing activities, the two players have to work together for the defusal of the bomb, coping as well with the hardware (controllers and VR-goggles) and the differences of perception in both virtual and real space. Even though this game certainly is a very singular example, it can clearly be of significant value for game play analysis in general, as it moves the focus on what has been submerged under the already habitual procedures of playing video games.

Kato, Hiloko/Bauer, René (2018): »The Player as Puppet? Visualised Decisions as a Challenge for Computer Games«, In: Kocher, Mela/Bauer, René/Suter, Beat (Hg.): Game Mechanics – Rules for the Magic Circle. Bielefeld: transcript Verlag, 217-241.

Reeves, Stuart/Greiffenhagen, Christian/Laurier, Eric (2016): »Video gaming as practical accomplishment: ethnomethodology, conversation analysis, and play«, in: Topics in Cognitive Science 9 (2), 308-342.

# Playing one's part within a medial procedure: a talk show host's role-specific interaction

Panel contribution

***Dr. Georg Albert***<sup>1</sup>

1. Universität Koblenz-Landau

The political talk show stages a multi-party discussion of its own kind. Participants are being faced with special interactional challenges regarding face work, turn taking, or topic management. Many characteristics of the talk show discussions are connected to their double articulation, i.e. the fact that the entire discussion is addressed to a non-present audience (cf. Luginbühl 2019, 127). In my presentation I am going to focus on yet another property influencing the interaction within talk shows, namely the predefined participation roles and the respective scopes for performance. The activity of the host has been chosen to be in the centre of attention.

Her distinguished role within the medial procedure *TV discussion* allows the talk show host to flout some of the conversational rules applying for the other participants. At the same time, however, she needs to exercise her duties as a chair and see to an entertaining as well as coherent discussion. Thus, she has the licence to drop or change a subject; and she can override the other participants' efforts to gain or keep the floor. One important device for the host to arrange the show is the ability to present film clips related to the subject under discussion. Interrupting the discussion and contextualising the film clips – for the non-present audience – are therefore interactional tasks to be specifically dealt with by the host of a talk show. Findings so far suggest that the film clips are treated like additional participants of the discussion, used to contradict or support other talk guests or to explain a subject for the audience.

The study presented is part of a research project dedicated to the topic management in a political talk show. Data samples are taken from a corpus of 19 editions of the German “Anne Will” show. The samples’ function is to reveal some of the effects of the host’s special role on the interaction staged. To this end, the video samples and corresponding transcripts are being closely analysed with special regard to sequential organisation and the concurrence of verbal and non-verbal expressions. The observed interactions reflect their medial context, which, reciprocally, is also the result of the participants’ practices.

Luginbühl, Martin: Mediale Durchformung: Fernsehhinteraktion und Fernsehmündlichkeit in Gesprächen im Fernsehen. In: Konstanze Marx/Axel Schmidt (Hgg.): Interaktion und Medien. Interaktionsanalytische Zugänge zu medienvermittelter Kommunikation. Heidelberg 2019 (= OraLingua 17), 125–146.

# Pluri-modal poetic performance of humor and laughter in the angama ritual on Ishigaki Island

Panel contribution

***Dr. Makiko Takekuro<sup>1</sup>***

**1.** Waseda University

The So-ron festival is held throughout Ishigaki Island, one of the southernmost territories of Japan, on 13-15 July in the lunar calendar. Equivalent to the mainland Bon Festival, So-ron is a memorial rite, celebrating the return of ancestors' spirits from another world to the present life. Despite its religious nature, a cheerful atmosphere prevails. It includes the famous angama ritual, performed by young members of a community association disguised as ancestors' spirits. This paper describes the ritual and the poetic performance of humor and laughter involved in visits to designated houses or institutions (e.g. restaurants, hotels, nurseries, and senior care houses) to chant, sing, dance, and exchange banter with their audience of living people. It pays close attention to question-answer sessions between the performers and audience, linking this poetic performance to the physical and cultural space in which it is embedded. It focuses on the performers' appearance (especially that of the two leading performers, the male ushumai and the female umii, an ancestor couple) and on linguistic humor. This paper describes the use of super-high pitch by the ancestor couple, related to their supposedly spiritual identity, and of the repeated voice (cf. Bakhtin 1981), even though spontaneous wit is deemed crucial for verbal exchanges in angama. Resources for linguistic humor in angama rarely extend outside traditionally discussed matters and the insular life of the participants.

Based on videotaped data of these exchanges, this study first examines repetition and parallelism in "pluri-modal" (Kataoka 2018) (referential, prosodic, and gestural elements of linguistic) elements of humor and laughter, drawing on Hymes' (1996) ethnopoetics and Jakobson's (1960) poetic-aesthetic conception of language structure. It then discusses the cultural meanings of such poetic structures anchored in the context of the here-and-now, which is itself embedded in the reproduction of a timeless ritual frame. It also touches on issues of regional identity, in particular, how this humor conveys continuity as well as making use of the local language to dominate standard Japanese during angama.

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# Poetic construction of vertical space: Chronotopic analysis of “an immense fall” narrative in rock climbing

Panel contribution

***Dr. Kuniyoshi Kataoka<sup>1</sup>***

*1. Aichi University*

In this presentation, I will examine how a danger-of-death narrative of rock climbing experience is closely related to a “chronotopic” construction of epistemological status, and confirm that such an involved narration can be represented in terms of highly poetic patterning in coordination with bodily actions and visual imageries (Kataoka 2001, Hill 2005). Chronotope (Bakhtin 1981), usually translated as “time-space,” is a notion that refers to the inherent inseparability of temporal and spatial relationships that are realized and fused into a coherent whole. As such, any image that has been socio-historically constructed through discourse is always chronotopic, and defines emergent genres and textual distinctiveness (Blommaert 2015, also De Fina and Perrino 2020). A classic example would be Basso’s (1990) discussion of Western Apache place names, which reveal “the moral teachings of their history.” Such temporally and spatially created images (or indexes, when realized as epitomized constructs) serve as an ideologized asset shared in each community.

Narration of rock climbing experiences also exhibits community-held chronotopic values that are differentiated from those on the horizontal plane in terms of delicate balancing and the awareness of gravity. Especially a climbing style called “American aid (climbing),” owing to its practical commitment to ecological “cleanliness” (use of natural protective devices against a fall), necessarily evokes a particular chronotopic configuration because of the possibility of immense falls. Thus, the images embraced by aid climbers project not only ordinary narrative temporality (e.g., Labov & Waletzky 1967, Fleischman 1990) but also a spatio-temporal configuration, which renders poetic patterning a natural part for narrating repeated actions involved in that style of climbing (cf. Hymes 1981, Tedlock 1983, Kroskrity and Webster 2015).

Relying on such an interdependent coordination between chronotopic and poetic configurations, different narrative components are demarcated by the choice/switch of perspectival and aspectual verbs, which serves an indexical function comparable to the historical present (cf. Wolfson 1978; Schiffrin 1981). It is pointed out that vantage point shifts in the topological structure are not haphazard but are collaboratively mobilized along with and across chronotopes associated with climbing and falling. For instance, in contrast to the narrative mode which usually favors an intrinsic and active (i.e., character-oriented) perspective, the present narrative on an “immense fall” is shown to be characterized by features of an extrinsic and passive (i.e., observer-oriented) perspective.

Narratives of (aid) climbing typically exhibit a habituated and typified mode of encoding rock climbing experiences since aid climbers are often subject to an immense fall, which inevitably evokes an action devoid of agency. What underlies these phenomena is spatio-temporal imagery building, which triggers an oral-visual exchange of narrative strategies crucial for chronotopic alignment.

# Poetic patterns of connectedness (parallelism) in episodes of ‘anomalous’ communication.

Panel contribution

***Dr. Alicia Fuentes-Calle***<sup>1</sup>

*1. University of York*

This presentation is based on research in progress on interactional poetics in communication episodes which exhibit interpersonal resonance. The analysis will focus on a form of social interaction which occurs naturally in conversation, in which *one participant’s spoken turn exhibits a poetic relationship to a co-participant’s unspoken thoughts or unarticulated mental imagery – a poetically realised confluence of interiority and talk* (Wooffitt 2018; Wooffitt, Fuentes-Calle, Campbell 2020). These are cases in which interactants report a strong sense of interpersonal alignment and of fuzzy (porous and permeable) boundaries between self and other. In the context of the trans-subjective processes of affect, Blackman (2012) attempts the description of instances when notions of individuality seem inadequate to describe experience, such as attunement and rhythm. Data in this analysis will include some traditional accounts of patient-analyst interactions in the context of psychoanalytic practice (to provide an initial background), and will focus on other examples of dense connectedness in linguistic interaction collected by the author. All these cases exhibit the pattern described above: poetic confluence between spoken turn/ unspoken thoughts. The author will examine her hypothesis that the confluence occurring between interactants is articulated to a high degree via the poetic principle of parallelism (Jakobson 1960; Tannen 1989; Fox 2014), both at the level of cross-turn poetic structure and of the text-metrical. It will be explored how the interplay between the propositional and the interactional is articulated in those cases via poetic principles, patterns, and resources (Lempert, 2008). The analysis will consider in particular to what extent in these episodes of *anomalous* communication the poetic infrastructure might be mapping the interactional level (hypothesised as primary) onto the propositional level (hypothesised as derivative). (And to what extent analytic patterns routinised by referential language ideologies may obscure the theoretical possibility of this sequence). This presentation is therefore framed in some overlapping areas between poetic function (levels of relative transparency-opacity of poetic structure and the text-metrical in discourse), the articulation of different degrees in the “(inter)subjectivity spectrum” as it is experienced by interactants, and the role of communication and language ideologies in the framing of normal/*anomalous* communication forms.

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# Poetic performance in walking tour discourse

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Panel contribution

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***Dr. Hiroko Takanashi***<sup>1</sup>

**1.** Japan Women's University

This study demonstrates that poetic performance plays an active role in shaping sociocultural meanings in tourism discourse from the perspectives of *parallelism* and *dialogic resonance*. Jakobson (1960, 1981) maintains that repetition, parallelism, and equivalence are the major constituents of poetic language, where the selection and combination of linguistic elements produces poetic effects. In parallelism, differences in repeated structures call for the interpretation of equivalence, thus conveying poetic meanings embedded in the juxtaposed utterances. Underlying this kind of relation across utterances is dialogicality (Bakhtin 1981), which serves as part of the theoretical grounds for dialogic resonance, a notion of dialogic syntax that “encompasses the linguistic, cognitive, and interactional processes involved when speakers selectively reproduce aspects of prior utterances, and when recipients recognize the resulting parallelisms and draw inferences from them” (Du Bois 2014: 366). The poetic analysis of the walking tour data I have collected in various international tourist cities demonstrates that tourism discourse is a symbolic practice, whereby social meanings are interactionally constituted (Thurlow and Jaworski 2010). More specifically, a higher degree of dialogic resonance in the repetition, substitution, and transformation in parallel structures was found to occur when the tour guides make significant points about a selected dimension of a tourism resource, show greater emotional involvement, and produce humor. The results suggest that the layers of parallel dialogic structures set up a pattern in which the differentiated elements invite the tour participants to make pragmatic inferences for equivalent but prominent sociocultural values by virtue of analogy based on interdiscursivity through recontextualization (Bauman and Briggs 1990).

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# Poetics and pragmatics: patterns of linguistic exclusion in the Indian Colonial Archive 1757-1877

Panel contribution

***Prof. Rukmini Nair<sup>1</sup>***

*1. Indian Institute of Technology Delhi*

A little researched body of colonial poetry found at the National Library in Calcutta by the author is analyzed in this paper. The poets under discussion range from Warren Hastings, Governor General of Bengal, to a host of middle and high level British officials who worked for the East India Company. Combining concepts and tools from pragmatics (Grice's theory of implicature; Austin and Searle's notions of perlocutionary effects and felicity conditions on speech acts classes) with insights from the work of postcolonial critics (Said 1979; Spivak 1988; Bhabha 1990; Nair 2002, who have developed the terminology of orientalism, subalternism, hybridity and sensuous theory to characterize the unequal interactions of 'self' and 'other' in colonial contexts), the paper seeks to fathom the ambiguous intentions and conventions of a nascent colonizing culture. Why should a colonial power expend so much labor on the production of unsaleable poetic goods and services? What sorts of gains did those who claimed to "love your India... [as] your India me" - anticipate when they staged their iterative poetic encounters between an 'English' and an 'Indian' self? Verschueren (2012) made an important intervention in this arena with his pragmatic study of historical corpora relating to the 1857 'Mutiny' or 'First War of Indian Independence'. Here, I suggest that the related new field of 'postcolonial pragmatics' can provide the tools to explain, for instance, how historical ideologies of conquest can be sustained by a literary genre like poetry. Poems constitute short, focused, imaginative and affective texts that, in particular historical contexts, can lay the ideological foundations for future interactions between putative rulers and the ruled. Long before the British Crown formally took over the country over in 1858, the hundreds of poems published by British administrators in India, I argue, staged what might be called 'rehearsals of conquest'. Code by code and stanza by stanza, they forged a morally loaded language of exclusion, creating the focal figure of a central, towering Englishman nobly dedicated to taking on the 'White Man's Burden' while the puny Indian natives became the very emblems of this burden. Over time, this discourse enabled a linguistically charged English 'self' to emerge as the most fitting ruler over a vast multilingual empire and, simultaneously, his Indian 'others' to be revealed as quite unfit to manage their own economic and intellectual resources. It was precisely this evocative idiom, my paper contends, that fed into the core institutional semantics of colonialism and, later, post-colonialism. Colonial contexts offer, of course, textbook examples of inequalities in communicative power and turn-taking status. They constitute large-scale, attested instances of historical phenomenon when unfamiliar cultural behaviors and new languages were imposed on local speakers and hearers, effectively silencing them. This paper suggests that while 'face-to face' spoken talk was certainly a primary focus in early pragmatics, studying written texts such as the ones examined in this paper demonstrates that there is significant potential to extend pragmatic perspectives to historical situations of 'language use' wherever the intentionality of the interlocutors remains a vexed issue.

# Pointing as a resource for narrative

Panel contribution

**Dr. Jakub Mlynář**<sup>1</sup>

1. Malach Center for Visual History, Faculty of Mathematics and Physics, Charles University

Attempts to operationalize the notion of “collective memory” frequently acknowledge that it is deeply tied to language and narrative. The link between memory and space is also often emphasized. Halbwachs’ foundational work asks for a study of the places of memory: “It is to space – the space we occupy, traverse, have continual access to, or can at any time reconstruct in thought and imagination – that we must turn our attention.” (1950: 93) Various research initiatives followed, most notably Nora’s “sites of memory” (1989).

This paper offers an ethnomethodological respecification of the link between memory, space and narrative, grounded in video-based analysis of three interviews from the USC Shoah Foundation’s archive (<http://vha.usc.edu>). They contain 75 minutes of “location video footage”, mostly in “the form of a walking tour conducted by the interviewee”. Surroundings are incorporated into the narrative in various ways. In addition to *captioning* (“this complex of buildings that the camera is focused on...”; INT2) and *positioning* (“now we are standing in front of...”; INT1), my paper studies *pointing*. I focus on two specific practices: *pointing with gaze* and *pointing with hand*.

*Pointing with gaze* appears to be more often produced in deictic reference to the currently occupied place. It indexically establishes *this* place as the “here” of the narrative. E.g., INT3 points with his gaze to the surrounding space while uttering “here on Charles Square (0.7) we were...”. *Pointing with hand*, in contrast, seems to be produced for incorporating *another* place. It literally “points out” something in the currently occupied environment – a “highly structured cultural entity” (Goodwin 2003: 218) – and indexically establishes that object as a “there” for the narrative. E.g., INT1 points with his stretched arm while saying “I was living over there in that corner”. A possible working maxim is that a hand is used when a particular aspect or feature of the surroundings has to be specified to overcome ambiguity, while eyes are used in reference to the surroundings in general.

The interactional work done by these practices during situated narration is specified by studying what happens next. In the analyzed recordings, they are routinely followed by panning and zooming of the camera, which seems to take the pointing as an *instruction*. Pointing thus serves to virtually direct the camera work. This can indicate that in co-presence, pointing invites the listeners to look at something relevant to the story (cf. Mondada 2014). In sum, by focusing on bodily incorporation of surroundings into an ongoing narrative, my contribution enriches our understanding of pointing and situates narrative practices firmly in their material settings.

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# Policing masculinity: Constructing, commanding, and challenging masculinity in police interviews

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Panel contribution

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***Mr. Dakota Wing<sup>1</sup>***

*1. York U*

Police interviews present a speech event in which discursive strategies can be used to further contextual goals, especially the interviewing officer's goal to obtain a confession (as in the REID interviewing model). One such strategy found in male officer-male suspect interviews is the officer's construction and appeal to the suspect's masculinity. Drawing on excerpts from a corpus of American police interviews (collected by [www.ForensicLing.com](http://www.ForensicLing.com)), this talk investigates how masculinity is discursively constructed and used as a resource to achieve contextual and larger social goals. An Interactional Sociolinguistics and Critical Discourse Analysis framework are used to demonstrate the discursive construction of a contextual gendered masculine identity indexed by behaviors that can result in incriminating statements, such as taking responsibility and telling the truth. The analysis reveals various ways that officers appeal to the suspect's masculinity, including commanding speech acts (such as "man up" or "be a man"). These appeals to the suspect's masculinity rely on (and reinforce) gendered social norms in which men are expected to adhere to socially constructed masculine identities and the failure to do so has negative social and psychological implications. However, suspects often challenge the officer's contextually constructed masculinity and do not conform to the prescribed and commanded behaviors. I suggest that variable social and cultural understandings of masculinity that different suspects bring into an interview may result in different responses (perlocutionary effects) of the officer's speech acts. For example, suspects may view disobeying a command as a behavior that indexes their idea of masculinity, creating a communicative clash. In doing so, this also questions who some suspects perceive as having the authority to determine what makes "a man". This study also reveals ideologies of gendered language use.

# Polite insults vs. impolite familiarizers & terms of endearment: on the face work and social effects of vocatives in present-day Madrilenian Spanish

Panel contribution

***Ms. Fien De Latte<sup>1</sup>***

1. Ghent University

Vocatives, defined as (pro)nominal terms used to directly address the hearer (e.g. Hey *dude!*), are considered to be key strategies in the creation and maintaining of interpersonal relationships in interaction (Kluge & Moyna 2019). As intersubjective and social deictic markers, the notions of *face*, *face work* and *politeness* are central issues in the study of vocatives (Haverkate 1994). This analysis will focus on the Spanish vocative, shown to be highly productive in terms of both token and type frequency (Stenström & Jørgensen 2008).

Most research on Spanish vocatives has highlighted their usage as face enhancing or protecting strategies (i.a. Edeso Natalías 2005). However, some vocative uses seem incompatible with, if not contradictory to, their conventional meaning. In this regard, two observations can be made: vocatives constituting authentic insults (e.g. *gilipollas* ‘asshole’) are frequently used to enhance interpersonal relationships in everyday conversations (Bernal 2008). On the other hand, conventionally face enhancing familiarizers (e.g. *tío* ‘dude’) and terms of endearment (*cariño* ‘darling’) might occur in conflictive situations, acquiring negative values (Coulthard 1977). Given this complex paradigm, the present analysis aims at examining the face work of Spanish insults, familiarizers and terms of endearment, found in the *Oral Corpus of Madrid* (CORMA; Enghels et al. 2016-2019), which provides natural conversations between Madrilenian speakers. Following Hernández Flores (2013), the term *face work* will be defined as a psychosocial concept measuring the vocatives’ positive/polite, negative/impolite or neutral effect on the interlocutor’s face. Different socio-pragmatic variables will be taken into account: the participants’ age, gender, relationship (e.g. intimates) and situational role (e.g. friend), the interlocutor’s reaction (e.g. laughter), the type of speech act in which the vocative occurs (e.g. directive), and the (non-)conflictive character of the interactional situation. The general assumption is that vocatives’ social effects are a product of co(n)textual factors: they do not only occur as instances of (*anti*)polite, but also of *impolite* face work, irrespective of their conventional positive or negative meaning.

Preliminary results suggest that Spanish vocatives, even insults, mostly generate positive/polite effects. More specifically, the non-conventional uses of insults tend to occur in teenage talk, marking *in-group* identity, trust and solidarity.

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# Politeness in Catalan Sign Language (LSC): Attenuation of criticisms in LSC discourse

Panel contribution

***Ms. Berta Moya-Avilés<sup>1</sup>***

***1. Universitat Pompeu Fabra***

The Deaf-as-Direct Stereotype [1] is rooted in hearing culture and it is a biased concept based on the conception of politeness from a hearing perspective. Politeness performance changes regarding culture [2] and this culture variation applies to the Deaf community. This study answers the following research question: how Catalan Deaf signers use polite linguistic markers and different attenuation discourse strategies in Catalan Sign Language (LSC)? Based on the proposal in [3] and focusing on particular non-manual markers (NMMs) [4], this paper shows the initial results of the first study about attenuation in LSC. From a pragmalinguistic and socio-pragmatics approach, we describe the performance of different polite NMMs (namely head tilt, tight lips, or avoiding eye contact), and the appearance of different attenuation discourse strategies that Deaf native signers use in spontaneous conversations in LSC, such as concession or el-lipsis.

To reduce the illocutive force of diverse Face Threatening Acts (FTA) [5], the signers use different discourse strategies. For instance, they use a mitigation strategy consisting of restricting the opinion to oneself, as shown in (1). Also, the signer simultaneously blinks and raises his shoulders as a NMM (indicated with the subscript *blink* and *sh.up*).

— blink

sh.up

1. I OPINION MINE FIRST SALAD BETTER CHANGE THIS.

‘In my opinion, it could be better to change this for the salad we ate first’.

When the sender is a woman, signs as OPINION or THINK are avoided, and female signers only use the 1rst person pronoun to restrict their opinion, sometimes prosodically emphasized with tight lips (*t.l*) and head tilt (*h.t*).

t.l                            t.l

h.t                            h.t

sh.up

2. I A-LITTLE-BIT STALE PASTRY, GOOD.

‘For me, the pastry was a little bit stale, but it’s good’

Deaf people use polite strategies, and some relations between discourse strategies and NMMs are being described. This contributes to understanding politeness in terms of sociocultural variation and multimodality. Furthermore, the analysis allows seeing differences regarding the gender of the sender.

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# Politeness strategies in power discourse during COVID-19 pandemic: the case of the Pope and the Queen.

Panel contribution

***Mrs. Cristina Gadaleta<sup>1</sup>***

*1. Huddersfield*

This paper analyses political discourse by examining two speeches, one by the Pope and the other by the Queen of the United Kingdom at the time of COVID-19. It explores discursive strategies used in the speeches of Queen Elizabeth II, in English, and Pope Francis, in Italian, about the coronavirus pandemic. Their speeches are influenced by their charismatic role and are strictly linked with their power position. For both orators, the choice of the discourse form of video broadcast does not align with their standard communicative behaviour. Through the lens of speech act theory, this paper analyses politeness strategies and recognizes the linguistic markers used to realise them.

Data analysis was based on Austin and Searle's taxonomy of speech acts and Blum-Kulka's analysis of cross-cultural realisations of speech acts.

Concerning the concept of politeness, this research was founded on Goffman's face theory, on the classic theories of Brown & Levinson, Leech and Lakoff, on Bravo's studies about socio-cultural contexts of politeness and the frame-based approach to the politeness of Terkourafi.

This research aimed to assess whether the particular nature of these discourses unexpectedly influenced speakers in their choice of politeness strategies or rather whether the strategies adopted were in line with theoretical expectations.

It was expected that the adoption of politeness strategies should be determined by gender, the cultural background or the language used by the speakers. The results, on the contrary, contrast with the theoretical framework: the peculiar historical situation shaped gender and power discourses of the Pope and the Queen, going beyond conventions related to the ethnic origin and the gender of the speakers.

In particular, it was possible to notice a predominance of positive politeness strategies, used to underline nearness and to claim common ground with the hearers. This aspect accords to the main focus of their speeches aimed to include, to express closeness and thanksgiving and to reassure for the future.

Concerning the linguistic features, it was found that the positive and negative strategies, chosen to explicit the speech acts analysed, were expressed by similar linguistic markers.

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# Political Speeches as a tool of crisis management?

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Panel contribution

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***Dr. Aleksandra Salamurovic<sup>1</sup>, Dr. Martina Berrocal<sup>1</sup>***

***1. Friedrich-Schiller-University Jena***

The Covid-19 pandemic is conceptualized in public discourse as a crisis par excellence. While some emphasize its global character (Bieber 2020: 1), others point to the intensification of negative societal developments based on strong exclusion and particularities such as nationalism and racism (Ozkirimli 2020, Krastev 2020: 38). Previous research on crisis discourses showed that when discourse participants conceptualize an issue as a crisis, they deduce particular consequences and possible actions thereof (cf. Krischer 2016: 390, Wengeler & Ziem 2014:61). Thus, a crisis functions in general as a performative speech act (Wengeler & Ziem 2014:61f). The effective (discursive) crisis management includes a legitimization (see Chilton 2004, Hart 2010:89-110) of the proposed measures and procedures and their communication to the general public. One of the frequent communication channels are political speeches, which are mostly consent-oriented, aimed to achieve approval from the population, and associated with the formation of positive public attitudes towards the proposed measures and the crisis management process (see Reisigl 2008: 251–52).

In the first part of our paper we will briefly present the results of the comparative analysis of initial speeches after the pandemic was officially declared in 29 countries across four continents, covering Global North, Global South and Global East (Müller 2018). The goal is to reveal the main discourse-linguistic means by which such general social phenomenon has been localized. In the second part, we will broaden our analysis by examining comparatively leader's speeches in Central Europe (Czech Republic, Slovakia) and in the Western Balkans (Serbia, North Macedonia) from the 1<sup>st</sup>, 2<sup>nd</sup> and eventually the 3<sup>rd</sup> pandemic wave. The contextual features build the rationale for this comparison, as in all four countries a state of emergency was introduced in the first phase of the crisis. Thus, the underlying research question is, how the contextual level is intertwined with the linguistic micro-level. Thereupon we will take account of the constraints and affordances of political speech as a crisis management tool. Methodologically, our research departs from the results of corpus-based quantitative analysis (keywords, collocations). We contextualise these results in a qualitative analysis examining the pragmatic features (speech acts: ordering, requesting, offering, promising, threatening and thanking) and discursive / linguistic aspects, particularly referential strategies (representation of threat, the use of the pronoun “we”).

# Politics and fan communication in football stadia in Germany - A discourse-pragmatic analysis of protest banners on the “Hopp Cause”

Panel contribution

**Prof. Marcus Callies<sup>1</sup>**

**1. University of Bremen**

The increasing popularization and mediatization of football as the dominant spectator sports in Europe has led to an ever growing media coverage and public attention. This has also sparked considerable research interest in the language and discourse of football that is, however, comparatively heterogeneous in nature and scattered across different academic disciplines. There is now a large number of reporting genres and other (multimodal) text types that represent an ideal basis for linguistic research. However, various forms of (multimodal) fan communication, e.g. choreographies, chants and banners have received relatively little attention in linguistic research to date (see e.g. Guschwan 2016). In particular, banners have received almost no attention despite the fact that they are one of the most visible and attention-getting forms of direct fan communication in the stadium and are frequently used by fan groups to protest the increasing commercialisation of the game and to express their views on other socio-political issues. It is only very recently that banners have been examined in research on linguistic landscapes and multimodality (Monaghan 2020) and as semiotic resources of visual communication (Sibetchieu 2016).

In Germany, the massive commercialization and marketization of football has been subject to fundamental criticism that has caused conflicts and tensions in which defiant fan subcultures, most notably the so-called “Ultras” with their explicit left-wing political agenda, protest the unwanted ‘modernization’ and sell-out of the game. Such criticism is often expressed through rather unconventional and creative forms of protest and provocation one of which are banners displayed in football stadia. In this talk I analyze the linguistic-semiotic characteristics and discourse-pragmatic functions of fan banners documented on the website “Faszination Fankurve” that were displayed in stadia across Germany during the so-called “Hopp Cause” in early 2020, i.e. fan protests against Dietmar Hopp. Hopp is the 79-year-old founder of the SAP software company and one of the richest men in Germany who pumped money into the amateur club of TSG 1899 Hoffenheim to gain promotion from the eighth tier to the Bundesliga. For many supporter groups, Hopp personifies the commercialization of football because he has bought sporting success, bypassing German football’s 50+1 rule, which prevents a single investor from holding a majority share of any club.

The banners will be described and analyzed with a view to the interplay of text (font, shape, colouring), images, position/placement, and materiality with a focus on the expression of the identities and socio-political stance of the supporter groups through linguistic creativity including various forms of humour (wordplay, allusion), but also insults.

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## Positioning of ‘self’ and ‘other’ in political discourse

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Panel contribution

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***Dr. Luisa Granato Grasso<sup>1</sup>, Ms. María Moccero<sup>1</sup>***

*1. Universidad Nacional de La Plata*

The study of positioning has been taken up across different disciplines, the result being a vast array of publications discussing the identity and positions of human agents. The aim of this presentation is to look at how the president of Argentina positions himself and his addressees in two genres broadcast on television, namely political interviews and political speeches. The starting point of this work is Positioning Theory, an appropriate theoretical and methodological approach, where positioning has been defined “as the discursive construction of personal stories that make a person’s actions intelligible and relatively determinate as social acts, and within which the members of a conversation have specific locations” (van Langenhove and Harré 1999:16). The theory contributes to the study of social and cognitive processes through which participants in an interaction jointly construct and maintain moral orders by means of actions performed in the development of the discourse (Harré et al. 2009). The data emerged from a corpus of five speeches and five interviews conducted by different anchormen and interviewers, held in different institutional locations. For the examination of the data, a qualitative analysis was carried out. Both bottom-up and top-down approaches to the texts were performed; these led to a micro analysis interpreted against the macro and meso levels of discourse. The conceptual framework represented by the figure of a diamond (McVee 2019, refined after Slocum-Bradley 2009) was adopted. This framework includes Identity, Rights and Duties, Social Forces, and Storyline as the four mutually determining components which help a systematic analysis of meaning making in interaction. Our research question is: What are the aspects of ‘Identity’ constructed in our corpus in terms of *social* and *interactional identities* (Weizman 2008), of a psycho-biographical *Self-conception*, and of the *Relational self*, that is, the way people are seen by others (Agha 2007: 233-234)? Of particular interest in the furtherance of our aims are the analyses of the use of *person deixis* and *social indexicals*, more specifically the use of first and second person pronouns and references (Agha 2007, Fernández Soriano 1999, Fontanella de Weinberg 1999, Luján 1999), the notions of *role* and *status* as formulated also by Agha and of *categories* and *attributes* as described by McVee (2019). In these processes, the ‘Social force of the speech acts’ produced in the unfolding of the texts is an important facet of the diamond to be considered. We argue that positioning of self and other is manifested through various actions and practices performed by the president, his interactants, and audiences. Self and other construction in the two genres under study is closely dependent on various aspects such as the characteristics of the context, the general aims pursued by the politician in each case, the interlocutors’ diverse reactions in the development of the reciprocal interactions in interviews, and the differentiated linguistic and interactional patterns used in the production of the two genres. Further research on larger corpora, including the same and other political figures, will enrich the findings presented here and in Granato and Móccero (2020).

# Positioning the Self and Other in English Lingua Franca interactions: Reference systems and the dynamics of identification in a German-Tanzanian school exchange

Panel contribution

***Ms. Katharina Beuter<sup>1</sup>***

*1. Otto-Friedrich-Universität Bamberg*

Crossing borders makes people feel ambivalent “about exactly who they are and where they belong” (Block 2015, 528). When adolescents, in the middle of passing the land between childhood and the world of fully-fledged adults, set off on a school exchange to meet peers from different linguacultural backgrounds in another part of the world, identificatory work is hence expected to take place on a large scale. Questioning concepts of Self and Other has indeed been found to be particularly salient amongst adolescents (see e.g. Deppermann 2007) and in intercultural encounters (see e.g. Dervin & Risager 2014).

It is interaction, in intercultural communication often mediated through English as a Lingua Franca (ELF), which provides the site for the co-construction and negotiation of identities (see e.g. de Fina 2010). Interlocutors explore both their social belongings and their individual uniqueness against the backdrop of multiple reference systems such as age, ethnicity, gender or profession. Intercultural communication research has been criticised (see e.g. Baker 2015) for over-emphasising nation-based categories of difference, which bears the real danger of consolidating stereotypes, while interlocutors may in fact exhibit much broader orientations feeding into their comprehensive and malleable concepts of Self and Other.

The present study sets out to explore the dynamics of identification in a German-Tanzanian school exchange, in which English is used as a Lingua Franca. It seeks to investigate which particular reference systems adolescents activate for positioning themselves and their interlocutors in this context, and how orientations potentially change in the course of their encounters.

The study will build on the TeenELF corpus, which contains transcriptions of 26 hours of face-to-face interactions in ELF recorded during the school exchange, amounting to more than 190.000 words. In a mixed-methods approach combining quantitative corpus investigations with conversation and discourse analyses, the study will focus on the contextual use of pronouns in the corpus, but will also draw on information from questionnaire and interview data collected in the framework of the student exchange. The study is expected to thus contribute a speaker-informed picture of reference systems at play in identity construction through intercultural interaction in ELF.

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# Positioning the self in recipes and video recipes: an investigation from a corpus of food blogs in English

Panel contribution

***Prof. Daniela Cesiri<sup>1</sup>***

**1.** “Ca’ Foscari” University of Venice

Positioning theory first emerged in the 1980s in the area of psychology studies to investigate how people occupy and negotiate their place – both physical and social – while interacting with other people (Harré and van Langenhove, 1999). Research in this area has later involved the linguistic and discursive practices that position writers and speakers in any form of communication and interaction. In fact, the way in which we construct our position determines our ‘self’ as writer or speaker; it influences the way in which readers and listeners react and, vice versa, the way in which our interlocutors position themselves affects our own perception of ‘the other’ (Beeching, Ghezzi, and Molinelli, 2018). This reciprocal positioning eventually shapes the actual communication and the lexico-grammar of discourse in any kind of communicative context. Furthermore, positioning becomes all the more crucial in digital communication, in which boundaries and perceptions of the ‘self’ and the ‘other’ are in a way distorted by the absence of a physical space that is replaced by a virtual, almost abstract, environment.

The study investigates strategies of self-positioning in a group of 32 food blogs. More specifically, the recipes and the corresponding video recipes will be examined to investigate the ways in which the food bloggers position themselves with respect to their audience. Particular attention will be paid to how self-positioning strategies are used to create a rapport with the public, thus creating a peculiar communicative space in a genre, the culinary recipe, that is rarely used to this purpose and is generally believed to have achieved static structure and features (e.g., Cotter, 1997; Görlach, 2004; Norrick, 2011). In addition, the recipes, and the corresponding video recipes, will be contrasted to ascertain if they show specific elements that might further differentiate them as two sub-genres of the main ‘recipe’ genre. Ultimately, the aim of the study is to find out if recipes in the corpus of food blogs confirm the assumption whereby the ‘recipe’ genre is a static one, or if we can hypothesise the emergence of a new genre, i.e. the digital recipe, in which self-positioning strategies are one of the elements that bring on some renovation to the traditional genre and, eventually, contribute to the creation of a new one.

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# Power and Leadership: Female Primary School Teachers ‘Doing’ Discipline in the Classroom

Panel contribution

***Dr. Joanne McDowell<sup>1</sup>***

***1. University of Hertfordshire***

Classroom management problems are generally regarded as a local crisis for that community of practice, especially for the teacher when such issues are recurrent. Pupils who are disruptive in class can damage the learning environment for their peers by interrupting lessons, dominating the teachers' time and slowing down, or even stopping, the teaching process for everyone. This has led to classroom management as being perceived as one of the greatest challenges for teachers, and one of the main causes of job dissatisfaction. Indeed, the performance of discipline is an essential element of the classroom, but thus far has received little scholarly attention. How teachers are thought to react and discipline such violations of permitted classroom behaviour (e.g., a student is calling out without raising their hand) have been given gendered stereotypes. Leadership, aggression, and control are seen to be masculine characteristics, whilst care and nurturing are feminine attributes. Therefore, the numerical dominance of female teachers has been said to have led to a softer ‘liberal’ style of classroom discipline, with more men argued to be needed in the occupation to provide ‘hard’ discipline, especially to male pupils.

The persistent belief that women are not capable of ‘hard’ classroom management and leadership skills, nor of demonstrating power and control, only perpetuates harmful gendered stereotypes that women are not able to perform such discipline as they do not possess the speaking rights and control needed in order to hold power in their classroom. It also generates stereotypical ways of thinking about discipline; that it must be direct and aggressive in order to be successful, when in fact, such ‘hard’ discipline can eventually damage positive teacher-learner relationships. A balance of institutional and interpersonal goals must therefore be struck. Employing discourse analysis to examine real-life teaching discourse, this paper explores how 6 female primary school teachers from schools across Hertfordshire deal with important issues of discipline, decision-making and leadership when managing their classroom. In total, over 120 hours of naturally-occurring classroom discourse was collected via video recording, and analysed using Interactional Sociolinguistics and a social constructionist approach.

Their linguistic styles of the teachers found in the data were often direct, assertive, and used to exert control over pupils and demonstrate their power and authority in this context. However, they also employed ‘liberal’ discipline as well, mitigating their orders and criticism when delivering and performing classroom management to create a positive teacher-pupil relationship.

This calls into question the argument of primary school teaching as ‘feminised’, and that women cannot perform “tough” discipline. In the workplace, gendered stereotypes can have a profound negative influence on how participants perceive and perform their gendered identities. It is therefore important to challenge such persistent ideological barriers that women often face when it comes to them being thought ‘capable’ of playing a central role in leadership and decision making in workplace domains.

# Practice-embedded-demonstration in instruction sequences between an orientation and mobility specialist and a person with visual impairment

Panel contribution

***Dr. Yasusuke Minami<sup>1</sup>, Prof. Hiro Yuki Nisisawa<sup>2</sup>, Prof. Rui Sakaida<sup>3</sup>, Mr. Mitsuhiro Okada<sup>1</sup>***

*<sup>1</sup>. Seijo University, <sup>2</sup>. Tokiwa University, <sup>3</sup>. Future University Hakodate*

This study addressed the following research questions: 1) How does an orientation and mobility specialist (OMS) touch the body of a person with visual impairment (hereafter PVI) during orientation and mobility training sessions, and which parts of the PVI's body does the specialist touch? 2) How does each touch contribute to the organization of activities in instructional sequences?

If a white cane is an extension of the body, as Merleau-Ponty says, touching with it and being touched on it should constitute a significant research topic for the study of "touching and being touched" in interaction. This study included touching with the cane and being touched on the cane as subject matters, in addition to touching and being touched by hands.

The data comprise a corpus of 12.5 hours of video recordings of training sessions in Japanese between one OMS and one PVI, during which many cases of instructions were provided. Multimodal EMCA analyses were conducted of the video recordings.

The instructions for bodily movements were achieved when the OMS touched the body and cane of the PVI. We examined two cases in which an OMS had a PVI perform specific movements by guiding the PVI's hand and cane.

In the first case, the PVI was taught to open the lid of a dumpster. The OMS placed his hand on the PVI's hand and operated the handle of the lid. When he guided the PVI's hand to the handle, he grasped her wrist so that she could use her fingertips freely to grasp the handle when she touched it.

In the second case, the PVI was taught to detect changes in the height of curbstone by applying the so-called "three-point touch technique." The OMS grasped the middle of the PVI's white cane and guided its movement to demonstrate the trajectory that the white cane should take on the road's surface. When the OMS lifted his hand off the cane, it was a signal that the PVI should start walking while performing the taught movement by herself. Based on the above analyses, we make two arguments. 1) The movements guided by the OMS, namely the actual performance of gestural trajectories, serve to facilitate the PVI's own performance. 2) Guided actual performance offers feedback that constitutes sensorial inputs from touching the handle or the road surface, providing resources to evaluate future performances.

Touching and being touched are observed in the instructional sequences between the sighted and persons with visual impairment. Most research on touching and being touched has concerned interactions between sighted people. This study offers a new approach to study the essential features of touching and being touched.

# Pragmatic competence in English as a lingua franca (ELF) contexts: Constructing rapport building and discussion strategies

Panel contribution

***Dr. Yuko Iwata<sup>1</sup>***

*1. International Christian University*

What are the qualities required for EFL learners to acquire to interact not only with native speakers but also with people in lingua franca situations? Communication is beyond the exchange of information and sending of messages. The learners should learn to establish and maintain relationships with others. They need to know how to use language to demonstrate their “willingness to relate, which often involves the indirectness of politeness” (Byram, 1997: 3).

The purpose of this paper is to explore pragmatic competence necessary for Japanese EFL learners to develop to establish rapport with people from different linguistic and cultural backgrounds. This study also investigates how we can help them acquire rapport building and discussion strategies to clearly and politely exchange ideas with others.

This study's participants are four Japanese college students who are learning English as a foreign language in Nagoya, Japan. As for building rapport strategies, they had a training session and learnt to disclose about themselves as much as possible, give additional comments when they answered questions, make comments about what other participants have said, ask questions to elicit more information from the partners, and give lexical back channels to show empathy. After they practiced these strategies, two of them had an opportunity to interact with Korean college students in Seoul. The other two students had a chance to converse with Taiwanese college students in Taiwan. The analysis of their conversations in ELF contexts revealed that they disclosed themselves more deeply than before the training, made more comments, asked more questions, and gave more lexical back channels so that they were able to build rapport with their conversational partners in ELF contexts. Then, the same Japanese students had another training session to learn discussion strategies. They studied the importance of having an autonomous self. Without establishing their autonomous self, they cannot respect others who also have an independent self. They also recognized the importance of having polite clarity. Besides, they practiced language tips such as how to start a discussion, express their opinions, agree or disagree with conversational partners, express opposing views politely, and confirm or clarify what the others have said. Then, they had a chance to have discussions on controversial issues with Chinese students in Hong Kong. Their performance analysis revealed that some of the Japanese students succeeded in exchanging ideas with Chinese students and expressing their own opinions by using supporting evidence. On the other hand, some students had difficulty expressing their views or opposing their partners. This result is probably because learning to construct their ideas is a challenging task. Some may need more practice. As Kecske (2019:11) states, “intercultural interaction is a ‘success-and-failure’ process.” The results indicate that Japanese students can learn to express their thoughts clearly and politely but need a carefully designed curriculum and repeated practice.

# Pragmatic enrichment processes in L1/L2: Conjectural future in Catalan/Spanish bilinguals

Panel contribution

***Dr. Aoife Ahern<sup>1</sup>, Dr. Jose Amenos-Pons<sup>1</sup>, Dr. Pedro Guijarro-Fuentes<sup>2</sup>***

*<sup>1</sup> Universidad Complutense de Madrid, <sup>2</sup> Universidad de las Islas Baleares*

We present a study on the use of the future tense (FUT) for expressing conjectural evidential meaning by Mallorcan Catalan-Spanish bilinguals. In the Romance varieties, FUT can trigger conjectural interpretations (Squartini 2001, Escandell-Vidal 2014), which have been described as cases of contextual enrichment of a core semantics, common to all Romance languages. However, different cross-linguistic restrictions apply on such enrichment processes. Conjectural interpretations of Catalan FUT are rare, and tend to be limited to stative verbs; in Spanish they are merely favoured by statives. In Catalan, uses of conjectural FUT are infrequent, while in Spanish, they are more frequent than chronological ones. Additionally, conjectural FUT in Spanish may appear in concessive environments, while these constructions are uncommon in Catalan.

Contextual enrichment processes interfacing grammar and pragmatics have been shown to cause delays in L2 acquisition, even at advanced levels (Sorace 2011, 2012). Previous research on a Romance language pair analogous to that of Catalan/Spanish, namely the combination of L1 French and L2 Spanish, found that at different proficiency levels of L2 Spanish these speakers avoided using FUT to express conjecture, and often considered such constructions ungrammatical (authors, 2020). It was concluded that these data support the view that L1-L2 feature reassembly, associated with complex pragmatic enrichment, are sources of variability in the representations of the encoding and expression of evidential meaning that L2 speakers sustain.

The present study focuses on Catalan/Spanish bilinguals, whose sociolinguistic situation and degree of bilingualism are entirely different from those of the Spanish L2 learners mentioned above. These participants provide opportunities for analyzing the impact of the factors of language dominance, mode of bilingualism (early simultaneous vs. sequential) and of the varying degrees of proficiency in each language on the expression and interpretation of conjectural FUT tense uses in Spanish. 50 bilingual speakers from the Balearic Islands, with varying degrees of bilingualism according to the Bilingual Language Profile (Birdsong et al 2012), performed two tasks in both Catalan and Spanish: firstly, choosing between FUT and two other ways of expressing conjecture in specific utterances; and secondly, judging the acceptability of different conjectural uses of FUT (with various aspectual combinations). These participants' responses were compared to those of a group of 30 monolingual Spanish speakers matched in age and other external variables to the bilinguals. Our data indicates that more balanced bilinguals have more accurate and categorical judgements, since they clearly distinguished each languages' restrictions on conjectural interpretations; for Catalan-dominant participants, conjectural FUT in Spanish was relatively less accepted; finally, for simultaneous bilinguals identifying as Spanish-dominant speakers, more variability was found overall, plus lower accuracy in judgements on Catalan. Thus, the sensitivity to the factors determining the appropriacy of conjectural FUT uses can be correlated with more balanced bilingualism. The data will be considered in light of current views on the grammar/pragmatics interface and on bilingual variability as an indicator of contrasts in their two language systems (Kroll et al, 2012).

# Pragmatic equivalence in mental health interpreting: an alternative to the goal of accuracy

Panel contribution

***Dr. Natalia Rodriguez<sup>1</sup>***

***1. Heriot-Watt University***

In mental healthcare (MHC) settings, language is an essential tool that clinicians use to achieve goals such as assessment and intervention (Farooq and Fear, 2003). Therefore, when the mental health professional and the patient do not share a language, the work of interpreters is key to facilitate the fulfilment of the clinician's interactional goals (Hlavac, Surla and Zucchi, 2020). Language mediation in MHC is a complex undertaking due to the intricate connection that exists between language, culture and mental health (Tribe and Lane, 2009). For these reasons, among others, it has been posited that mental health interpreting should be seen as a field of study in its own right (Cambridge, 2012). Understanding MHC encounters as speech events shaped by a unique set of contextual features provides a useful analytical angle to examine how different levels of context may influence interpreting practice, and vice-versa. A topic that might benefit from this analytical angle is the extent to which interpreting in MHC may contribute to *inclusion*, understanding this term as the embracing of the *diversity* that linguistically and culturally diverse (LACD) patients bring into the consultation room. In this panel, I posit that professional interpreters contribute to inclusion by ensuring *equality of care*. That is, by safeguarding that LACD patients receive a standard of care similar to that of patients involved in monolingual MHC encounters. In order to demonstrate this argument, I draw on the findings from a discourse-analytic examination of a series of authentic interpreter-mediated consultations that took place in an MHC setting. These consultations were audio-recorded, transcribed and analysed as part of a recently completed doctoral research project (Rodríguez-Vicente, 2020). In order to articulate this discussion, I will focus on the notion of *pragmatic equivalence* in interpreter-mediated talk. More particularly, I will discuss how interpreters attempt to reproduce the linguistic, relational and clinical goals embedded in the primary participants' original utterances, and how these actions turn the notion of *accuracy* into a dynamic and context-dependent undertaking.

# Pragmatic frames and constructions across languages: German particles and their correspondents in Brazilian Portuguese

Panel contribution

***Mr. Oliver Czulo<sup>1</sup>, Mr. Tiago T. Torrent<sup>2</sup>, Mr. Alexander Ziem<sup>3</sup>, Mr. Alexander Willich<sup>3</sup>***

**1.** Universität Leipzig, **2.** Universidade Federal de Juiz de Fora, **3.** Heinrich Heine-Universität Düsseldorf

In this talk, we propose to introduce pragmatic frames as a supercategory including not only interactional frames, but also frames for stance-taking, among others. We report on results achieved in a shared annotation task addressing translated versions of the original English transcript of the TED talk “Do schools kill creativity” by Ken Robinson. Two languages, Brazilian Portuguese and German, with English as a point of reference, are analyzed from a contrastive and translational perspective, particularly focusing on varying interactions between frames and constructions. In order to describe similarities and differences on the whole scale from form to meaning, we propose an approach relying on the descriptive and explanatory power of a combined FrameNet Lexicon and FrameNet Constructicon. In Czulo et al. (2020), we focused on greetings and tag questions, assuming that such categories are highly interactive. Specifically, we showed that an alignment of these types of constructions across the three languages is not possible with the help of formal commonalities alone, but rather on the basis of their specific communicative functions in the text.

We take these findings as a starting point and turn our focus to the use of German particles from a contrastive point of view, aiming at clarifying the notion of a *pragmatic frame* (compared to *interactional frame*) which was left rather undefined in Czulo et al. (2020). We contrast the use of particles, which form a highly diverse and productive category in German, and their corresponding constructions in Brazilian Portuguese, as to their pragmatic information conveyed in the text. Sentences in (1) and (2) exemplify the phenomenon.

- DE: Im Grunde finde ich, dass sich **eigentlich** jeder für Bildung interessiert.  
 PT: **Na verdade**, eu descobri que todo mundo se interessa por educação.  
 (EN: **Actually**, what I find is everybody has an interest in education)
- DE: Finden Sie nicht **auch**?  
 PT: Vocês não?  
 (EN: Don't you?)

Particles may relate to stance-taking activities: in (1), the speaker reinforces that what is expressed is his perception, while in (2) he indicates his expectation that the answer to the question would be affirmative. Sometimes, particles will have corresponding lexical material in other languages, as in (1). But often, lexical equivalents are missing in other languages, such as in (2). We investigate how such constructions, frequently diverging in form, can be related to another across languages on a pragmatic level, and discuss to what extent the analysis of these constructions can motivate the definition of pragmatic frames beyond the cases with clear-cut interactional functions.

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# Pragmatic inference and mind-reading

Panel contribution

***Prof. Diana Mazzarella<sup>1</sup>, Prof. Ira Noveck<sup>2</sup>***

***1. University of Neuchâtel, 2. CNRS***

Research in cognitive pragmatics aims at providing a psychologically plausible account of utterance comprehension by investigating the nature of pragmatic inference and its cognitive underpinnings. According to the seminal model of communication first proposed by Grice, and later developed by Relevance Theory, “pragmatic interpretation is ultimately an exercise in mind-reading, involving the inferential attribution of intentions” (Sperber & Wilson, 2002): This well-established assumption has led much research in cognitive pragmatics to examine the role of Theory of Mind (ToM) in utterance comprehension.

This paper presents the key findings of the last three decades of this investigation. These encompass i) experimental data on pragmatic inference in clinical populations with Theory of Mind impairments (e.g., ASD children and adults) and ii) neuroimaging data on the activation of Theory of Mind neural network during pragmatic processing. We argue that this growing body of evidence calls for a better understanding of its implications for pragmatic theory.

To achieve this, we first discuss Andrés-Roqueta and Katsos’s (2017, 2020) proposal for distinguishing between “linguistic-pragmatics” (which would not require ToM) and “social-pragmatics” (which would require ToM). Second, we examine the extent to which this proposal is compatible with Relevance Theory’s inferential model of communication. This model assumes that utterance interpretation is underpinned by the operation of a *specialized* inferential mechanism (the ‘relevance-guided comprehension procedure’), dedicated to the domain of ostensive-inferential communication. We argue that if pragmatic inference is thought of as a specialized form of mind-reading, it is in principle independent from the abilities targeted by standard ToM tasks, which involve intention reading and belief attribution in non-communicative contexts. The contribution of these ToM abilities to pragmatic inference would only be required when information about the speaker’s mental states directly contributed to the communicated content (as, for instance, in irony understanding).

This paper aims to reassess the implications of the experimental evidence on the role of Theory of Mind in pragmatic inference for inferential models of communication. While this kind of evidence is often interpreted as providing a direct test of these models (see, for instance, Kissine, 2020), we suggest that Relevance Theory allows for a more complex interplay between pragmatic inference and ToM, one which opens up foundational questions about the place of pragmatics in the cognitive architecture of the mind.

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# Pragmatic markers in child language acquisition: a corpus-based study in a multilingual context

Panel contribution

**Dr. Katharina Salzmann<sup>1</sup>, Dr. Ruth Videsott<sup>1</sup>**

**1.** Free University of Bozen-Bolzano

The aim of this paper is to investigate the use of pragmatic markers in a multilingual corpus of child language collected in the Ladin valleys in South Tyrol (Italy). Pragmatic markers are typical elements of spoken language which fulfill different discourse functions: in particular, they can be used to structure a text, to connect elements within and between sentences and, most importantly, they express the position of the utterance in the interpersonal dimension and highlight cognitive processes (cf. e.g. Aijmer 2013). It has been argued that in contact-induced contexts speakers tend to prefer the set of elements of the pragmatically dominant language, in order to reduce the cognitive pressure they are exposed to, in particular in a minority language (Matras 2000). Yet, very little is known about the use of pragmatic markers in child language, even though the pragmatic competence, i.e. the appropriate use of language as well as the proper realization of speech acts in a particular situational context, is one of the key competences children need to acquire during the process of language acquisition (Tracy 2008).

The present study was carried out within the sociolinguistic framework of the Ladin valleys, which is characterized by a varied multilingualism both on the institutional level and in family contexts. Moreover, various language contact phenomena have been observed, especially as regards the use of interjections and pragmatic markers (Italian *ma*, *ecco*, *magari*, used in the South-Tyrolean dialect, cf. e.g. Dal Negro 2005; or *perché*, *allora* used in Ladin varieties, cf. e.g. Fiorentini 2017).

The corpus contains approximately 21 hours of spoken data from 42 children aged three to six across the three official languages Ladin, German and Italian. The recordings comprise spontaneous conversations, i.e. free play and dialogue, as well as semi-controlled conversations, i.e. describing children's books and story-telling, carried out by the interviewer.

Moving from the above considerations, the study focuses primarily on the categories of pragmatic markers used by children at kindergarten age (e.g. Ladin *ciara/cëla'look*, *muessa vester* 'must be'; Italian *magari*, *ecco*; South-Tyrolean dialect *glaub i*, *schaug*) and on the pragmatic functions which can be attributed to them. In this regard, language contact phenomena (Ladin-German-Italian) arising from the specific multilingual context of the Ladin valleys will also be discussed (cf. Fiorentini 2017).

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# Pragmatic markers in deliberations of monetary policy

Panel contribution

***Prof. Gisle Andersen<sup>1</sup>, Dr. Christian Langerfeld<sup>2</sup>***

*<sup>1</sup>. NORWEGIAN SCHOOL OF ECONOMICS, <sup>2</sup>. NHH Norwegian School of Economics*

While the use and functions of pragmatic markers (PMs) in the general language has been well documented, much less is known about pragmatic marker usage in highly specialised discourse. In our paper, we focus on Language for Specific Purposes and specifically on deliberations within a domain of economics, namely monetary policy. There is relatively little corpus research devoted to the study of meetings (Vaughan 2008 and Andersen 2012 are notable exceptions). We focus on meeting discussions and contrast them with general spoken language.

The United States' Federal Open Market Committee (FOMC) plays a central role in US monetary policy. It makes key decisions about interest rates and the growth of the United States money supply and oversees the nation's open market operations, which include the selling and buying government bonds and other securities. Its deliberations are held during eight regularly scheduled meetings per year. The detailed records of these meetings are published as transcripts, 'lightly editing the speakers' original words, where necessary, to facilitate the reader's understanding' (FOMC website). For the purposes of this paper and subsequent research, we have compiled the records from 2002-2014 into a corpus of approx. 5.9 million words and made this available in the Sketch Engine.

Taking a broad perspective on the notion of pragmatic markers (Aijmer & Simon Vandenberg 2009; Fraser 1990, 2009; Schiffrin 2001), we first describe the corpus and problematise its authenticity as spoken data. Next, we account for pragmatic marker usage focussing on significant differences to and similarities with spoken data representing the general language. This is drawn from the spoken Open American National Corpus (OANC). Preliminary inspections of the corpus show that the interaction is constrained in ways that are characteristic of the meeting genre. The Fed's Chair acts as meeting chair, parts of the meeting are relatively interactive, while other parts are monologic, involving the reading of pre-scripted text. Although this has clear implications for pragmatic marker usage, it does not entail the absence of pragmatic markers. We explore this rich source with a view to documenting items used to manage subjective and interactional functions in deliberations of monetary policy. In such a formalised setting where the taking of turns is regulated, we expect the social interactional functions of markers to be downplayed while topic-oriented functions are highlighted through marker usage. With reference to Fraser's taxonomy we focus on restricted sets of commentary markers (*frankly, apparently, I think, etc.*), discourse management markers (*first, in addition, in summary*), topic-orientation markers (*anyway, incidentally, as far as X is concerned*), attention markers (*now, oh, okay, well*) and markers of turn management and listenership (*yes, right*). We inspect cases of over- and under-representation in the FOMC corpus *vis-à-vis* the OANC.

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## Pragmatic variation across language varieties

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Panel contribution

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***Prof. Klaus Schneider***<sup>1</sup>

1. University of Bonn

Patterns of language use vary not only across languages, but also across varieties of the same language. The former type of variation is studied in contrastive pragmatics, the latter type in variational pragmatics. Both fields can be conceptualized as subfields of cross-cultural pragmatics. By contrasting data across varieties of the same language, research in variational pragmatics has shown that preferred ways of saying what you want to say may differ systematically between national cultures, regional communities and social groups. Specifically, work has focused on the impact of sociocultural variables such as nation, region and gender on e.g. the choice of discourse markers and the realization of speech acts and interactional sequences (for a summary, cf. Schneider, in press). Recently, metapragmatics has also been included in the analysis (Haugh 2018).

This paper is a case study in variational metapragmatics. Following the contrastivity principle, metallocutionary expressions such as *apologize* and *invitation* are compared across corpora of national varieties of English, specifically European (BrE, IrE), North American (AmE, CanE) and Oceanic varieties (AusE, NZE). The findings suggest diverging frequencies and distributions pointing to differences in communicative functions as well as markedly different constructions and patterns of use.

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# Pragmatics of humour within political memes about the Spanish general elections

Panel contribution

**Dr. Ana Mancera Rueda<sup>1</sup>, Dr. Ana Pano Alaman<sup>2</sup>**

***1. Universidad de Sevilla, 2. University of Bologna***

This research is based on a pragmatic qualitative analysis of a corpus of 115 humorous memes published in the social network Twitter, during the general elections held in Spain in November 2019. The corpus has been compiled through the search of hashtags that became trending topic during the electoral campaign that took place between November 1<sup>st</sup> and 10<sup>th</sup>.

According to Shifman (2013), internet memes have become a continuous, daily, and universal communication code, hence the increasing number of discursive studies on this particular multimodal products. See, for instance, Blackmore (1999), Milner (2012), Miltner (2014), Gal, Shifman and Kampf (2015), and Kanai (2016) investigations on memes, social media, and the construction of a collective identity, or Yus (2018) analyses based on the Relevance Theory.

Although contents vehiculated through memes are extremely heterogeneous, this research is focused on those concerning political and electoral topics, which may have also humorous effects. These memes make possible to relativize and put a certain distance from the conflicts of the political scene (Yus, in press). Indeed, they find their continuity in political satire (Winckler, 2019; Mancera and Pano, 2020).

Based, thus, on the *General Theory of Verbal Humor* (Attardo and Raskin, 1991), as well as on the GRIALE group's pragmatic model (Ruiz Gurillo and Padilla, 2009; Ruiz Gurillo, 2012, 2016; Ruiz Gurillo and Alvarado, 2013), we aim to identifying the main features that characterize the pseudo-political discourses connected to certain memes and the discursive strategies adopted by Twitter users in order to rally the vote and guide the pragmatic interpretation of messages, making use of humour as a parodic mechanism.

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# Pragmatics of verbal/visual ironies in political memes: A case study of Taiwan 2020 presidential race

Panel contribution

***Dr. Jennifer Wei<sup>1</sup>***

*1. English Department, Soochow University*

Photo-based memes are a subgenre of Internet political memes by re/mixing verbal and visual elements for effective phatic communication. Scholars have studied Internet political memes as forms of polyvocal political activism (Dynel and Poppi 2020; Wiggins, 2016). Some have looked into the incongruity in the texts in political memes as sources for humor and sarcasm (Dynel, 2011; 2016) as well as disparaging elements in texts and visuals as subversive strategies in political communication (Dynel and Poppi, 2020). Fewer studies have analyzed netizens' comments on a competing candidate's Facebook walls in a high-stakes race in which photo-based memes composed mostly of photoshopped images and stock character macros (stereotypical images/photos on top and lines of comments at the bottom) are prevalent.

Using netizens' comments found on a competing candidates' Facebook walls in the 2020 Taiwan presidential race, we study verbal and visual ironies found in the political memes. Specifically, we are interested in the pragmatics of how both visual and verbal ironies are constructed and re/mixed to refer to a competing candidate, the status quo of a concerning policy, and/or conflicting political ideologies. Focusing on the photoshopped and stock character macros, we analyze verbal, situational, and dramatic ironies. Our findings show that conventional wordplay such as puns, homophones, and dialects are common (cf. Sinina, 2014). In addition, Chinese antithetical couplets called duìlián (in Pīnyīn) are found. Specific colors, typography, and body parts are used as visual metonymy to refer to a competing candidate or a political party to contradict stereotypical un/expectations (cf. Theodoropoulou, 2016). The visual images in stock character macros are mostly constructed with (inter)national icons such as ex-presidents Trump and JFK, Chief Executive Officer of Facebook Mark Zuckerberg, and Chiang Kai-shek. The "intertextuality" between these stereotypical images is re/mixed with fake/quasi quotes (cf. Kirner-Ludwig, 2020) to mock comments on issues such as the credibility of a competing candidate, cybersecurity, and power struggle among the political parties during the 2020 presidential race.

The methods and results will not only fill the gap of the less-studied material on polyvocal FB commentaries but also contribute to how cultural, linguistic, and visual elements can provide insights for desired effects of de/legitimizing a competing candidate/political party in a high-stakes race.

# Pre-emptive repair: A procedure for addressing potential misunderstandings in social interaction

Panel contribution

***Prof. Chase Raymond<sup>1</sup>, Prof. Virginia Gill<sup>2</sup>***

***1. University of Colorado, 2. Illinois State University***

In this presentation, we show that while speakers are taking turns at talk, they may look ahead for how they might relevantly be misunderstood and shape their turns to prospectively address recipients' potential misapprehensions. They do not always wait for recipients' misunderstandings to emerge before addressing them. In contrast with third-position repair (Schegloff 1992), what we term *pre-emptive repair* is prospective: It occurs before the recipient has demonstrated a particular understanding of a turn of talk. In this procedure, speakers show they are aware how recipients are likely to interpret what they are saying or doing, and they use negatively formulated assertions, e.g., [It's not X] (Deppermann 2014; Deppermann/De Stefani 2019), to invoke these potential understandings and mark them as *misunderstandings* before recipients can respond. In this way, speakers work prospectively to head off misunderstandings that can affect ongoing courses of action and larger projects for which they are a constituent part.

In this example, journalist Maria Hinojosa is discussing immigration policy with political commentator Steve Cortes, who at one point makes reference to "illegals". Hinojosa responds by objecting to the use of such a reference form to refer to individuals living in the U.S. without documentation (1-2). After taking this position, Hinojosa orients to the possibility that Cortes will misinterpret the motive behind her sanction—specifically, that he may draw upon what is 'commonsense knowledge' for contemporary American conservatives, that such views are the product of radical, leftist indoctrination. She pre-emptively marks this as a *misinterpretation* with a negative assertion (3-6), and then issues a correction, asserting where she did in fact learn this, namely from Elie Wiesel (7).

01 MH: But what you CA:Nnot do::

02 .hh is to label a person illegal.

03 .hh and the reason why:I say this.=

04 =is not because I learned it from som:=

05 radical Latino or Latina Studies professor,

06 .hh when I was a college student,

07 .hhI learned it from Elie Wiesel.

08 (.) who survived the Holocaust.=

09 =who said You know what?

10 .hh The first thing they did...

When Hinojosa asserts that "som:e radical Latino or Latina Studies professor" was *not* the source of her views, she does more than address a possible misinterpretation that Cortes might relevantly make: She also constrains his response options by identifying and removing one counterargument he could marshal against her sanction. She further constrains his response options in lines 7-8, when she issues the correction component and references Wiesel's identity and experience, thereby accomplishing a footing shift to cite a well-known Holocaust survivor as the 'author' of the point of view being expressed. The ordering of the components of pre-emptive repair is thus crucial and will be discussed as part of our discussion of this procedure.

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# Press release: How does the disclosure of price-sensitive information affect genre's textual realisation?

Panel contribution

***Prof. Cinzia Giglioni<sup>1</sup>***

**1.** University of Rome "La Sapienza"

The paper presents last step of a research project focused on one of the key genres in corporate communication – the press release – through both a theoretical perspective (Critical Genre Analysis as defined by Bhatia 2004) and a practical one (practitioners), in order to better understand what corporate writers aim to achieve communicatively. More specifically, in press releases which present financial data, the genre textual realisation is expected to be influenced on the one hand by the disclosure of price-sensitive information, and on the other by the (Italian) national regulatory framework.

CONSOB – the Italian government authority that regulates the Italian securities market – in line with other national organisations (e.g. U.S. Securities and Exchange Commission), requires Italian publicly-owned companies to disclose price-sensitive information: earning reports, acquisitions, public offerings, etc. These need to be communicated in a timely manner via press releases. At the same time, Borsa Italiana – which organizes and manages the Italian stock exchange – sets the guidelines for its constituents (Borsa Italiana, 2020).

In this paper, a corpus of English-language press releases issued by twenty publicly owned Italian companies during the first semester 2020 is investigated to verify if and how mandatory information disclosure affects the genre's textual features – both at the lexico-syntactical and the macro textual levels – also in the light of CONSOB and Borsa Italiana's guidelines regarding the disclosure of price-sensitive information. In fact, practitioners seem to be particularly careful in following the guidelines so as to avoid possible charges of wrong doing, which may also imply legal consequences.

As underlined by research in the field (Catenaccio 2008), the genre is organised in rhetorical moves, which are genre determinant. However, moves may also be expected to vary in terms of their frequency and textual realisation, depending on press release content[1] and the national regulatory framework.

In collaboration with expert informants from Borsa Italiana and a corporate communication agency based in Milan, the project has a twofold objective: to deepen genre analysts' knowledge of professional practice through the observation of empirical data and, at the same time, to make practitioners more aware of the genre's conventions and potentiality.

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- [1] In September 2020, the author presented preliminary results of this research at the 10<sup>th</sup> International and Interdisciplinary Conference on Applied Linguistics and Professional Practice (ALAPP). The project initially focused on Standard & Poor's components and the differences between press releases presenting mandatory vs. voluntary disclosure of information.

# Pretended and actualized speech events: two manifestations of intersubjectivity in pragmatic markers

Panel contribution

***Dr. Katsunobu Izutsu<sup>1</sup>, Dr. Mitsuko Izutsu<sup>2</sup>***

***1. Hokkaido University of Education, 2. Fuji Women's University***

We argue that two types of intersubjectivity should be recognized to account for the meaning of “pragmatic marker” in the broadest sense of the term adopted in Fraser (1996). For example, *frankly speaking* presupposes intersubjectivity, where one addresses another frankly. The addresser can alternate in declarative and interrogative sentences, as in *Frankly speaking*, (a) *it was a good idea.* / (b) *was it a good idea?*; the one expected to speak frankly is the current speaker in (a) but the addressee in (b) (Koguma & Izutsu 2017: 5). Here intersubjectivity pertains to an actualized speech event, involving “illocutionary force” (Berry 2011:150). The same is true of the Japanese and Korean counterparts (*hakkiri itte* and *solchighi malha-myeon*). Those markers all refer to actually occurring external interactions; their meaning concerns “the external described” as well as “the textual and metalinguistic situation” (Traugott 1989: 34-35).

Japanese *nazeka-to ie-ba* and Korean *wae-nya ha-myeon* ‘(lit.) if I say why’ also presuppose intersubjectivity, where one tells another why. However, they do not exhibit an alternation of the one expected to ‘say why.’ They can be used in declaratives but not necessarily in interrogatives, as in <sup>?</sup>*nazeka-to ie-ba takai-kara?* / <sup>?</sup>*wae-nya ha-myeon bissa-nigga?* ‘If I say why, is that because it’s expensive?’ Here intersubjectivity concerns a pretended speech event, involving “no illocutionary force” (Rhee 2014: 10). The speaker does not attend the addressee by the markers, only entertaining the conception of ‘saying why’ as a prompt for the ensuing utterance. The meaning of the markers is based on “the speaker’s subjective belief state/attitude toward the proposition” (Traugott 1989: 35), the proposition being the pretended speech event.

The two manifestations of intersubjectivity can be blurred in some pragmatic markers of Ainu, an indigenous language of Japan: *hawe ne yakun[kusu/korka]* ‘if you say (so)/because I say (so)/though I say (so).’ Each marker consists of *hawe* ‘one’s voice,’ *ne* ‘be,’ and a connective (*yakun* ‘if,’ *kusu* ‘because,’ or *korka*‘though’). The noun largely refers to the speaker’s voice with *kusu/korka*, but the addressee’s with *yakun*. These markers imply intersubjectivity (some speaker/addressee interaction), in which the absence of speech verbs makes it difficult to see them as involving illocutionary force. However, the markers refer to an actualized speech event in which the speaker or addressee hears the other’s voice.

The meanings of pragmatic markers are by nature textual and involve intersubjectivity in evoking an actualized/pretended speech event. Pretended intersubjectivity is more subjective than actualized intersubjectivity because it underlies an internal described situation (fictive speech event conception). The development of pragmatic markers (grammaticalization/idiomaticization), involving semantic change from actualized into pretended intersubjectivity, counts as “subjectivization” (Mori 1996: 216), which she demonstrates for Japanese *datte*. Therefore, the two grammaticalization clines “intersubjective > textual” and “textual > (inter)subjective” (Onodera 2020) are two sides of the same coin: actualized intersubjectivity [intersubjective/textual] > pretended intersubjectivity [textual/(inter)subjective]. This does not contradict the established cline: “propositional > textual > (inter)subjective” (*ibid.*). Pragmatic markers are, *par excellence*, textual rather than propositional, some of them with pretended intersubjectivity being more subjective than others with actualized intersubjectivity.

# Pro-Life and Anti-Mask? Magical Thinking and the Appropriation of Discourses of Bodily Autonomy

Panel contribution

***Mr. Louis Strange<sup>1</sup>***

**1.** Queen Mary University of London

In April 2020, an image from an anti-mask rally in Texas went viral on social media: it showed a person holding a sign reading “MY BODY MY CHOICE TRUMP 2020”. In the months that followed, this rallying-cry spread throughout the United States and further afield (see Ashley, 2020; Mayes, 2020), apparently co-opting the longstanding pro-choice slogan, “My Body My Choice”, to protest against mandated mask-wearing. The fact that there is a large cross-over between those who advocate a pro-life (or anti-abortion) stance and those who protest the wearing of masks to prevent the spread of COVID-19 begs the question: what sort of mental gymnastics – or “magical thinking” – could be involved in the appropriation of pro-choice discourse for anti-mask ends?

I draw on Gal’s (2019) concept of discursive “grafting” to argue that anti-mask advocates appropriate the bodily autonomy discourse, like a shoot “inserted into the trunk of a living plant, from which the shoot sucks life-giving sap that it uses for its own growth, not that of the trunk” (Gal, 2019, p. 454). While this may explain the discursive or sociolinguistic mechanism by which anti-maskers draw upon pro-choice rhetoric, it arguably leaves unanswered the question of why this grafting is possible. An answer might be found in Nancy Fraser’s (2019) *The Old Is Dying and the New Cannot Be Born*, where she argues that the contemporary convulsions in the global political and social spheres originate in a crisis of neoliberal hegemony. While progressive neoliberalism has long assimilated the discourse of bodily autonomy into an ideology based on the free-market, personal responsibility and individual “choice”, now Trump-supporting, pandemic-sceptic and pro-life reactionary neoliberalism has taken up this discourse and turned it on its head. In the same vein as Stroud and Mpandukana’s (2009, p. 364) “approach to language from the vantage point of the social circulation of languages across spaces and different semiotic artifacts”, I track this “grafted” rhetoric across different domains, from the political to street protests, and different semiotic manifestations, including social media, physical signage and political discourse.

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# Problem recognition display: The use of *maa* in Japanese everyday interactions

Panel contribution

***Dr. Tomoyo Takagi***<sup>1</sup>, ***Dr. Emi Morita***<sup>2</sup>

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

*Maa* is one of the most frequent filler-like interjectional expressions in Japanese. It seems to appear almost at any place in a turn-at-talk and in any sequential position. It has been often described as a marker of generalization (e.g., Kawakami, 1993, 1994), ambiguity (e.g., Togashi, 2004), or hesitation/mitigation (e.g., Kawada, 2010). However, it has been pointed out that *maa* can also be used prior to the presentation of factual information or something that the speaker is well-informed about, such as when the speaker talks about his/her own experiences or opinions in university lectures (Yanagisawa and Feng, 2019). Through the examination of *maa* in naturally occurring everyday social interactions, we find that what underlies the different aspects of *maa* that have been previously reported are second-order effects generated through the use of *maa* for the accomplishment of different types of actions.

For example, many of the collected cases of *maa* appear within a telling action, in which the speakers introduce a parenthetical insert with the adversative conjunction *-kedo* (but) at its end, explicating what is possibly problematic about the telling. Such formulations often indicate the speaker's admission of uncertainty of what is being stated ( e.g. *maa sorewa wakaranai kedo 'maa I'm not so sure about that but...'*). By displaying the speaker's own recognition of potentially problematic aspects in their own tellings through the use of *maa*, the speaker indicates a defensive stance that may serve to preempt the recipient's faultfinding questions.

When *maa* prefaces a response turn, speakers often indicate that while partially agreeing, they are resisting against the insufficient understanding or premature judgement subsumed in the prior turn, as in the following example.

((The son, who is a college student living alone, is calling his mother to ask her to send some rice to him.))

M: *nee zuibun mae- zuibun maekara: sa, nainja nai no?*

Hey, you have been out of rice for a long time, haven't you?

S: *u::n ano maa:: jisui shitenai kara iinda kedo.*

Well, *maa* it's ok 'cause I don't cook.

Yet, when the preceding turn of the *maa*-marked turn itself is a responding (as well as response-eliciting) turn that pointedly questions some problem with the *maa*-speaker's earlier proposing, suggesting or reporting turn, the turn in the third position often takes the form of *maa ne*, with the alignment particle *ne*, admitting that the *maa*-speaker also recognizes the problematic aspect of their own earlier action.

Based on these observations, we argue that *maa* essentially marks the speaker's recognition of the suboptimal nature of their own action or the action they are responding to. That, in turn, works as a second-order stance display relevant to the action the speaker is implementing. Simultaneously, by the very fact that such recognition is only interjectionally marked, *maa* signals the speaker's orientation to move the interaction forward, in spite of the speaker's full understanding of the possible problems, given that such explicit exposition of the problem may halt or delay the progressivity of the on-going interaction.

# Producing bad news communications (BNCs) for private customers: The unexpected challenges

Panel contribution

**Ms. Barbara Pizzedaz**<sup>1</sup>

1. WU - Vienna University of Economics and Business

Service providers face the need to send private customers bad news communications (BNCs) about changes to contracts, rejection of insurance claims, etc. BNCs can potentially play a strategic communications role in maintaining long-term relations with existing customers (Mast 2005). However, limited access to corporate settings means that little field research has been done on how they are formulated *in practice*, especially with regard to who is involved in the formulation and to what extent. The present paper attempts to fill this gap. To do so, it draws on fieldwork and interviews, not only with corporate managers and jurists and in-house authors, but also with external language experts and communication agencies. This enables description and analysis of the *text trajectories* (Lillis and Maybin 2017; Woydack 2019) of authentic BNCs regularly sent to non-business clients by a variety of insurance and telecommunications companies in Austria, Germany and Italy. Results show that BNCs are not the responsibility of any single department within companies. Indeed, in many cases the process of creating these communications involves a complex and dynamic interaction of contexts and authors ('voices'): some internal, whether professional writers or otherwise, others external (e.g., customers, national regulatory authorities). Moreover, all these authors work within institutional frameworks (e.g., corporate communication and language guidelines, legal requirements, content specifications). Consequently, as texts are *entextualised* and *recontextualised* (Bauman and Briggs 1990), linguistic tensions arise between different author groups. These tensions can be resolved only by "linguistic compromises" such as text elaborations, editing or incorporation, as my examples will show. These insights into the BNC production process can benefit the authors of such messages by raising awareness of the implications of writing activity, especially given that traces of recontextualisations can inevitably be found in the final, compromise text.

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# Proffering the unsaid: A form of understanding check in Japanese

Panel contribution

***Prof. Makoto Hayashi<sup>1</sup>, Mr. Hayato Chuman<sup>1</sup>***

***1. Nagoya University***

Using the methodology of Conversation Analysis, this study aims to contribute to a growing body of research exploring various turn-constructional practices used for other-initiated repair (OIR) in Japanese (e.g., Suzuki 2010). To that end, we focus on one particular OIR format used for understanding checks in Japanese, which we refer to as *X ja nakute?* (“Not X?”; *ja* = copula, *nakute* = continuative form of the negative morpheme *nai*). A distinctive feature of this practice is that it is used to proffer the repair-initiating party’s understanding in a form that highlights what is *not* said (explicitly) by a prior speaker. The following simplified excerpts illustrate:

(1) ((K has just told H that she often uses a large mural of a world atlas on the wall of the Takashimaya Department Store building as a landmark for meeting people.))

1 H: takashimaya ni sekai chizu anno?

“Is there a world atlas at Takashimaya?”

2 K: ano kadokko ni.

“At the corner.”

3 → H: ***hankyuu ja nakute?***

“Not the Hankyu Department Store?”

4 K: a takashimaya ja nai hankyu ya.

“Oh, not Takashimaya, it’s Hankyu.”

(2) ((College students are talking about a mutual friend.))

1 C: shuushoku na n ja nai kana:.

“I think she’s going to pursue a business career (after graduation)”

2 → A: a:: ***kyooshoku ja nakute?***

“Oh:: not a teaching career”

3 C: mitaina koto o itteta.

“is what she was saying.”

In (1), in response to K’s claim that there is a mural of a world atlas at the corner of the Takashimaya Department Store (line 2), H produces an utterance in the format of *X ja nakute?* (line 3), presenting what was *not* said by K. By doing so, H proffers a possible alternative for the whereabouts of the atlas, which serves as an invitation for self-correction (see K’s response in line 4).

The target practice works rather differently in (2). Prior to the segment above, A mentions that the friend’s choice of Social Studies Education as her major was rather unexpected. Then, C states that she thinks the friend is going to pursue a business career (line 1). In response, A produces an utterance in the *X ja nakute?* format (line 2), thereby proffering her understanding of the unsaid implication of what C said, i.e., that A’s assumption that the friend is going to pursue a teaching career is incorrect.

Based on a close inspection of the diverse workings of OIR turns formatted as *X ja nakute?* observed in 30-hour recordings of ordinary conversations in Japanese, we argue that, at an abstract level that transcends all the diverse uses, *X ja nakute?* works to propose that X is in some contrastive relationship with what is treated as the trouble source in a prior speaker’s turn. We then show how this “context-free” function is mobilized to accomplish a variety of “context-sensitive” interactional work in each given context.

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# Prosodic Cues in Reported Speech: The Case of Retellings

Panel contribution

***Ms. Rita Luppi<sup>1</sup>***

**1.** Università degli Studi di Milano

Reporting past conversations is far from being infrequent in everyday interaction. Indeed, speakers often stage past dialogues (Günthner 2002b) by decontextualising the reported utterance from its original context and by recontextualising it in the new communicative situation (Günthner 2002a). In such a polyphonic text (Bakhtin 1986; see also Günthner 2002a), prosodic cues play a paramount role in animating the staged characters, on the one hand, and in revealing the speaker's stance towards them, on the other hand (Couper-Kuhlen 1999).

Given that speaking involves a continuous process of formulating and subsequent reformulating (Schwitala 2013), linguistic recycling also comes into play when tellers resort to *retellings*, namely when they reconstruct and reproduce a story that has already been told by the same speaker (Schumann et al. 2015), thus having the opportunity to recontextualise and adjust it according to the new speaking situation.

Prosodic characteristics have been a neglected area in the research field of retellings (Barth-Weingarten/Schumann/Wohlfarth 2012). My purpose is to specifically focus on reported speech, in order to discuss how it is constructed and which prosodic characteristics are recurrent from one telling to the next.

The methodological framework that I follow is that of conversational analysis; transcripts of spoken data will be discussed with regard to their *Feintranskript* according to the GAT 2 transcription norms (Selting et al. 2009). My data is derived from selected interviews with second generation German-speaking migrants in Israel taken by Anne Betten (part of the so-called *Israelkorpus* project, cf. Database for Spoken German (DGD), IDS Mannheim: <https://dgd.ids-mannheim.de>; subcorpus ISZ). Segments extracted from these will be compared to retold stories recounted in subsequent interviews collected by me (2019), in which the same speakers thematise the same experiences again.

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# Pseudo-cleft constructions in Swedish talk-in-interaction

Panel contribution

**Prof. Jan Lindström<sup>1</sup>, Prof. Sofie Henricson<sup>1</sup>**

**1.** University of Helsinki

In this talk, we present an interactional analysis of pseudo-cleft constructions in Swedish talk-in-interaction. The pseudo-cleft construction is an existing speakers' resource in Swedish interaction, and it displays regular structural patterns and characteristic interactional functions (Henricson & Lindström 2020).

Swedish pseudo clefts, such as *va ja inte gillar e hennes nasala röst* 'what I don't like is her nasal voice', are bipartite constructions where part A of the construction, *va ja inte gillar* 'what I don't like', is a nominal relative clause headed by the relative pronoun *vad* 'what' or the demonstrative *det* 'that', often combined with the relativizer *som*. The copula verb, *e* 'is', links part A with the subjective complement, part B, *hennes nasala röst* 'her nasal voice', which is traditionally analysed as the focus-bearing cleft constituent. As our presentation will show, in conversational, online speaking there is however some variation in the degree to which pseudo-cleft constructions are syntactically integrated: from fully integrated biclausal constructions to non-copular variants and further to variants in which the latter turn-part stands in a loose relation to the first turn-part or is aborted or even missing.

Our analysis is based on a collection of ca. 50 pseudo-cleft constructions excerpted from audio- and video-recorded casual interactions. We will account for the construction's functional properties that have to do with projecting actions and generating discourse events, e.g. showing that the A-part has an important turn-projecting function in that it often discloses the speaker's stance towards the issue at hand. The pseudo-cleft constructions are recurrently employed for marking discourse shifts, e.g. from a positive to a negative stance. These findings will be paralleled with previous studies on pseudo-cleft constructions e.g. in English, German, French, and Hebrew (e.g. Hopper & Thompson 2008; Günthner 2011; Pekarek Doehler 2011; Maschler & Fishman 2020). In addition to grammatical and sequential accounts, we pay attention to prosodic and multimodal features connected to the production of pseudo-cleft constructions in the data. Our findings shed new light on structural and functional properties of pseudo clefts in the Swedish language, but also more generally in spoken interaction.

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# Psychiatric consultations with interpreters during COVID-19

Panel contribution

**Dr. Orest Weber**<sup>1</sup>, **Mr. Jonathan Klemp**<sup>2</sup>

**1.** Lausanne University Hospital, **2.** CHUV-UNIL, Lausanne

In this study, we investigated the collaboration between clinicians and interpreters in psychiatric consultations of allophone migrant patients during the period of the health crisis due to COVID-19. During this period, psychiatric consultations were either cancelled or continued remotely, by telephone or videoconference, or face-to-face with mask and barrier gestures (Association suisse pour l'interprétariat, 2020). If psychiatric consultations with interpreters by telephone and videoconference are frequent in some other countries (Regenstein, Trott & Huang, 2008 ; Karliner & Mutha, 2009) they are relatively rare in Switzerland, where the physical presence of the interpreter is usually privileged. In this exceptional situation, we expected the emergence of new practices among clinicians and interpreters, new modalities of collaboration and new relevant ideas regarding challenges and possible solutions.

In order to explore these aspects, we conducted two focus groups, one with four clinicians from a unit specialized in transcultural psychiatry in the canton of Vaud; and one with four interpreters working for two different interpreter services, who had all worked in the transcultural psychiatry unit of the interviewed clinicians. We used the IPA method (Interpretative Phenomenological Analysis) in order to construct a discourse that reflects as closely as possible the experience that the participants shared during the focus groups.

We identify seven crosscutting themes in the professionals' speech : Professional practices, between continuity and discontinuity ; Access and quality of care ; Defects and constraints of technological equipment ; Collaboration and professional identities ; Emotional impact ; Physical environment ; Institutional issues and proposal for the future. Throughout these themes, participants made comparisons between different consultation settings, namely by pointing advantages and disadvantages of using telephone or videoconferencing in given situations. For example, they experienced remote consultations as facilitating short useful exchanges between clinicians and interpreters before and after patient interviews. However, participants also noted restrained possibilities of psychotherapeutic work due to the constraints of the technological equipment, such as the absence of some sensory and non-verbal elements. It is noteworthy that the exceptional health situation had a different impact on issues related to professional identities in interpreters and clinicians. In addition to having stable working conditions, clinicians benefited from a positive image as a caregiver during this period. In contrast, the crisis hampered central aspects of interpreters' professional identity. Repeated cancellations of consultations confronted them with the precariousness of their work situation. They also expressed the feeling that they cannot meet their personal quality standards when interpreting remotely. Finally, both groups noted significant tiredness during and following consultations by telephone and videoconference, but they also emphasized the importance for non-native patients to have continued interpreter-mediated psychiatric care during lock-down periods.

# Public note-taking on a digital platform as a form of linguistic recycling

Panel contribution

***Prof. Esa Lehtinen<sup>1</sup>, Dr. Elina Salomaa<sup>1</sup>***

***1. University of Jyväskylä***

Note-taking is a form of linguistic recycling where some parts of speech by one or more participants are recorded in written form. As Reinig and Sprain (2019) point out, note-taking cannot be taken just as an objective practice where what is said is recorded as such; rather, note-taking is a constructive, communicative practice that is done for some purpose. In that sense, it is important to study the process of note-taking, how it actually happens in interaction.

An important aspect in the interactional accomplishment of note-taking is the participants' access to the note-taking activity. Usually, the other participants can see when the writing happens, but they cannot see what is written (e.g., Svinhufvud, 2016). However, in some cases the writing is publicly accessible. Often this is the case when, instead of hand-writing, digital technologies are used for the note-taking. In that sense, note-taking can be seen as a form of remediation (Prior et al., 2006), which highlights the fact that the process of recycling is contingent on the affordances of the different media used in the process.

In our presentation, we will investigate a case of public note-taking where a digital platform is used. Our data come from a development project in a business organization. We have collected video-recordings of face-to-face workshops and screenshots from a digital platform used for text production. Using multimodally oriented conversation analysis and deploying the notion of remediation, will analyze sequences of interaction where the facilitator of the project records the results of workshop discussion in the chat function of the platform.

We will answer the following research questions: How does the writer rely on the spoken resources in doing the note-taking? How does the publicity of the note-taking affect the recycling process? What is the role of digital technology?

Our results show, firstly, that the note-taker uses the resources selectively, sometimes recording a given part of the spoken discourse almost verbatim, while at times integrating the content of several turns of talk. Secondly, the publicity makes it possible for the other participants to monitor the note-taking. In the light of our analysis, they are more oriented to the content of the notes than their exact wording, thus showing that they see notes as unofficial documents that need not be overtly formal. Finally, the following affordances of the digital platform turn out to be particularly important for the purposes of note-taking: editability – the possibility to re-open and edit entries even after publishing; accessibility – the possibility to project the digital platform on a screen; retrievability – the possibility to easily find the entries for further use.

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# Pursuing understanding or engaging the patient? “Making the body speak” as a dilemma-overcoming practice in triadic medical visit with unaccompanied foreign minors

Panel contribution

***Prof. Letizia Caronia<sup>1</sup>, Dr. Federica Ranzani<sup>1</sup>, Dr. Vittoria Colla<sup>1</sup>***

*<sup>1</sup>. Department of Education, University of Bologna*

The presence of unaccompanied foreign minors (UFMs) in the Italian healthcare system entails communicative challenges for the practitioners involved. We report findings from an exploratory case-study on medical visits involving a general practitioner, three UFM with low competence in the language of the visit, and two social workers institutionally in charge of them. A fundamental structural element of these institutional encounters is that neither the physician nor the social worker knows the UFM patient's L1; therefore, it is *not* a case of interpreter-mediated interaction.

As well documented by recent research (Bigi, 2016), involving the patient as an active participant is more than a moral matter, it is a condition maximizing the patient's compliance with therapies. However, in the case of UFM, pursuing such a goal is often incompatible with gaining relevant and reliable information and ensuring understanding: the more the professionals pursue information gathering and understanding, the more they have to interactionally exclude the UFM; the more they pursue the UFM's participation, the more they risk missing the full comprehension of the UFM's health conditions and medical history.

Adopting a conversation analytic informed approach, we illustrate the physician's communicative practices fostering UFM's *interactional agency* in the history-taking phase of the visit. We singled out five interactional practices through which the doctor recognizes UFM's K+ status while also acknowledging their low communicative competence in the language of the visit (Caronia et al., 2020). In this paper, we focus on the practice of “Making the body speak”, i.e. the physician uses his/her own or the UFM's body as an ostensibly available and intersubjectively sharable iconic counterpart of words to scaffold the patients in reporting their medical history. In the analysis, we illustrate the resources deployed by the physician to implement this practice, e.g. the use of deixis, touching and pointing (Enfield et al., 2007). We argue that through these embodied resources the physician helps the patient grasp what type of contribution is requested, thus fostering mutual understanding and facilitating the UFM's active participation.

In the conclusions, we advance that by engaging in such a recipient-designed practice, the physician overcomes the practical dilemma inherent to this kind of visits and contributes to defining the UFM's locally relevant identity: despite their low competence in the language of the visit, UFM are still (acknowledged as) competent patients. A status which – as literature advances – positively correlates with adherence to treatment recommendations.

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# Qingwen-prefaced Requesting and Chinese Politeness: A Diachronic Perspective

Panel contribution

**Mr. Xu Huang<sup>1</sup>**

**1.** *Center for Linguistics & Applied Linguistics, Guangdong University of Foreign Studies*

*Qingwen*(please tell (me)) conventionally consists of two aspects of meaning: *qingjiao*(please teach (me)) that encodes the manner of politeness, and *xunwen* (ask) that ritualistically indicates the speech act of request (Kádár & House, 2019, 2020). This study approaches the Chinese politeness by examining the use of *qingwen* in requests over different periods of history, in order to answer the call to investigate the diachronic development of ritual frame indicating expressions (Kádár & House, 2020). By drawing on two comparable datasets collected from the Ancient Chinese Corpus and the Modern Chinese Corpus respectively, the author found that the history witnessed a dramatic change of *qingwen* usage in terms of both its distribution and politeness connotation. In the ancient dataset, *qingwen* is more frequently used to request the socially superior, or the epistemically authoritative, and to sacredly request the immortals, so this type of usage denotes traditional Chinese politeness (i.e. *lì*), which helps to consolidate the hierarchical relation between interlocutors, and more broadly to uphold the social order in the ancient China (see also Gu, 1990). In the other dataset, however, its connotation of politeness is hard to detect with the predominant use of *qingwen*-prefaced requests in the press briefing, interviews, television shows and other social media, which ritualistically indicates the multi-party question-answer activity. Most surprisingly, *qingwen* is also increasingly used to counter the propositional content in requests with the negative implication of impoliteness. This research will contribute to speech acts theory and historical pragmatics in Chinese by focusing on the development of *qingwen*-prefaced requesting.

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## Quasi-quotation in Japanese

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Panel contribution

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***Prof. Etsuko Oishi***<sup>1</sup>

1. Tokyo University of Science

Direct quotation is a sound/letter, word, phrase, sentence/utterance or text which is marked by quotation marks. Mainly five philosophical theories of quotation have been advocated: (i) the (Proper) Name Theory, (ii) the Description Theory, (iii) the Demonstrative Theory, (iv) the Disquotational Theory and (v) the Identity Theory. These theories differ in what is quoted (e.g. names or expressions) and what does the job of referring (e.g. quotation marks or the quoted material), and have strengths and weaknesses as regard the (in)ability of explaining unexchangeability of some co-referential expressions, and novel quotations. Against this background, Oishi (2019, 2020) proposes that quotation marks indicate specific types of expositive illocutionary act (Austin [1962]1975): (i) a word is interpreted, distinguished, analysed, or defined or (ii) an utterance is meant, referred to, called or understood. As its illocutionary effect, the interpreted word or the utterance referred to is imported to the discourse.

One issue of quotation is the effect that quoted words or utterances bring about in the discourse. Oishi (2014) analyses direct, indirect and mixed quotations in an article of a British newspaper on a phone hacking scandal, and describes effects the writers import to the newspaper discourse by quoting utterances with evidentials (Aikhenevald 2004). The writers refer to utterances of investigators, politicians and advertisers as the sources of accountability to give their picture of the phone hacking scandal and develop the discourse accordingly.

Ordinary people's utterances are quoted by journalists and politicians as the sources of accountability to raise a social issue, evaluating a policy, proposing a future action and so on. In this type of quoting, a layperson is referred to by her/his first name (cf. Fetzer 2019), or anonymously as "a single mother in her 30s." In quoting their utterances, journalists and politicians imply that (i) there are many other discourses out there in which ordinary people talk about the social issue, the policy, or the future action, and (ii) their accountability for raising the social issue or evaluating the policy lies in that they represent those whose voices are often unheard.

My speech focuses on a new type of quoting in the Japanese mediated political discourse, which can be referred to as a *quasi-quotation* or *mock-quotation*. Some politicians criticize their political rivals while relying their accountability on ordinary people's criticism, but they do not actually quote them. For example, the opposition leader, Yukio Edano, said "kokuminni yotoga damedayone toiukotoo shittemorau." *Ne* is a sentence-final particle, which is used to seek for the hearer's agreement. Edano's utterance basically means "[I would like] the Japanese people to know the ruling government is failing." By adding the particle *ne* in the clause-final position, he implied that the content (i.e., the ruling government is failing) is supported by ordinary people who criticize the government and seek for agreements from companions in their every-day discourses. The opposition leader's accountability for his criticism is based on *presumed* ubiquitous discourses of ordinary people.

# Question Design in Early U.S. Presidential Press Conferences: Tracking Journalistic Entitlements and Political Accountability

Panel contribution

***Prof. Steven Clayman<sup>1</sup>, Prof. John Heritage<sup>2</sup>, Dr. Tanya Romaniuk<sup>3</sup>***

*1. 1. UCLA, 2. UCLA, 3. Portland State University*

As a follow-up to previous longitudinal research on question design in U.S. presidential press conferences (Clayman and Heritage 2002, Clayman et al. 2006, 2007, 2010, Heritage and Clayman 2013), here we examine questioning practices in the earliest formal press conferences in U.S. history, those of Woodrow Wilson (1913-1916) and Franklin Roosevelt (1933-1936). Our methods combine conversation analytic case analysis with quantitative analysis of trends over time. Our primary objective is to chart the development of U.S. press-state relations in the early decades of the 20<sup>th</sup> century, while also demonstrating the utility of question design and response as a window into such processes of sociohistorical change.

We document the expansion of the journalistic “right to question” the president and the corresponding growth of political accountability this entails. These intertwined entitlements and obligations are evident in two patterns of questioning. First, *adversarial content* was absent throughout this period, with almost no critical or oppositional questions asked of either Wilson or Roosevelt. On the other hand, there was a significant increase in the *directness* of questioning, with indirect questions embodying reduced pressure for response (both grammaticalized indirectness in the form of modal interrogative frames and more substantive forms) more frequent for Wilson than for Roosevelt. The first pattern suggests that early press corps journalists did *not* treat themselves as entitled to disagree with or criticize presidents, and that presidents were not obliged to defend or justify their policies. The second pattern suggests that journalists at that time *did* treat themselves as entitled to seek information from presidents who were obliged to share it, but these entitlements and obligations were initially restrained and underwent a measurable expansion from the 1910s to the 1930s.

# Questioning meaning. Apparently.

Panel contribution

***Prof. Elwys De Stefani<sup>1</sup>***

**1. KU Leuven**

In line with Wittgenstein's phrase according to which "the meaning of a word is its use in the language" (PU 43), research in ethnomethodology and conversation analysis has brought to the fore the indexical and situated dimension of language. Recent studies (Deppermann & Spranz-Fogasy 2002, Bilmes 2011, among others) have shown that a variety of resources are available to speakers, as well as to recipients, to orient to problems of meaning. This talk zeroes in on resources by which speakers seem to overtly address a problem of meaning in prior talk, such as Italian "in che senso?" ('in what sense?') or "cosa vuol dire X?" ('what does X mean?'). Based on an extensive corpus (100+ h) of Italian talk-in-interaction collected in ordinary, institutional and service settings, this contribution examines the actions speakers accomplish by producing such a meaning-problematizing first pair part in response to a co-participant's previous portion of talk. When treated as addressing a problem of meaning (or understanding), recipients tend to respond with formally aligning turns-at-talk, such as "nel senso che" ('in the sense that') or "vuol dire che X" ('it means that X'). However, speakers may use these resources to accomplish a variety of actions that do not primarily address a meaning-problem, as in the following excerpt, taken from a business meeting:

- 01 ANN ((...))) si tratta di (.) costringerli a dare  
*it's about (.) forcing them to give*
- 02 dati e a risputare fuori dati. va beh.  
*data and spit out data again. whatever.*
- 03 (2.5)
- 04 ANN che (0.3) >cioè< (0.9) è assurdo ma va bene.  
*which (0.3) that is (0.9) it's absurd but it's okay.*
- 05 (2.4)
- 06 PAO no scusami, (0.7) perché è assurdo.  
*no sorry, (0.7) why is it absurd.*
- 07 ANN (5.1)
- 08 PAO cosa vuol dire assurdo.  
*what does absurd mean.*
- 09 (0.5)
- 10 ANN allora. (0.5) questa cosa serve (.) da un lato a  
*okay. (0.5) this thing is (.) on the one hand for*
- 11 fare analisi statistiche ((cont.))  
*making statistical analyses((cont.))*

Annina (ANN) comments on the utility of a software Paolo (PAO) has just recommended to use (ll. 01–02) and ends her turn with a negative assessment ('it's absurd but it's okay'; l. 04). At l. 06 Paolo, her recipient, elicits an account from Annina about the reasons for qualifying the software as 'absurd', but does not get an answer (l. 07). He then casts a question that is formatted as problematising the meaning of 'absurd' (l. 08). However, Paolo's previous turn (l. 06) shows that the lexical meaning of 'absurd' is not at stake and Annina's subsequent answer (ll. 10–11) is equally evidence that she does not treat Paolo's question as disputing the meaning of 'absurd'. Rather, Paolo's turn tackles a now overt conflict while at the same time pursuing a response from Annina. This contribution illustrates the variety of actions speakers accomplish with seemingly meaning-problematizing formats—which may be used to display disagreement, elicit explanations, etc.—thereby documenting the prag-

matic malleability of such resources.

# Questioning Practices in Executive Coaching: A Discussion of How to Integrate Practical and Scholarly Perspectives

Panel contribution

***Ms. Frédéric Dionne<sup>1</sup>***

**1.** University of Klagenfurt

Questions are omnipresent in human interactions. They allow us to express curiosity and expand our knowledge; they also initiate reflection and let us consider other viewpoints. Accordingly, for helping professionals such as therapists, asking questions is understood as an essential strategy to enable change in and for help seekers (Graf et al. 2020). This is also the case in the helping format executive coaching: coaching practitioners consider questions the silver bullet of clients' introspection (Loebbert & Wilmes 2013), a crucial intervention which guides the coaching process (Fischer-Epe 2012) and, more generally, coaches' most important tool (Schreyögg 2012) to enable change for clients. This perspective, anchored in long engagement in professional practice, has prompted the publication of a considerable amount of practice literature on the topic (e.g. Wehrle 2012). Unlike such pronounced interest in questions from coaching practice, coaching research has so far not engaged in much research. The interdisciplinary research project *Questioning Sequences in Coaching* seeks to remedy this situation by documenting and analyzing forms, functions and the interaction-specific change potential of questioning practices in coaching. This involves exploring both the local and global levels of effectiveness, meaning that the project needs to combine linguistic micro-level sequential analysis of questioning sequences and psychological insights into the contribution of questioning practices to goal attainment. In so doing, we clarify how and why questioning practices are considered essential tools for coaches (Graf & Dionne in press). Nonetheless, although the relevance of the project is justified by coaching practitioners' perspective on questions, the current interdisciplinary endeavour still represents a dialogue among scholars.

Beyond presenting the potential of such an approach, the focus of this talk is to address its limitations and concurrently discuss what a truly emancipated discussion on questioning practices by academia and practice must entail. It will thematize the requirements of such a transdisciplinary orientation, i.e. considering and integrating both coaching practitioners' and scholars' perspectives in all steps of the research process (Sarangi 2005), as well as the benefits and challenges of such a close cooperation among experts from various fields.

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# Quoting Immediate Words in Japanese Conversation : Reconsidering Japanese Quotations in Interaction

Panel contribution

**Ms. Yuko Nomura**<sup>1</sup>

1. Juntendo University

The purpose of this study is to reveal features of Japanese quotations in conversation in the perspectives of Emancipatory Pragmatics. Quotation is a common language phenomenon, but various aspects of quoting as a communicative practice differ from language to language. However, previous studies on quotation in Japanese have paid little attention to how it is different from those in other languages. Thus, this study investigates how and what Japanese speakers quote in conversations and clarifies the features by comparing those in English conversations.

Quotation is defined as an act to insert utterances or thoughts from one context into a context currently being engaged (Kamada 2000, etc.). The primary focus in previous studies of quotations are on its structure and grammatical features (Coulmas 1986, Jassen&Wurff 1996, Fujita 1999, etc.), or on how a quotation creates a particular effect in conversations (Brown&Levinson 1987, Tannen 1989, Clerk&Gerrig 1990, Koda 2015, etc.). Comparative studies of Japanese and English quotations are still limited in the field of grammar (Yamaguchi 2009). These previous studies assumed the classification of direct/indirect quotations, which is a common basic classification of many western languages. Although some studies mentioned that Japanese quotation cannot clearly classified into the two categories (Kamada 2000, Yamaguchi 2009), how Japanese quotation differs from those in other languages, especially from the interactional perspectives, are not fully investigated. Thus, this study raises two questions; (1) how Japanese speakers differently quote in conversations compared to speakers of other languages (English), and (2) what are the features of those quotations?

The conversational data that this study analyzes consists of 20 Japanese and 20 English conversations in an experimental setting. In each conversation, two female native speakers of Japanese or English talked about experiences that they were most surprised at in their lives for about five minutes. The current study analyzes 244 Japanese and 132 English quotations found in these conversations.

The results showed that compared to English speakers, Japanese speakers more frequently used the thinking verb (*omou* (think)with variety of forms such as *omou*, *omotte*, *omotta*, etc.) to reproduce what they thought during their surprising experiences. Close analysis of the quoted contents revealed that they are immediate words that suddenly arise in their minds at a certain moment. For example, one of the typical quoted contents is an interjection *he* (an expression of a surprise) as in "*He tto omotte* (I thought "he=(an expression of a surprise)." It is also observed that this type of quotation helps listeners to simulate the experience that the speaker is reporting.

The discussion focuses on the Japanese quotations of immediate words, and considers how the features of this quotation can be interpreted in the context of Emancipatory Pragmatics.

# Racial or Racist? 25 hate-oriented communication processes

Panel contribution

***Prof. Gabriella Klein<sup>1</sup>***

**1. University of Perugia (emerita)**

For the EU co-funded project RADAR - Regulating AntiDiscrimination and AntiRacism, which aimed at laying the foundations for an analysis of the communicational mechanisms of 'hate speech' or better more broadly 'hate communication', the project team undertook the task of collection and analysis of different communication items, related to racist and xenophobic communication practices from newspapers, advertisements, propaganda, TV transmissions and social media. The purpose was to identify and understand the mechanism of hate-oriented (i.e. hate-motivated and hate-producing) communication practices in their articulation of techniques, procedures and strategies, conveying verbal, paraverbal (voice), non-verbal (body language) and visual (images) messages both in written and spoken discourses and interactions.

To this end, sixty case study analyses were carried out in each project partner country (Finland, Greece, Italy, Netherlands, Poland, and United Kingdom) on:

1. 20 articles from newspapers
2. 20 pictures from advertisement context (i.e. commercials)
3. and/or pictures from another context (mainly propaganda pictures)
4. 5 advertisement videos
5. 5 other videos
6. 5 talk-shows
7. 5 sequences of posts/discourses from social media.

From the analyses, 25 hate-oriented communication processes (without pretending this list to be exhaustive) were identified

1. Animalisation
2. Banalisation
3. Criminalisation
4. Dehumanisation
5. Demonisation
6. Denigration
7. Ethnisation
8. Exclusion from citizenship
9. Humiliation
10. Infantilisation
11. Intimidation
12. Minimalisation
13. Missionisation
14. Militarisation
15. Nationalisation
16. Patronisation
17. Physiognomisation
18. Polarisation

19. Racialisation
20. Reification
21. Religionisation
22. Ridiculisation
23. Sensationalisation
24. Sexualisation
25. Victimation

These processes may overlap or sometimes include each other, but they are mainly based on membership categories belonging to what we could call a ‘racist/ethnic’ collection, where the ‘ethnic’ and the ‘non-ethnic’ constitute, in the collective imagination, an asymmetric standardised relational pair associated to the perpetuating paradigm of an imaginary existence of human races. This emerges also from analyses of legal texts (laws, directives, judgments).

In each of the different communication processes we can distinguish between communication technique, procedure, and strategy (based on a distinction usually made in Conversation Analysis). These terms can be also transferred to a wider communicational activity, highlighting different aspects of the same identified communication object. Technique means the implementation of a communication phenomenon, made by the communicator (what is used: a word, a sentence, a picture, a particular tone of voice, a gesture, a gaze, a symbol, an image etc.); the definition of procedure, in this broader sense, highlights the method of implementation of a technique in its sequential and contextual development (how, where and when the technique is used); the term strategy highlights the method of reaching a specific communicative purpose (why the technique is used).

For the purpose of this presentation some examples will be given from different communicational and cultural/national EU contexts, starting from a critical reflection of the use of the category ‘race’ in legal texts.

Source:

DOSSOU, Koffi M. / KLEIN, Gabriella B., *RADAR Guidelines. Understanding hate-oriented communication and tools for anti-hate communication strategies in an intercultural dimension*. Deruta/Perugia: Key & Key Communications, 2016.

# Racist discourses of discrimination and assimilation in an anti-racist corpus

Panel contribution

Dr. Vasiliki Tsami<sup>1</sup>, Dr. Rania Karachaliou<sup>1</sup>, Prof. Argiris Archakis<sup>1</sup>

1. University of Patras

Racist views against refugees and migrants coming in Europe are not only disseminated via hate speech, which overtly demonizes the newly arrived ‘foreigners’, but also via anti-racist discourse, which, although designed to fight racism, ends up reproducing inequalities (Archakis et al. 2018, Tsakona et al. 2020). This ambiguity is captured in the concept of *liquid racism*, a ‘new’ and ambivalent form of racism which may be difficult to trace and/or it may yield multiple interpretations (Weaver 2016). In order to examine liquid racism in Greek public discourse, we have compiled an anti-racist corpus (around 460.000 words). The aim of our presentation is to show how this corpus was created, to provide some descriptive meta-data about the anti-racist texts and to explore how racist views infiltrate anti-racist discourse.

Specifically, we collected texts concerning migrant/refugee issues and published between 2015-2020. The data come from three major sources of the Greek public sphere: i) organisations which promote migrant/refugee issues, ii) news media and iii) political discourse. These are texts of various *genres* (news articles, stories, TV shows, tweets etc.), *rhetorical modes* (narrative/non-narrative, humorous/non-humorous) and *channels/media*(oral, written, multimodal).

Drawing on Halliday’s Systemic Functional Grammar (1994) and adopting a critical perspective, we detected two main discourses connected to liquid racism: *discrimination* and *assimilation*. In the first case, anti-racist texts seem to cultivate the distance between ‘us’ and ‘them’. For example, in most of the texts, the migrants-refugees are positioned as backgrounded individuals through the role of the *goal*(who receives an action). On the contrary, the majority group undertakes the role of the *actor*(who acts on migrant/refugee issues) or the *sayer*(who talks about migrant/refugee issues).

In the case of assimilation, anti-racist texts seem to promote migrants’ adoption of the Greek dominant norms and practices as a prerequisite for their integration. In other words, their linguocultural identities are devalued. For instance, in our data Greek language learning can be methodically dictated through *appreciative* and *deontic* modality.

Given the overwhelming presence of racist discourses in our corpus, we consider the sensitization of both the producers and the recipients of anti-racist texts in the particularities of liquid racism to be highly significant. In view of the above, it is also important to consider the redefinition of the term ‘anti-racism’.

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# Radiation safety expert, communication and stakeholders: The challenges for communicating with citizens, corporations and authorities on radon

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Panel contribution

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***Mr. Henrik Rahm<sup>1</sup>***

*1. Lund University*

I would like to present my ongoing work in a transdisciplinary research group at the Pufendorf Institute at Lund University, Sweden. Our focus is communication anchored around radiation safety experts and the communicative challenges: <https://www.pi.lu.se/en/themes-0/expert-radiation-safety-expert-post-trust-era?q=activities/theme-expert-the-radiation-safety-expert-in-a-post-trust-era>

The group consists of researchers from medical radiation physics, ergonomics, nuclear physics, strategic communication, environmental science, service management and Scandinavian languages. One theme of interest is radon communication in Sweden, both radon in the ground and in houses.

In my presentation I will discuss perceptions and expectations of radon communication in Sweden among stakeholders such as experts at authorities, academic experts, radon measurement corporations, representatives for municipalities and citizens. The communicative challenges for these stakeholders will be outlined based on different communication ideals and conflict of interests e.g. on the content, extent and adaption of the communication for different target groups. Important stakeholders are Swedish authorities such as The Swedish National Board of Housing, Building and Planning and The Swedish Radiation Safety Authority and their communication work on radon. Of special interest is the connection to the Swedish ideals for clear language developed and promoted by the Swedish Language Council: <https://www.isof.se/sprak/klarsprak/in-english.html>

Of specific interest are if and how the communication is planned for different target groups, including communication in different languages.

# Radical hope on the roads: rewriting hegemonic narratives of traffic violence from a feminist perspective

Panel contribution

***Dr. Naomi Orton***<sup>1</sup>

**1.** PUC-Rio

Year on year, traffic crashes leave millions bereft of loved ones and yet millions more with life changing injuries. Although a global public health problem, until recently, little scholarly attention has been directed to the way in which such violence is discursively neutralised. Based on the assumption that public perceptions of traffic violence as an inevitable malaise of contemporary society may similarly be challenged in discourse by catalysing a “radical reorientation of knowledge” (Miyazaki, 2004), this presentation forms part of a broader, ongoing investigation which critically interrogates the articulation of blame in the narratives this violence gives rise to. Taking Brazil – where this problem is amplified – as a case study, it draws on audio recordings of public debates held by a group of feminist bicycle advocates in Rio de Janeiro, of which I am a participant, zooming in on narratives of resistance – discomforting stories of everyday urban violence and misogyny, told by unconventional narrators who are frequently silenced. Contemporary Brazilian norms of femininity dictate that, on venturing beyond the domestic sphere, women should remain subdued and demure, while simultaneously adhering to crippling aesthetic standards. Faced with such adversity, the reimagining of public space by these activists may be understood as a means of engaging in radical hope, by fashioning a type of *concrete, present-day utopia* (Silva & Lee, in press), which, though ephemeral, exceeds the moment of its enactment through the potential futurities it alludes to (Heller & McElhinny, 2017). Yet since the acceptance of displays of physical prowess – including cycling in traffic – is largely contingent on their appealing to the male gaze, “transgressions” such as these may be met with specifically gendered sanctions, or forms of “bikelash”, from those who subscribe to conservative ideologies. In order to reconcile their experiences of this violence with common-sense beliefs related to the use of public thoroughfares, narrative practice acts as a central force in the group’s articulation of hope as participants re-signify gendered slurs, confronting the territorial norms which simultaneously constrain their agency. The discursive struggles over meaning making which punctuate both the narrated and narrative world highlight the tension between competing interpretations of gendered traffic violence and the “injurious signs” (Butler, 1997) by which this is framed. This oscillation between acts of hope and resignation to the sanitised violence which characterises their daily commutes suggests an urgent need to broaden debates on the inevitability of modern-day violence and the ways in which cities around the world may eventually be reconstrued as inclusive spaces.

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# Re-framing precarity: Younger Japanese adults' discursive negotiations of desirable lifeways

Panel contribution

***Prof. Judit Kroo***<sup>1</sup>

**1.** Arizona State University

This presentation analyzes the potential for 'radical hope' among younger Japanese adults under conditions of marginalizing neoliberal capitalism (Brinton 2010). It uses discourse analysis to examine data gathered during extended fieldwork at a university in Yokohama, including 60+ hours of sociolinguistic interviews and natural conversations with over 20 male and female speakers. Interrogating the potential for contemporary younger adults to pre-figure alternative subjectivities linked to future lives (Lear 2006), this presentation demonstrates how individuals can productively re-formulate and re-imagine what counts as a 'good life' (Berlant 2011). Contemporary university students in Japan face difficult circumstances, including a prolonged recession that has left many without stable employment. The 'exhaustion' (Povinelli 2011) of life in extended precarity (Allison 2013) has further given rise to narratives of disaffected younger adults who are seen as lacking will or ability compared to 'hardworking' older adults. At the same time, university students inhabit a liminal space where post-graduation life still constitutes a horizon of multiple potential futures.

For these younger adults, the discourse of *futsuu*'ordinariness' emerges as a locus of aspiration and fear. Individuals describe their parents' generation as one in which doing things *futsuu ni*'ordinarily' was enough to guarantee *shiawase*'happiness'. Being *futsuu ni shiawase*'ordinarily happy' structures a desirable future horizon, but also one that has disappeared; for younger adults *futsuu ni shite mo umaku ikani*'even if you do things ordinarily, they won't work out'. That is to say, *futsuu ni sureba*'doing things ordinarily' is no longer sufficient to achieve an ordinary 'good life' (Berlant 2011).

However, contrary to stereotypes of defeat and disaffection, analysis of younger adults' discussion of future lives and selves points to the ways in which they construct narratives of 'radical hope' with respect to their future horizons. Analysis of younger adults' discussion of the parameters of a 'good life' suggests that they re-frame the future along axis of personal value; individuals argue that *sono shigoto tanoshikunakattara ikite imi nai nai mitai na* 'if that work isn't fun, it's like there's no point in living!'. While such re-framings have been previously interpreted as naivety regarding work life, analysis shows how the precarity brought on by loss of ordinary lives motivates the search for alternative value schema: *yappa doo naru ka wakaranai shi[...] kimatta michi igai no michi mo dekitara soo iu tanoshisa mo moshikatara aru*'[for us] we don't know how it's going be after all ... [so] if we are able to do paths outside of these kinds of settled paths, then perhaps there is a kind of enjoyableness'.

Investigating how younger adults invoke schema of personal value to re-frame future life practices, this presentation shows how discourse re-framing can be a linguistic strategy for enduring (Povinelli 2011) in the face of social precarity and marginalization.

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# Re-orientating activities in emergency care interactions in Japan and the UK: Senior and junior doctors' requests and repair practices in team communication

Panel contribution

***Dr. Keiko Tsuchiya<sup>1</sup>, Dr. Małgorzata Chalupnik<sup>2</sup>, Dr. Sarah Atkins<sup>3</sup>***

*1. Yokohama City University, 2. Nottingham University, 3. Aston University*

In the context of emergency care, a team leader's requesting practice is of crucial importance to successful team interaction, playing a key role in the orchestration of care provision and being of key importance to patient safety. In this presentation, we will report on a multimodal analysis of trauma team leaders' requesting behaviour observed in the context of emergency care simulation in Japan and the UK. The focus will be specifically on repair practices (Schegloff, Jefferson, & Sacks, 1977), in which the team leader and members recognise an error or misunderstanding in their communication and orientation of activities.

West (1984) examines question-answer sequences in doctor-patient interactions and distinguished requests for confirmation and those for repair. Egbert (1996) multimodally examined various forms of other initiation of repair in everyday conversation in German and found no mutual gaze between the interlocutors was observed when the repair initiator *bitte* (partdon?) was used. In this study, trauma leaders' making requests to repair the orientation of activities is focused, concerning *projective pair* (Clark, 2012), which consists of verbal/non-verbal pair parts. In the context of each site, Japan and the UK, two emergency care simulation sessions were examined, one involving a senior doctor (SD) and the other a junior (JD). In each case, the team leader's requesting behaviours were examined and compared both quantitatively and qualitatively, applying multimodal analysis and a conversation analytic approach. Here, we will focus on team leaders' verbal and non-verbal practices, examining what is being said but also the direction of the team leaders' gaze, captured through the means of eye-tracking technology.

There are four types of request sequences identified in both sites – first position requests uttered by the team leader that are either accompanied by mutual gaze or not and second position requests that can be, at times, prompted by team member's verbal and/or non-verbal prompts. In the talk, we will discuss the distribution of these across the four data sets, as well as addressing in detail the types of sequences and the implications of their occurrence for the quality of interaction. Particular focus will be placed again on sequences that entail an element of repair. The talk will report on this comparative analysis, shedding light on how such requests are delivered multimodally across different geographical contexts and across different levels of seniority of those placed in the team leaders' roles.

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# Reaction videos as sites for narrative practices

Panel contribution

**Dr. Maximiliane Frobenius**<sup>1</sup>

1. Universität Hildesheim

My contribution will analyze how reaction videos in vlogs provide ample opportunity for narrative materials to appear through a range of modes and practices.

‘Reaction videos’ are a sub-genre of vlogs, where vloggers watch another video and comment on it. The video that is being commented on (*base video*) fills most of the video space of the video being recorded (*secondary video*). The vlogger is edited into the foreground in a separate window. Reaction videos can also be made on vloggers’ own previously posted videos. In the example cited below, two vloggers (in separate windows in the upper left and right corners) are watching and discussing their own video (background).

This genre of CMC enables story-telling practices that operate on several spatio-temporal planes. The result is a multilayered story whose teller(s) tap into the resources of a variety of modes. This contribution argues that vloggers use this layering to create a constant flow of opportunities to launch related stories or story elements. The base video is used as a substrate which provides occasions for practices in the secondary video, for example, evaluative commentary, justification through narrative, discussion of the visual storytelling, etc.

This example illustrates such a practice (translated from German; *italics for base video* )

v1: [(laughter)]<sup>1</sup>

*character: I'm now softening it [a little.]*<sup>1</sup>

{points at a piece of butter placed on a hot toaster} [then I need .. a hundred and fif-]<sup>2</sup>

v2: [(laughter)]<sup>2</sup>

{base video is stopped}

I have done that before,

I used to do that in the past.

v1: (laugh pulse)

v2: when I fixed myself a sandwich.. with butter?

I also always held it over the toaster so it would become a bit softer=

v1: =didn't really work but,

v2: well, it usually works.

v1: well.. ('rather°)

{base video continues}

The vloggers use the substrate narrative, which features the misuse of a kitchen appliance, to relate a story of another case of this misuse. The visuals of butter on a toaster prompt laughter, and the subsequent stopping of the base video introduces a shift in focus. The cessation of the substrate narrative provides time and space for the similarly themed story by v2. v1, however, continues the narration of the substrate story, by adding the evaluative comment “didn’t really work”. Not only is there a complex use of modes and the stopping of narrative progression in one video to enable a narrative strand in the other video, but in the verbal interaction between the vloggers the two stories are mixed. v2 employs a modal shift, from visual to verbal, to add an evaluation (which is otherwise not told in the remainder of the video) to the substrate story, after v2 has launched his story. Their disagreement regarding the success of the cooking method under discussion ends the passage and the substrate narrative in the base video is continued.

Reaction videos provide ample opportunity for narrative materials to appear through a range of modes and practices. This contribution discusses these complex phenomena.

# Reactive and Proactive Style-shifting: Audience and Speaker Designs in the Intra-Speaker Variation of Late Middle English Written Correspondence

Panel contribution

***Dr. Juan M. Hernández-Campoy<sup>1</sup>***

**1.** University of Murcia

Historical Sociolinguistics is applying theoretical assumptions and findings of present-day research to the interpretation of linguistic data from the past. This interdisciplinary field is favouring the study of heterogeneity and vernacularity in the history of languages, reconstructing patterns of language variation and change in chronologically remote speech communities. Unfortunately, intra-speaker variation has not been given the same relevance as inter-speaker variation until recently, especially when style constitutes an essential component for the non-referential indexicality of speakers' sociolinguistic behaviour in interpersonal communication. After all, linguistic variation and change interact in complex ways with patterns of stylistic variation, since the diaphasic range of a given language is one of the most sensitive sociolinguistic symptoms of social change and differentiation.

The current prolific research output in the field is reflecting the growth of interest in style and register, highlighting the role of ego-documents as new genres and text-types as materials worth studying for both inter- and intra-speaker variation: letters, diaries, travel accounts, court records, memoranda, wills, indentures, or recipes. With the study of their interactional communication in private letters from historical corpora, informants are put under the lens of the microscope and their sociolinguistic behaviour is observed on the basis of the social (a)symmetries between addressers and addressees as well as context types. Stylistically, as letters were not produced for publication, collections of epistolary documents provide a rich source of information on less carefully monitored styles and levels of scripturalness in contexts of communicative immediacy/distance: they belong to the written level from a medial perspective, although conceptually closer to the immediacy end of the continuum.

The aim of this paper is to show results obtained from the investigation of style-shifting processes in late medieval England by applying contemporary models of Audience Design and Speaker Design to diaphasic variation from historical corpora of written correspondence. The corpus used as linguistic material for the present study is the *Paston Letters*, a collection of 422 authored documents (246,353 words) written from 1425 to 1503 by different generations of this minor gentry Norfolk family. The study is carried out through the analysis of the use of the orthographic variable (TH) by male members of the Paston family when addressing recipients from different social ranks. The data show addressee and referee-based accommodation patterns in the communicative practice of a marked linguistic variant by medieval individuals. In addition to tracing language variation and change in speech communities, private letters may also shed light onto the resources and driving forces for sociolinguistic variability and stylistic choice by individuals. Private written correspondence is intended as a dialogic exchange where addressivity, recipiency and relationality are key elements. As a result, they reflect the personal communicative style of an author who maintains and negotiates a particular social relationship with their addressees in the situation and purpose of the letter and often as part of the accommodative competence available to the members of the speech community.

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# Reasoning with topoi in dialogue

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Panel contribution

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**Dr. Ellen Breitholtz<sup>1</sup>, Dr. Christine Howes<sup>1</sup>**

***1. University of Gothenburg***

Interacting with others frequently involves making common-sense inferences linking context, background knowledge and beliefs to utterances in the dialogue.

These inferences are often enthymematic, that is, the premises given do not by necessity lead to the conclusion [Breitholtz, 2020]. For example, consider the utterance in (1) from the BNC:

(1) A: the monarchy are non political <pause> and therefore, when they choose to speak it's usually out of a genuine concern for that problem. [BNC: FLE 233]

In the example above the premise that “the monarchy are non political” does not necessarily lead to the conclusion that when (representatives of) the monarchy speak, it is out of genuine concern. If a dialogue participant accepts certain assumptions regarding the independence of elected officials the enthymematic argument makes sense. However, an interlocutor involved in this interaction with A must themselves provide a warrant linking not being political to speaking only out of genuine concern. These warrants are often referred to as topoi [Aristotle, 2007, Ducrot, 1980].

In this talk we will show that topoi are often essential to the production and interpretation of utterances involving inference – even assuming overarching principles of pragmatic reasoning such as Gricean maxims [Grice, 1975] or the principle of relevance [Sperber and Wilson, 1986]. Drawing on topoi allows a speaker to communicate implicit meaning and sometimes also social meaning [Eckert, 2012, Breitholtz and Cooper, 2018].

Using dialogue gameboards [Ginzburg, 2012] to track dialogue updates, our approach allows us to account for interactions involving disagreement and misunderstanding in a precise way. This means we can explain mismatches in inferences, in argumentative dialogues as well as in cases of misunderstanding as participants having access to, or accepting, non-identical sets of topoi.

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# Reassuring Signage: Collective Responsibility in Public Retail Space

Panel contribution

***Ms. Matilda Vokes<sup>1</sup>, Dr. Colleen Cotter<sup>1</sup>***

***1. Queen Mary University of London***

The Covid-19 pandemic has brought about the need for signage about social distancing in public and commercial spaces with businesses obliged to signpost their social distancing measures playing an integral role in public health message transmission. While there are some regulations, commercial retail spaces in the UK have had a fair amount of freedom as to how and what they display in their public signs. Alongside the required government Covid protection messages about distancing, curtailing crowds, hygiene practice, and mask-wearing, which tend to deter interaction as much as they reassure, commercial entities also have a directly competing motivation to encourage shoppers into their premises.

On one level, the signs convey public health information for the common good, and on another, they show the public how to be a consumer in that environment. This co-occurring framing and double-voicing (Goffman 1974, Bakhtin 1984) projects a sometimes at-odds sense of social responsibility alongside a neoliberal capitalist foundation. The tensions between public health and commerce, and how language operates to allow and resolve that contradiction, present somewhat differently across community contexts, as we show.

This study compares the Covid-related signage in two commercial spaces in the East End of London: one is the fourth largest shopping centre in the UK and considered to be part of the recent gentrification of the traditional East End; the other an older neighbourhood market that hosts market stalls as well as shops, primarily local businesses and services, with a much smaller reach. The two locations provide the opportunity to show parallels between language and signage conventions in larger chains and local stores and services as well as highlight these parallels in the socioeconomic context of each centre.

Our evidence shows variation in the messaging discourse with some shops using it as an opportunity to brand themselves as “responsible” alongside a reassuring encouragement to go shopping (even though the motive to increase customers, and sales, is often contrary to social distancing measures). Commands and directives in second-person or generic form (“You must wear a face-covering”, “Contactless payment encouraged”, etc.) provide the functional purpose and are also a symbolic gesture toward responsible practice. The data show that in commercial spaces there are not predictable distinctions between signs; while the regulations come from the government and some businesses directly using these templates, others are more corporatized or localized, co-functioning as “ideologically charged constructions” (Leeman and Modan, 2009).

These signs in the linguistic landscape provide a glimpse into how the Covid pandemic has been handled by institutions and commercial establishments, the language also contributing to the political narrative that portrays managing Covid as a balancing act between the economy and safeguarding public health.

# Recent diachronic changes in the use of hedged performatives in spoken British English: report on a case study

Panel contribution

**Ms. Lucie Latouche<sup>1</sup>, Prof. Ilse Depraetere<sup>2</sup>**

**1.** University of Lille, **2.** Université de Lille

In this presentation we will investigate the diachronic changes in frequency in the use of hedged performatives in spoken British English. The term *hedged performative* (HP) was coined by Fraser (1976). A HP is a construction that consists of a (semi-)modal verb and a ‘performative’ verb, as illustrated in the examples below:

- (1) **I can promise** you that we will be there on time. (Fraser 1976: 187)
- (2) **I have to admit** that you have a point. (idem)

We will analyse the results of a corpus-based study that examines their frequency and use in the spoken part of the British National Corpus and the Spoken BNC 2014. Taking frequency and mutual information score as a starting point, we selected fifteen HP: *can* combined with *assure*, *confirm*, *promise*, *say*, and *tell* and *have to* and *must* combined with *confess*, *admit*, *say*, *tell* and *ask*.

The main trends will be described and the changes in frequency will be analysed from two angles, which inform two research hypotheses: one is concerned with the impact of the modal verb, and the other with the impact of the type of performative verb (assertive vs. commissive).

With respect to the first hypothesis, general changes in frequency of use of modal verbs across time (see e.g. Mair 2015) are expected to be reflected in their use in HP. That is, HP with *have to* are expected to increase proportionally faster than HP with *must* in spoken English, which are expected to decrease in use. Our data set only partially confirm the general trend (contra the findings in Smith and Busse (2019)). While HP with *must* indeed decrease, so do HP with *have to*. Quite strikingly, *must* features more commonly in most HP in our sample than *have to*. The frequency of HP with *can* is stable across time and this reflects the general trend that has been observed for this possibility modal.

With respect to the second hypothesis, we will show how the semantics of the performative verbs impact on the evolution of the HP in which they appear: semantically more neutral and more non-committal verbs such as *say/tell*, as opposed to *admit/confess*, seem to be more likely to increase over time. We will argue here that the lower degree of commitment and semantic weight of *say* and *tell* turns them into more malleable verbs that can be exploited for delicate face work and rapport management and a large range of discursive purposes.

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# Recurrent trajectories from teleological modal to protasis connective in Chinese

Panel contribution

***Mr. Yueh Hsin Kuo<sup>1</sup>***

*1. University of Edinburgh*

This paper shows that teleological modals of necessity have developed into protasis connectives ('if') in Chinese and considers this observation in terms of the tendency in semantic change, 'intersubjective > textual', with data from the Academia Sinica Ancient Chinese Corpus.

Teleological modals of necessity indicate that a proposition is necessary regarding the accomplishment of some goal(s) (Narrog 2012: 8-9). Such modals are often used indirectly as a speech act of 'advice' to direct the addressee to achieve their goal(s), similar to Traugott & Dasher's (2002: 127) 'modals of advisability'.

In the history of Chinese, there have been at least two cases of teleological modals developing into protasis connectives. The 'critical contexts' (Diewald 2002) from which these modals develop into connectives are typically preceded and followed by similar kinds of discourse contexts. The addressee looks for answers to their questions, before the speaker performs 'advice', using teleological modals. After the performance, the addressee may do what the speaker advised.

(1)-(2) are critical contexts where *bì* and *xū*, originally modals, may invite inferences that they are protasis connectives ('if'). (3)-(4) show that *bì* and *xū* are protasis connectives because they are pre-subject, a position that modals do not occur in but connectives do.

(1) 必順於典刑,而訪諮詢於耆老,而後行之

**bì** shun yú diǎnxíng ér fǎngzī yú gǒulǎo, ér hòu xíng zhī

must follow LOCATIVE penal.code and consult LOCATIVE venerable and afterwards undertake it

'One must follow the penal code and consult the venerable, and then one can take action.'

'Inference: only if one follow... and consult... can one...'

From 左傳 Zuōchúán (ca. late 4<sup>th</sup> century BC)

(2) 汝須禮拜始得

**rǔ** **xū** lǐbài shǐ dé

you must worship only-then possible

'You must worship; only then is it possible.'

'Inference: Only if you worship is it possible.'

From 祖堂集 Zǔtángjí (ca. 10<sup>th</sup> century)

(3) 必壤地美然後草木碩大

**bì** rǎngdì měi ránhòu cǎomù shuàdà

only.if farmland beautiful then vegetation great

'Only if the farmland is fertile will the vegetation thrive.'

From 韓非子 Hánfēizi (ca. 3<sup>th</sup> century BC)

(4) 須你承許下,我才起去

**xū** nǐ chéngxǔ xià, wǒ cái qǐ qù

if you promise down I only-then rise go

'(after being asked to get up) Only if you make a promise will I get up.'

From 歧路燈 Qīlùdēng (18<sup>th</sup> century)

Assuming Searle's (1969: 67) characterisation of 'advice', whereby in performing 'advice' the speaker has the addressee's best interest at heart, teleological modals in (1)-(2) may be considered intersubjective. (1)-(4) therefore

stantiate ‘intersubjective > textual’.

However, there may be points of contention over how to characterise the performative meanings that are prominent in (1)-(2): whether they are to be regarded as semantic or pragmatic. The answer has implications for how to construe the starting point of the developments exemplified in (1)-(4), as ‘subjective’ or ‘intersubjective’.

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# Recycled emotions and their meta-discursive evaluation

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Panel contribution

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**Dr. Karina Frick**<sup>1</sup>

*1. Institute of German Studies, University of Zurich*

Digital practices of emotionalization are omnipresent on the internet: Shitstorms, cybermobbing, solidarity statements, declarations of love, expressions of fear – to name but a few. Most of them are recycled in multiple contexts: sometimes with slight adjustments, sometimes verbatim. A prototypical example is the *jesuisX* pattern which is used in various language versions in the wake of tragic events on social media (cf. Giaxoglou 2018). In these contexts, not only verbal but also pictorial material is re-used with different degrees of adaptation. But recycled linguistic resources – as digital replication-practices – also occur in other emotional contexts: the indication of love with the heart emoji or the indication of anger with the repetition of exclamation marks may serve as other examples (cf. Frick 2014; Androutsopoulos 2020). However, when it comes to digital emotional practices this aspect of recyclability is repeatedly and critically examined in the meta-discourse: emotions are expected to be individual and unique. As a consequence, the (exact) re-use or recycling of emotional resources is evaluated as inauthentic.

Therefore, the planned contribution is dedicated to the aspect of the recyclability of digital emotional practices such as grief, anger or love, and their meta-discursive evaluation. To this end, empirical examples and their follow-up communication will be qualitatively examined.

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# Recycling ‘winning’ and ‘losing’ types and tokens in USA campaign ads

Panel contribution

***Prof. Karen Adams<sup>1</sup>***

***1. Arizona State University***

This presentation will consider the recycling of linguistic material in the deliberate dispute genre of campaign ads from the 2018 and 2020 elections in the United States of America. Campaign cycles are long and millions of US dollars are spent on advertising on different media platforms including TV, radio, YouTube and Facebook with Television accounting for about 60% of the ads. TV campaign spots are more likely to appeal to older audiences who are reliable voters. The data analyzed here are over 80 campaign ads for national and statewide offices in Arizona, a battleground state in both the 2018 and 2020 elections.

Each televised ad, typically 30 seconds in length, recycles the spoken word in an often slightly altered written format in a form of cross-cycling. The written message and the spoken together help draw both the reading and hearing audience whose attention may be distracted. These double-voiced statements can vary in the time they occur in the text with the spoken normally first. The written version also takes advantage of the semiotics of color, size, font, underlining and quotation marks for emphasis. The written text is also used to upcycle the spoken claims by providing a second written or spoken source for a particular claim. For example, in a 2018 TV ad, the Democrat candidate for the AZ Senate seat stated she was an independent Democrat and the written text quoted a Washington based publication as ranking her the third most independent member in Congress. The written text upcycled her spoken statement in the ad by voicing a separate and independent perspective as to the validity of her spoken claimed identity.

These texts also upcycle digitized/recorded statements from other speakers made at earlier points in time. Many of them are statements from the other candidate, re-contextualized in the opponent’s ad to be used against them as an indication of lack of suitability for office and an ideological threat. Such an example is when a Democrat organization in their ad shows a clip of the Republican opponent claiming that Social Security, a mainstay of retirement income in the US, should be eliminated. This program has bipartisan support more generally. These single tokens are part of a type of recycling in the competitive election context and may be recycled in more than one ad. Such upcycled instances attacking an opponent with their own words, typically include a digital image of the candidate speaking at an earlier time, but leave the time of speaking unspecified thus allowing on some occasions for an inaccurate reframing. Moreover, for the opposition candidate this recycled token is an attempt and possible successful denigration of their position. Even if the recycling has a problematic contextualization, the upcycling creates the potential need for the quoted opponent to address their statement should the upcycle negatively affect their winning identity. So, this is an upgrade for the opponent also, but possible negative consequences.

The presentation will focus on the strategies of cross-, up- and down- cycling including required legal quotations.

# Reference construction in interaction: The case of type-indicative “so”

Panel contribution

***Dr. Angeliki Balantani***<sup>1</sup>

**1.** University of Lausanne

This paper examines an embodied practice in German. The practice investigated is the use of the German particle “so” in conjunction with a noun phrase and accompanied by a pointing gesture (hereafter “so”+NP+PG). With regard to gestures that accompany this particle, previous work has mainly examined the occurrence of “so” in conjunction with iconic gestures (Ningelgen & Auer, 2017; Streeck, 2002; Stukenbrock, 2010, 2014). The use of this particle coupled with pointing gestures has not been dealt with in depth (see, however, Stukenbrock, 2010, 2015, for use with presentative gestures). Based on the methodological principles of Conversation Analysis, I investigate the use of “so” combined with a pointing gesture and demonstrate that in the construction “so”+NP+PG the particle features as a type-indicative token (Knöbl, 2014).

Focusing on the interplay between linguistic and multimodal resources in the construction of reference, I will demonstrate that “so”+NP+PG functions as a resource that interlocutors use in order to point at physically present entities, directing the addressees’ attention to an actual object in the participants’ perceptual space. However, they are not making reference to that specific object. Instead, they are using the present object merely as a concrete perceivable token of an imagined entity with the same features. Interlocutors, in other words, use the resources of the actual world in order to refer to something that is absent and can, at that particular moment, only be imagined.

The data utilised for this study is part of a larger corpus on multimodal interaction collected for the research project “DeJA-VI” (Deixis and Joint attention: Vision in Interaction) funded by the SNSF. The recordings were conducted with the use of mobile eye-tracking glasses (Tobii Pro Glasses 2) worn by the participants and an additional third camera to account for embodied conduct not visible through the eye-tracking. I hope to illustrate that, in the study of reference construction, the use of eye-tracking technology, while not a necessity, can nevertheless be a great asset in examining addressees’ visual perception of a referent and assist researchers in avoiding generalised assumptions about participants’ gaze direction.

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# Referencing Vocabulary as Door-Opening Practice and the Compulsion to Speak—On Perceived Exclusion and Self-Inclusion in the Discourse on Covid-19

Panel contribution

***Prof. Ingo Warnke<sup>1</sup>***

**1.** University of Bremen

How can members of the academic and literary world contribute to the public discourse on Covid-19 if they do not belong to the system-relevant fields? It cannot be denied that Covid-19 is a matter of medicine, virology, politics, and administration. However, scholars and intellectuals from fields that are not involved in research on the virus are now also making explicit statements in the Covid-19 discourse, offering multidisciplinary evaluations of the current situation. A special issue of the linguistic journal *Aptum*, for example, is devoted entirely to the pandemic and in the social sciences, the topic has already been treated essayistically as *12 Perspectives on the Pandemic* in April 2020.

Against this backdrop, the paper will present an analysis of a vodcast that was staged as a discussion by members of the *Deutsche Akademie für Sprache und Dichtung* in cooperation with the *Digitales Wörterbuch der deutschen Sprache* (DWDS). Writers, a historian, linguists, a legal expert, and a medical historian as well as a literary scholar are given the opportunity to speak. The videos are each staged as a conversation between two experts who deal with one or two words of the Covid-19 discourse. The title of the vodcast speaks for itself: *Coronas Wörter*.

Two hypotheses (H1 and H2) and related questions (Q1 and Q2) structure the lecture:

**H1** Making public statement about Covid-19 from the circle of non-system-relevant fields is a reactive practice resulting from a **perceived exclusion** of the circle of important experts with the goal of **self-inclusion** into discourse.

**Q1** Which actors speak in this discourse and in which medium do they stage themselves as relevant voices in the sense of a self-fashioning as experts?

**H2** The focus on vocabulary is a **reductionist practice** with the aim of reaching a broad public by confirming the **implicit assumption** that language is primarily about word use and the meaning of words.

**Q2** What aspects of word use are considered in this discourse and what pragmatic function does this have in stance-taking?

These perspectives result in two discussion points (D1 and D2) for the panel which are located in the framework of a *Linguistics of Listening* (Warnke 2020).

**D1** **Referencing vocabulary is a door-opening practice**, also at the cost that speaking about speaking about Covid-19 is a reduced way of speaking. The metapragmatics of vocabulary acts as a bridge between experts and laypersons.

**D2** Covid-19 is a discourse with the **social demand to speak and take a position**. The IPrA panel itself, as it calls for a speaking about speaking about speaking, is an expression of this. We cannot escape Covid-19 any more than we can escape the discourse on it.

*Aptum*. 2020. Zs. für Sprachkritik und Sprachkultur 16/2,3. Special Issue: *Corona. Essayistische Notizen zum Diskurs*.

*12 Perspectives on the Pandemic*. 2020. International Social Science Thought Leaders Reflect on Covid-19. A De Gruyter Social Sciences Pamphlet.

Warnke, Ingo H. 2020. Zuhören und der Andere. *Aptum. Zs. für Sprachkritik und Sprachkultur*16 (2/3), 110-117.

## Reflecting on media as procedures

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Panel contribution

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***Prof. Jannis Androutsopoulos<sup>1</sup>***

*1. University of Hamburg*

This presentation critically reflects on the foregoing panel contributions, especially in terms of their empirical, methodological and epistemological perspectives, and draws lines of comparison and difference. This provides the basis for a joint final discussion involving all panelists and the audience.

# Reflexive historical and methodological media practices: On the analysis of archival material on interrogations and secret monitorings of German POWs in the Second World War

Panel contribution

***Dr. Mark Dang-Anh<sup>1</sup>***

*1. Leibniz-Institute for the German Language*

Media and practice are in a reciprocal constituting relationship: The mediality of media is inseparably tied to the media practices that are brought forth in and by media. Not only do media become media through practices (cf. Dang-Anh et al. 2017). Moreover, certain characteristics of media only become relevant in connection with the practical accomplishments within social practices, even if they, as infrastructural arrangements, do not always appear on the surface. Practices, on the other hand, are dependent on their medial and semiotic mediation, through which they can only become social practices (cf. Habscheid 2016). Considered as media practices, they are reflexive in that they refer to themselves as both intelligible and mediated practices alongside their operative doings (cf. Garfinkel 1967).

I would like to discuss this very general thesis by methodologically reflecting upon a research project on political positioning in World War II. The data in question originate from a secret US military intelligence facility where German prisoners of war were interrogated and secretly monitored during the Second World War. These practices were both carried out and documented through medial procedures (cf. Luginbühl/Schneider 2020) and have left their semiotic and material traces (cf. Bateman et al. 2017) in the archive material in various ways. The material, for its part, is subject to several transformations in the course of the research process practiced: from the archived originals and copies, to scans as digital facsimiles and on to digital full texts and a structured corpus.

When considering what can be linguistically examined at all on the basis of historical data and how to arrive at answers to one's research questions, it is important to include both the practices of those being investigated and the practices of the researcher, which affect the materiality of the analyzed data at different levels. In order to methodically sensitize to these complex interrelationships, I will discuss different practices of listening, interrogating, transcribing, annotating, digitizing texts, and structuring data and elaborate them as nuanced reflexive media practices. The interactional practice that is actually the focus of the research project presented, the political positioning and production of social identity of prisoners of war and military officers, will, I hope, be methodologically grounded by this praxeological reflection on how mediality comes into play when sociality is being negotiated.

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luginbuhl-schneider-medial-shaping-from-the-outset/.

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## Reformulation: Elaborating a Sacks' Analysis

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Panel contribution

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**Prof. Jack Bilmes**<sup>1</sup>

1. University of Hawaii at Manoa

In an important lecture, Sacks (1992, vol. 2: 126-136) shows how a narrator who initially formulates herself as a 'gal' goes on to reformulate herself as a 'den mother'. He shows how the initial formulation and the reformulation are sensitive to the situation as described in the story. Using an occasioned semantic approach, which I view as a further development of Sacks' membership categorization analysis, I find that the narrative has a clear taxonomic structure of person categories, developed through the course of the story. Building on Sacks' original analysis, I find a degree of systematicity that was not apparent in that analysis. The taxonomy has what might be termed a componential composition—there is an initial set of distinctions based on sex and a second set, more elaborate and more specific, resulting from the addition of an age component. Moreover, the brief response of the interlocutor to the narrative supports the notion that age was a central consideration as well as suggesting that the persons involved were students. The taxonomic analysis accounts for the overall categorical structure of the story but not for all its details. It is important to note that what is being offered in this study is not an ethnosemantic analysis, despite the use of such terms as *taxonomy* and *componential*. Although the analysis has certain cultural elements, the object is not to discover linguistic, cognitive, or cultural structures. The structure that I reveal is, demonstrably, in the talk itself. It is produced, on the spot, by the teller and oriented to by the hearer. In the course of carrying out this analysis, I discovered certain categories and structural relations that Sacks missed, but I found them, in large part, using techniques pioneered by Sacks. In particular, Sacks sensitized us to the notion of reformulation and led us to look for the consequences of such reformulation. And, although ethnosemantics was already concerned with category structure, it was Sacks who saw how those structures were produced in and constructive of meaning in talk. Sacks, in at least some of his writings on categorization, seemed to be aiming at a systematized account of meaning in talk. This is the project that I have been pursuing. The presentation is a rudimentary demonstration of the utility of a particular occasioned semantic technique.

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# Reframing Water: Emergence of Meaning in the Cinematic Discourse

Panel contribution

***Prof. Eduardo Urios-Aparisi<sup>1</sup>***

**1.** University of Connecticut

In this presentation I analyze the presence of water in cinema in order to understand how meaning is created in the dynamics of cinematic discourse. In particular, I show how water becomes a symbolic resource that have diverse figurative meanings by focusing on a case study of Barry Jenkins' *Moonlight* (2016). This film is a paradigmatic example of how the presence of water is correlated to experiences of water in daily life. The close analysis shows that its meaning emerges out of the interaction of the constituents in a film.

Studies on metaphor in discourse (Cameron and Deignan 2006, Spivey 2007, Cameron et al. 2009, Gibbs & Colston 2012, Gibbs 2019), have shown how metaphorizing is a dynamic process in which the surface multimodal representation and the underlying figurative meaning interact. Following Semino et al. (2018) metaphor emerges in discourse from the multimodal sources of the filmic context and using those meaning making tools, filmmakers are able to reframe the meanings in line with their own worldviews.

The nature of cinema renders water and other items of the multimodal narrative of the film as a metaphoric token and also input for the underlying cognitive schemata. This interaction expands the traditional view of metaphor as a matter of thought as if the multimodal materiality of the film would just be reduced to a simple representation of an underlying metaphor. A film integrates a diversity of multimodal constituents in order to narrate the story and at the same time have an emotional impact on the viewers require a dynamic perspective. Cameron, Lynne and Alice Deignan (2006). "The emergence of metaphor in discourse." *Applied linguistics*, 27(4), 671-690.

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# Refugee voices in antiracist clips: (Non-)eliteness as a form of liquid racism

Panel contribution

***Dr. Anastasia Stamou<sup>1</sup>, Mrs. Konstantina Katrana<sup>1</sup>***

***1. Aristotle University of Thessaloniki***

Several studies have shown that the media and political discourse on immigrants and refugees tends to stigmatize them (e.g. Gabrielatos & Baker, 2008). Besides, education policy texts on refugees tend to exclude their own voices and concerns (Stamou & Kiliari, 2020). In light of this, antiracist discourses, as a nexus of counter-discourses to racism, have also gained currency. However, it has been indicated that even a text overtly characterized as ‘antiracist’ may also adopt an assimilationist perspective (Tsakona et al., 2020). Hence, racist ideas are still reproduced, though in a more latent and implicit way, what is called “liquid racism” (Weaver, 2016). Drawing on the concept of liquid racism, we focus on five video clips recently launched as part of ‘antiracist’ campaigns in Greece and Cyprus, which all have included refugee voices. Departing from a Critical Discourse Studies perspective and employing a synthetic framework for the analysis of identities (Stamou, 2018), our analysis indicates that refugee voices are framed as non-elite in relation to the majority ones, which are constructed as elite. Specifically, drawing on Thurlow & Jaworski’s (2017) definition of eliteness, our analysis shows that the majority voices are systematically represented as having material (e.g. offering jobs), cultural/ emotional (e.g. showing empathy, being admired) and epistemic (e.g. exhibiting knowledge) superiority in comparison to the refugee ones. Thus, we would like to claim that eliteness is another form of liquid racism, as it normalizes the privilege of the elites in relation to the non-elites and leads to the deepening of social inequalities and material injustices. As long as the majority is the creator of antiracist videos, it is constructed as the only privileged voice to decide about which refugee voices to include (and which not), and more importantly, about how to represent them.

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# Refusal in Chinese Political Language Use: A Historical Pragmatic Approach

Panel contribution

**Ms. Dan Han<sup>1</sup>, Prof. Fengguang Liu<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>**

*1. Dalian University of Foreign Languages, 2. Hungarian Academy of Sciences ; Dalian University of Foreign Languages*

The aim of this paper is to examine the ways in which the speech act of refusal is realized in Chinese political language use. I pursue particular interest in the historical pragmatic development of this speech act category, considering that its present-day realizations are significantly different from its 'Western' counterparts. Conventionally, refusal is regarded as a highly face-threatening speech act in interpersonal communication, and it is actually a 'dispreferred' speech act in the Chinese linguaculture, which often has to be ritually downgraded in ordinary face-to-face encounters. The present research will show that the situation is far more complex when it comes to refusal in Chinese political discourse, considering that in this context conflicts are not always dispreferred and various contextual factors holding for interpersonal interaction are absent. I will argue that, in the study of refusal in Chinese language and politics, it is necessary to consider the historical trajectory of this phenomenon. Because of this, in my research a historical pragmatic analysis will be used to corroborate the model of Chinese political refusal developed on the basis of present-day data.

# Refusals in English as a lingua franca: The role of nonverbal interactional resources in showing politeness

Panel contribution

***Mr. Xianming Fang<sup>1</sup>***

***1. Mon***

Traditionally, politeness research has heavily relied on speakers' verbal aspects such as politeness words and linguistic forms. Yet, in recent years, researchers have already realized that the negotiation of politeness is usually constructed through various modalities, not only talk, but also prosody, gestures, facial expressions, and gaze. This study investigates how Chinese English as a lingua franca (ELF) users make refusals multimodally, specifically, how they use nonverbal interactional resources to avoid misunderstandings, save mutual face, and maintain interpersonal harmony. Ten Chinese ELF users and ten Indonesian ELF users conducted dyadic role-plays involving refusals and requests. After the role-plays, they had an individual stimulated recall interview with the researcher. The role-plays were video-recorded and analyzed via multimodal conversation analysis (CA). Results show that when making refusals, Chinese ELF users adopted rich nonverbal behaviors to save face and maintain interpersonal relationships, such as withholding gaze, smiling, standing, guessing, etc. Also, in the ELF context, nonverbal interactional resources are deployed to avoid misunderstandings and non-understandings. Participants used rich gestures to convey meanings as supplements to their speech in case of any non-understandings and misunderstandings, such as pointing and manipulation of objects. This study's findings suggest the importance of nonverbal interactional resources in ELF interactions and the need for applied linguists to take more attention to multimodality politeness.

# Relatability and the shared stories of social media influencers

Panel contribution

***Dr. Ruth Page<sup>1</sup>***

*1. University of Birmingham*

In this paper, I analyse the discursive construction of ‘relatability’ in the shared stories (Page, 2018) posted by social media influencers. ‘Relatability’ is a non-linguistic concept which has become a ‘buzzword’ for social media marketing particularly associated with social media influencers (Abidin, 2016), and has shifted its meaning over time from the evaluation of a narrative text to the evaluation of the narrator’s interpersonal qualities. I explore relatability in a dataset from the Instagram interactions of 10 British influencers, consisting of 314 posts and 43,915 comments collected between November 2019 and January 2020. Using corpus-assisted pragmatic analysis, I map out

- the dimensions of relatability as these are realised linguistically by the commenters who respond to SMI posts;
- how these dimensions relate to each other;
- What kinds of stories produced by social media influencers is evaluated as ‘relatable’.

I used the collocations, word sketch and thesaurus functions of Sketch Engine (<http://www.sketchengine.eu>), in the English Web2015 corpus to identify the pragmatic dimensions of relatability: projecting authenticity, aspirational facework and rapport-enhancing humour. These dimensions are realised lexically through the synonyms for ‘relatability’ in the 155,867 word corpus of comment threads from the influencer Instagram posts. I used the frequency of the synonyms of relatability to identify which posts were most frequently evaluated as ‘relatable’ by the commenters, finding that they contained self-deprecating narratives, which were framed as humorous or appealed to positive affect.

The stories most often evaluated as relatable operated across different levels of tellability, from serious troubles which the influencer has overcome through to mundane stories of everyday failings. These correspond to the different dimensions of relatability, where the success after failure is evaluated as aspirational while everyday stories of self-deprecating humour are used to perform authenticity for the influencer. A quantitative analysis of the synonyms used for these different aspects of relatability shows that these two dimensions correlate with each other: the more often the influencer is evaluated as aspirational, the more often they are also evaluated as authentic. This is framed by and capitalises on the affective economy of Instagram interactions, which is driven by the illusion of interpersonal intimacy between these influencers and their follower and is evident in the second stories (Sacks, 1995), which the audience post in their comments, as a rapport-enhacing strategy. This feeds into and acts as a counterfoil to the influencer’s promotional self and product branding.

I interpret relatability as a discursive performance which highlights the ‘double bind’ for social media influencers to appear both aspirational and authentic, and which collapses social connection with quantification and commercial imperatives (Georgakopoulou et al., 2020 in press). This allows the influencers to market the products and their personality as aspirational ‘life-style gurus’ (Baker and Rojek, 2020) while complying with Leech’s (2014) modesty maxim (to minimize praise of self).

## Remarks on the folk-concept ‘face’ in Romanian

Panel contribution

**Dr. Mihaela-Viorica Constantinescu**<sup>1</sup>

1. University of Bucharest

The presentation explores metaphorical and metonymical conventional uses of the folk-concept *face* in Romanian, in a diachronic perspective. In Romanian, the lexemes *față* or *obraz* ('face') are used in idiomatic expressions which concern different types of social interaction. The presentation thus follows a recent powerful trend of disentangling *face* from *politeness* (see Haugh 2013, O'Driscoll 2017 for an overview). The examples will be provided from seventeenth-nineteenth century Romanian literature, as well as from a present-day large corpus of Romanian (CoRoLa, <http://www.racai.ro/p/corola/>) which contains twentieth-twenty first century literature, press, online texts (blogs, posts), etc.

In the analysis, one reference point will be Ruhi/Kádár (2011) and Sifianou (2011, 2013), mainly in their discussions on the equivalents of *face* both in Ottoman and in present-day Turkish, and present-day Greek, respectively. To mention only one case, among the six words which could work as equivalents for the English *face* (*yüz*, *sima*, *surat*, *çehre*, *bet*, and *cemâl*), *yüz* seems to have metaphorical and metonymical conceptualisations which are similar to that of *obraz* in Romanian: *yüz* could metaphorically designate a person, emotions, etc. (*yüzlü* 'having honour, prestige'; *yüzsüz*lit. 'faceless', i.e. 'without shame' Ruhi/Kádár 2011: 31; 35), while *obraz* designates in old Romanian (apart from a part of the face – the cheek) a person (*obraz subțire-* 'an aristocrat') or 'social rank' or even a character in theatre plays; *obraznicor fără (de) obraz* (lit. 'without cheek', i.e. 'cheeky', 'without shame') are similar to *yüzsüz*.

Although Romanian, Greek and Turkish are unrelated languages, due to historical and geographical circumstances, Romanian, Greek and Turkish cultures share some patterns (for example, they are collectivistic cultures) that could be interesting to analyse in order to see how the region placed between Western and Eastern influences has created means to express the functioning and the rules of social interaction.

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# Reminders from non-experts: Can an emerging genre of COVID-19 signs challenge the concept of risk communication?

Panel contribution

***Prof. Catharina Nyström Höög<sup>1</sup>, Prof. Annelie Ädel<sup>1</sup>, Dr. Per E. Ekwall<sup>1</sup>***

***1. Dalarna University***

In the communication of risk in public spaces, the sign is a commonly used format. Directive signs are those which “warn us of potential dangers and indicate proscribed behaviour” (Mautner, 2012, p. 190). A new genre that has emerged in response to a societal event—the COVID-19 pandemic—is what we call here the “COVID-19 sign”, which has spread rapidly, at least in Sweden. Such signs are posted in businesses and typically involve an instruction to customers to maintain their physical distance. There is a great deal of variation in what the signs look like, but they are sometimes placed on the floor, in which case they often form round stickers with limited verbal material, carrying the main message that we all need to remember to keep our distance.

The COVID-19 signs represent an emerging genre (e.g. Miller & Kelly, 2017). Based on an analysis of approximately 100 signs, we found that the genre has compulsory as well as optional features, which draw on either verbal or visual resources, or both. One aspect of the signs that has especially attracted our attention is that they capitalise on somebody else taking responsibility. All of the signs are, more or less explicitly, intertextually informed by the Public Health Agency of Sweden, and to the authority’s verbal directives to keep a safe distance. Some signs also allude to the visual design of the messages from The Public Health Agency. The signs, as multimodal ensembles, seem to have a twofold purpose: to communicate risk and to strengthen the brand of the sender. This raises the issue of how this type of branding affects the seriousness of the risk communication. The status of the signs as directive signs is, in fact, somewhat questionable. Previous research stresses the need “for a directive sign to have the desired effect in both practical and legal terms, it not only has to be in the correct place, but it must have a right to be there as well” (Mautner, 2012, p. 193). The legal status of the signs is unclear/weak in the sense that, if a customer were to violate a directive such as ‘hold your distance’, no legal consequences would ensue. This can be compared to a traffic sign stating a speed limit, which could be costly if violated. Furthermore, while the signs target the general public, they do not conform to typical ‘risk communication’ in that they are not communicated by an expert (cf. definitions from e.g. WHO <https://www.who.int/news-room/q-a-detail/risk-communication-frequently-asked-questions>). Serving essentially as reminders of social distancing, the signs are produced by non-experts on risk, and most typically by local business owners. This prompts us to discuss to what extent this has a bearing on the very concept of ‘risk communication’.

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# Removal of the self/other boundary through cross-speaker repetition in informal Japanese conversations

Panel contribution

***Ms. Saeko Machi***<sup>1</sup>

**1.** Rikkyo University

This study analyzes informal triadic conversations that are taken from a Japanese television talk show and investigates how Japanese cross-speaker repetition connects participants, often resulting in the removal of the self/other boundary in the course of a conversation. Repetition creates rapport and interpersonal involvement among participants in a conversation (Tannen, 1989; Johnstone, 2002; Machi, 2012, 2019, 2020, Forthcoming). While this phenomenon is observable in English and probably in many other languages to some extent, it is highly prominent in Japanese informal conversation. In fact, cross-speaker repetition is a critical device in the Japanese language in managing participants' harmonious relationships (Machi, 2019, 2020). This study explores how cross-speaker repetition removes the boundary between the participants and creates a sense of connectedness in a conversation.

First, this study explains how frequently and spontaneously Japanese speakers in an animated conversation access and repeat one another's words, including each speaker's subjective and internal statements, as though they are interweaving their utterances (as Machi (2020) terms it, a "braid structure" conversation). During this process, the three speakers' utterances are tightly and intricately intertwined to the degree that there is no clear boundary between utterances, or even distinction between individual speakers. Consequently, a strong sense of connectedness emerges in the conversation.

The study further shows that removal of the self/other boundary through cross-speaker repetition applies to cases in which there is a mild vertical (*senpai* 'senior' vs. *kōhai* 'junior') relationship among the participants. In some of the conversations, *kōhai* (junior) participants keep using honorific forms to *senpai* (senior) participants throughout the conversation, such as *desu* (polite copula) and *masu* (polite verb suffix) expressions, in order to display *wakimae*, or one's sense of place (Ide, 2006). Even in such conversations, when *kōhai* participants repeat *senpai*'s utterances to show agreement and sympathy, they drop honorific forms temporarily and speak in a less formal, relaxed manner. Even though *kōhai* participants can repeat using honorific expressions, they often simply repeat the *senpai*'s words to show that they share the same perspectives, opinions, and feelings, without being rude. In other words, cross-speaker repetition even removes the boundary that exists in a vertical relationship, and thereby creates harmony and a state of non-separation among the participants.

In addition, the study briefly shows why the cross-speaker repetition device is so contributive in terms of connecting Japanese speakers from *ba*-based thinking, especially by focusing on the correspondence between the nature of cross-speaker repetition and the Japanese notion of self. In *ba*-based thinking, all entities are connected and mutually influential, creating an inseparability of self and others (Ueno, 2017; Fujii, 2019). Similarly, repetition of another's words also entails the inseparability of two (or more) speakers' utterances, ideas, and feelings. This study explains that both the Japanese notion of self and cross-speaker repetition are oriented towards the participants' connectedness, which makes the device suited for building and reinforcing the participants' relationship in Japanese.

# Rendering Ability Visible: (Emblematic) Gestures in Severely Impaired Patient-Initiated Activities during Physical Therapy

Panel contribution

***Ms. Ria Citrin<sup>1</sup>, Dr. Ignasi Clemente<sup>2</sup>***

***1. New York University, 2. Hunter College, CUNY***

Drawing inspiration from Kendon's characterization of gesture as visible action, I argue in this paper that an examination of the ability and of the agency that severely impaired people (SPP) exert on their everyday life activities must focus on their multimodal communication, rather than narrowly focus on a single modality (i.e. speech). With the goal of rendering SPP's abilities visible through their rich and complex multimodal communication –rather than focusing squarely on their impaired speech–, I analyze the communicative challenges and successes of Alan, a young man in his mid-twenties with a very reduced ability to speak and also who also suffers from spastic tetraparesis (weakness in all four limbs). In particular, I examine how Alan combines several multimodal resources, such as finger snapping, vocalizations, touch, and gestures, in order to overcome multiple asymmetries as he tries unremittingly to initiate “small talk” sequences (i.e. jokes, teases, musings, non-serious complaints) during regular physical therapy sessions. These data come from an ethnographic study of seven persons with acquired brain injury and their families during 18 months in Barcelona, Catalonia, Spain.

# Repeating Prior Speaker's Assessment as Response in Mandarin Conversation

Panel contribution

**Dr. Yanmei Gao<sup>1</sup>, Mr. Xiaohua Ren<sup>1</sup>**

***1. Peking University***

Assessment is an important social action frequently conducted in daily communication. When a speaker gives his/her evaluation of an object, event, or a person, the recipient has available to them a variety of options, responding with agreement, disagreeing, rejecting, or not responding. Responding to assessment with another assessment (second assessment, including repeating the same assessment) is one of the frequently adopted option. Previous studies on second assessment have examined the turn design of given instances in light of preference organization. The present study aims to examine in detail a particular form of second assessment, i.e., repeating prior speakers' assessment as response, and explores its possible interactional import in the sequences they occur. The data for this study is about 30 hours of telephone and face-to-face conversations and the method adopted is conversation analysis.

Our data reveal four types of repeating a prior assessment: (1) full/partial repeat only; (2) repeat prefaced by the token “dui” (right); (3) repeat followed by the token “dui” (right); and (4) repeat prefaced and followed by the token “dui” (right). All these formats contribute to recipients' expression of agreement with prior speakers. We argue that with repeats only, recipients express mere agreement; the preface “dui” (right) in the [“dui” (right) + repeat] format serves to mark speakers' displayed epistemic independence; the same “dui” (right) produced after repeat serves as a self-confirmation token by which the speaker reinforce his/her own assessment; repeat prefaced and followed by “dui” (right) display both epistemic independence and reinforcement of the repeat-formatted second assessments.

The findings from our study provide supporting evidence that responses are constrained and mobilized by the prior initiating action (e.g. Luke & Tanaka 2016; Xian Lixia 2018). At the same time prior speakers' utterance may be reused or modified for the current speaker's own interactional ends (Goodwin 2013, 2017). It is hoped that findings from this study will enrich our understanding of the action of responding to assessment in Mandarin Chinese conversation, and contribute to comparison in cross-language interactional linguistic studies.

# Repeats as responses to requests for confirmations in Low German and Yurakaré

Panel contribution

***Dr. Kathrin Weber<sup>1</sup>, Dr. Sonja Gipper<sup>2</sup>***

***1. Friedrich-Schiller-University Jena, 2. Universität zu Köln***

Repeats in second position are mainly treated as *non-conforming response types*, which deploy other actions than just confirming (Raymond 2003). Research in this field has shown that repeats problematize the action of the first speaker (Bolden 2009) or display epistemic primacy (Stivers 2005), among others. Although the cross-language study of Enfield et al. (2019) reveals that languages differ in their preference for interjection-response-types versus repetition-response-types to polar questions, repeats are still considered as pragmatically marked. Methodologically, the study of Enfield et al. (2019) mainly concentrates on a quantitative comparison of polar answers disregarding a more detailed action-based perspective and the differences that languages might show in using repeats in second position. Our presentation will stress that an in-depth qualitative approach is required to gain important insights about repeats as pragmatically marked or unmarked resources in second position. We base our data analysis on around 130 instances of confirmations offered as responses to requests for confirmation in everyday interactions of Low German and Yurakaré (isolate, Bolivia). Methodologically, we pursue a combined quantitative and qualitative analysis. From a quantitative perspective, both languages show a clear tendency towards repetition-type answers albeit to varying degrees. Beyond this quantitative tendency, the actions that these repeats deploy differ in both languages. Moreover, the talk will address the question if all repeats have to be categorized as pragmatically marked in advance or if especially languages with a high proportion of repetitions do have instances, where repetitions are conducted as response types indicating confirmation only.

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# Repetitions as practice of taking part in child-child-interaction

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Panel contribution

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***Dr. Birte Arendt<sup>1</sup>, Dr. Sara Zadunaisky Ehrlich<sup>2</sup>***

*<sup>1</sup> Universität Greifswald, <sup>2</sup> Haifa University*

Repetitions are a common pattern in everyday communication (Tannen, 2007). They serve various purposes: they can signal misunderstandings and be dealt with, make responsiveness clear and establish thematic coherence.

Even kindergarten children make use of repetition in their peer discussions and thus develop literacy skills (Arendt/Zadunaisky Ehrlich, 2020).

The present talk examines how children use repetition as a resource for negotiating and establishing participation. We assume that by repeating selected linguistic elements of previous utterances, equality among the participants and synchronicity in the structure of the conversation can be established.

Using authentic data from child-child interactions of Hebrew- and German-speaking children aged 3-6 years, we will investigate different forms of minimal, partial and complete repetitions in their different relevance for enabling participation.

On the one hand, our results show that minimal and partial repetitions are used by the children in an inclusive way by building thematic and functional coherence, creating closeness between the participants. On the other hand, children use complete repetitions as a rather excluding technique for challenging and even mocking purposes.

This phenomenon has been observed in peer interactions of both German- and Hebrew-speaking children, indicating that beyond linguistic and cultural differences, there is a universal aspect in the act of repetition between peers that needs to be pointed out.

# Reporting a Rant

Panel contribution

**Dr. Liz Holt**<sup>1</sup>

1. University of Huddersfield

Reporting speech is one occasion in interaction where speakers formulate what they or others were doing through their talk. This can be conveyed both in the report itself, but also through the quotative marker and accompanying talk. Speakers can use formats that convey the report in what appears to be a neutral manner, e.g. by using a direct form to purport to report it as it was said, but they can also employ techniques that implicitly convey both what was said as well as their stance towards it. Thus, in the first of the following instances the inclusion of 'blah, blah, blah' implicitly conveys the realtor's words as recurrent but empty reassurances, while in the second instance, Lesley follows the report with a formulation of her mother-in-law's actions as 'moaning on'.

(1) [A21ME:4]

(Pam and her partner are trying to buy a house. Originally the realtor was optimistic that the sale would go through, but then becomes more cautious.)

Pam: .hhh And I'm really freakin out because: all  
along our realtor has told us don't worry  
don't worry don't worry you guys are (.) you  
know perfect candidate**blah blah [blah]**

(2)[Holt:1:1:7]

(Lesley is reporting her mother-in-law complaining to her son [Lesley's husband].)

Mum: Oh: ( ) what'd she say to'im.

(0.7)

Lesley: Oh::: all about sh:-he lea:ves'er too l:on:g  
an:d um .tch.hh An' I: wz RUDE tuh MISSI:Z  
uhm:: someb'ddy or other once ↑SIX YEARS AGO  
this was hhuh hah[h°ah]

Mum: [Oh:.

Lesley: **.hh She wz moaning on about m-me:: an:' (.)**

**m:oaning on about him'n[ohh**

Based on investigation of a collection of such reports in ordinary interaction I show how speakers design their talk to convey both the report itself but also formulations of its action, for example that the reported speaker was 'moaning on'.

In the collection analysed, the reports contribute to complaints about a third party, and involve the current speaker reporting criticisms of them made by the reported speaker. Insight is given into how speakers construct these complaints in ways that display attention to the moral and accountable dimensions of complaining - especially since speakers are reporting complaints made about themselves. The design of these sequences demonstrates orientation to the way recipients respond to these complaints which, in several instance reveals some lack of affiliation both prior to, and following the report. In this way, the analysis throws light on how formulations of what prior speakers have said are designed to convey their actions in ways that fit with the action of the current telling.

# Reporting and responding to trouble about children in first-time mothers' interaction

Panel contribution

***Dr. Stephanie Kim<sup>1</sup>***

***1. California State University - Northridge***

This study examines the interaction of first-time mothers in a multi-party online chatroom. Becoming a mother is a significant life changing experience that creates new needs for information, support and socialization (Carolan, 2007; Loudan et al., 2016). Although first-time mothers experience joy and happiness at becoming parents, they also face considerable emotional and physical challenges as they navigate the world of parenting for the first time. For this reason, many new mothers seek parent communities for information and social support (Hall & Irvine, 2009). Increasingly, one of the most popular sites new mothers look to for receiving such support is internet forums, which has been studied as having mostly a positive effect on mothers in various ways (e.g., Drenta & Moren-Cross, 2005).

The present study draws data from “quasi-synchronous interaction” (Meredith, 2019) of six mothers who began texting each other in a private chat room (in KakaoTalk) since their first children were 3 months of age. This group began as an offshoot of a bigger online forum popular among Korean mothers living in North America. Their interaction is unique in that it has occurred in a private group restricted to the six mothers from the outset and the mothers in the group have maintained a close, continual relationship over a 5-year period. In other words, different from internet forums where members come and go, the group shares a history.

Using conversation analytic methods (and taking into consideration the distinct method of “digital CA” discussed in Giles et al. [2015]), I show how the mothers in this group collectively construct what it means to be a “good, responsible mother”. In particular, I focus on their practices of reporting trouble on, and seeking advice about, their children’s development (e.g., sleep issues) and of responding to the report of trouble. The analysis shows how mothers address responsibilities for their children in their report of trouble, including expressing guilt about not fulfilling their responsibilities, justifying their choices that are different from others, and seeking assurance. As the data cover their interaction over the span of 5 years during which their children grew from infants to preschoolers, the study also examines how/if their practices of handling responsibilities changed over time as they also grew as “mothers”.

# Reporting tokens and dialogues during psychiatric nurses' handovers : recycling aspects of the patient's speeches as a way to create cohesion within the team

Panel contribution

***Mr. Louis Maritaud<sup>1</sup>***

***1. ICAR Laboratory, Lyon 2 University***

Why do nurses, in a psychiatric context, recycle various aspects of patients' speeches? The reform of the health system organization steered towards new modes of cooperation encourages medical teams to be efficient when dealing with communication issues. Considering the specificities involved in nursing practice in mental health through relational care and the continuity of care, there is an increasing number of caregivers dealing with patients. From an Ethnomethodology and Conversational Analysis perspective, we want to analyse the nurses' practices, especially reporting speech or dialogues, during their work shift meetings.

In this paper, we propose on the one hand to focus on a recycled token from a patient's speech, to understand why caregivers keep this one token intact from one meeting to another ; and on the other hand to describe the role played by such recontextualisation. Indeed, we have observed in our data that participants embody the whole team's virtual knowledge by doing so, to mutualise information, and create a common background for all the other participants to share, whether they were working at the moment this token first emerged, or not. Various professions attended to the meetings we analysed, such as a psychiatrist, a psychomotor therapist, and nurses. These different participants do not share the same knowledge originally, and do not have the same relation to the patient (nurses see them daily, whereas psychiatrists meet them about once a week). Recycling tokens or recontextualising help caregivers to work together, as a group. In a more concrete aspect, we'll focus on how cohesion is built by caregivers with recycling specific tokens, such as ones that result from a patient's error (for instance, "colit" instead of "colic"), and how mutualising information with reported speech is actually useful to understand the patient's evolution, problematics, and take care of them efficiently.

This research - lead with a nurse and in partnership with health professionals - is based on 15 hours of work shift meetings recorded every Monday during 5 weeks, in a public psychiatric hospital (Centre hospitalier Le Vinatier), in Lyon, France. Each meeting involves between 4 and 20 participants. The data are transcribed according to the ICOR conventions (ICAR Laboratory, Lyon).

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# Representation of emotions in Iranian and Dutch crime news

Panel contribution

***Dr. Ad Foolen<sup>1</sup>, Ms. Afroz Rafiee<sup>1</sup>***

***1. Radboud University Nijmegen***

## Representation of emotions in Iranian and Dutch crime news

Emotion is an increasingly “important dynamic in how news is produced and consumed” (Beckett & Deuze, 2016: 1), which has an impact on form and content of news texts and images. The entrance of emotion into journalistic products also challenges the broadly-accepted Anglo-American journalistic value of objectivity (Jukes, 2020). Cultures differ, however, in this respect. In a comparative analysis of hard news in British and Italian media (Pounds 2010) and British and Spanish media (Alfonso Belmonte 2019), it was found that the British newspaper items were more objective, whereas the Italian and Spanish items featured stronger subjective engagement of the journalist and more references to the emotional impact of the events on the participating parties. Or, in Bednarek’s (2008) terms, the Spanish and Italian data contain more emotional talk and emotion talk.

In this paper, we expand Pound’s and Alfonso Belmonte’s study by including newspaper articles from a non-European culture, Iranian. Taking a (cross-)cultural perspective, we focus on a sub-genre of hard news that is, crime news reports, in which emotion is expected to play a relatively strong role. We focus on the question which emotions are referred to in the news texts, whose emotions they are, and what the function of the reference to these emotions is.

In order to answer the research questions, a corpus of 200 Dutch and Iranian crime news texts was collected from high circulation national newspapers. The analysis focuses on terms and content explicitly referring to emotions. In the discussion, we will relate the findings to aspects of the broader cultural discourse (of journalism) in the two countries. We argue that the function of crime news is different in Dutch and Iranian culture (cf. Rafiee, in preparation), and that this explains at least part of the findings.

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# Request preambles in hospital nurses' unscheduled corridor interactions

Panel contribution

***Mr. Bastien Taverney***<sup>1</sup>

**1.** University of Fribourg

We are conducting a research project on recruitment practices in hospital nurses' unscheduled corridor interactions. We are attempting to answer two research questions: 1) How is recruitment sequentially organized, on the spot and in real time? and 2) How is recruitment connected to the social organization of nurses' work practices at the hospital? The project is based on a corpus of audiovisual recordings collected in the out-patient clinic of an acute-care hospital in the French-speaking part of Switzerland. This corpus consists of 331 hours of video recordings made in the clinic's corridors, supplemented by ethnographic material resulting from 51 days of fieldwork. These recordings document the work interactions of the clinic's staff, which is made up of several nurses, aides and physicians as well as one secretary.

During our review of the data, we identified 147 recruitment sequences, most of them requests. We realized that participants are very often not co-present before producing the request itself, but are located in different rooms of the clinic. Before uttering the request, they engage in locating the prospective coparticipants, move in their direction, secure their attention, make sure that they are available and so on. I have decided to investigate these request preambles for my PhD dissertation and have so far assembled a collection of 53 excerpts for this purpose. For the analysis, I am relying on the multimodal conversational analytic approach (Sidnell, Stivers, 2005). The literature on moving from unfocused to focused interactions (Goffman, 1963) and beginning co-present interactions (Pillet-Shore, 2018) is of particular interest for my study. De Stefani and Mondada (2018) show for instance that preambles are crucial in establishing a common interactional space and a participation framework. They can be generic or type-specific pre-sequences (Schegloff, 2007) laying the groundwork for an upcoming request (Couper-Kuhlen, Drew, 2014; Fox, 2015).

In the paper, I will first present the most common preambles in my collection. Then I will draw a distinction between two different types of sequences: locating summons - through which participants locate coworkers in the premises of the clinic, and attention-getting summons (Schegloff, 1968) - through which participants solicit coworkers' perceptual orientation towards them. The paper will provide insight on the specifics of recruiting colleagues in a spatially distributed work team. In connection to the panel's rationale, the paper will elaborate on the theme of "locating activities" as moments in which participants interactionally achieve the team, membership and reciprocal obligations. Furthermore, it shows that preambles are instrumental in soliciting participants' involvement in an upcoming course of action, and therefore act as a practice of inclusion.

# Requests for (re)confirmation in four languages

Panel contribution

**Dr. Sonja Gipper<sup>1</sup>, Dr. Katharina König<sup>2</sup>, Prof. Florence Oloff<sup>3</sup>, Dr. Kathrin Weber<sup>4</sup>**

**1.** Universität zu Köln, **2.** Westfälische Wilhelms-Universität Münster, **3.** University of Oulu, **4.** Friedrich-Schiller-Universität Jena

In mundane conversation, request for confirmation [RfC] sequences are a powerful tool for establishing inter-subjectivity and claiming epistemic rights and access. For English, Thompson et al. (2015: 50–138) demonstrate that different formats in responses to informing actions have different implications for the continuation of the sequence. In particular, requests for reconfirmation are backward-oriented in that they refer to an utterance by the previous speaker and acknowledge its newsworthiness. Frequently, they also project further topic talk. While some conversation-analytic studies treat requests for reconfirmation or newmarks as subforms of RfCs (Stivers/Enfield 2010, Raymond/Stivers 2010, Steensig/Heinemann 2013), we argue that especially for cross-linguistic research a finer-grained differentiation offers new insights into the particularities of formatting question and answer turns.

In this presentation, we investigate the forms and functions of requests for reconfirmation in everyday talk across four languages: Czech, Standard German, Low German, and Yurakaré (isolate, Bolivia). In all four languages, requests for reconfirmation can be formatted as full or partial repeats of a preceding utterance or in non-repeat format (e.g. *echt?* ‘really?’ in German, *jo?* ‘yeah?’ in Czech, *achama?* ‘is that so?’ in Yurakaré). We examine how the differences in formatting – including formulation, prosody, prefacing elements, and embodied resources – work to make relevant different kinds of sequence continuation in the given languages.

We furthermore offer a comparison of the types of responses given to requests for reconfirmation with those given to requests for confirmation, showing that in all four languages requests for reconfirmation get more minimal responses (response token only) than requests for confirmation, albeit to different degrees. Moreover, the proportion of cases where no verbal response is given is higher for requests for reconfirmation in all languages. Another important difference is that in the three Indo-European languages, requests for reconfirmation in repeat format project further talk more frequently than those in non-repetitional format. This is different in Yurakaré, however, where requests for reconfirmation in both formats receive minimal responses in the form of response tokens most frequently. This indicates that there are essential differences regarding the functions of different formats across languages.

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# Requests for commitment in Arabic and English conversation

Panel contribution

***Dr. Michal Marmorstein<sup>1</sup>, Prof. Beatrice Szczepek Reed<sup>2</sup>***

*1. The Hebrew University of Jerusalem, 2. King's College*

Tokens such as *really* or tag questions such as *is it* often act as newsmarks: they acknowledge the receipt of prior talk as news while also projecting their re-confirmation (Thompson et al. 2015). Previous work has therefore identified newsmarks as requests for confirmation (Stivers & Enfield 2010). In this paper we will interrogate this classification and show that newsmarks can elicit (re-) commitment rather than (re-)confirmation.

The paper will use examples from Arabic and English to show that in both languages participants distinguish between requests to confirm a proposition put forth by the requester, and requests to confirm a previous speaker's commitment to their contribution. The paper will present an analysis of the Arabic token *wallāhi* 'by God', which originates in an oath expression and which in ordinary conversation serves to index greater or lesser commitment toward a proposition. *Wallāhi* occurs in a range of turn and sequential positions; this paper is concerned with responsive *wallāhi* in second or third position, where it typically follows an extended informing or telling. The paper will present a range of sequential formats that contain *wallāhi* followed by minimal, upgraded or extended responses and discuss the phonetic-prosodic realizations of the token in each.

For instance, in the cited telephone conversation, speaker A in Egypt is asking his friend in America about the doings of common acquaintances. In line 3 he issues a question about a specific person who he assumes to be in America. The minimal affirmation of B is treated as unexpected news, as indicated by *wallāhi* delivered with a high pitch step-up on the second syllable (*wa<sup>1</sup>llāhi*). The token is followed by a more-than-minimal response: B introduces a modification of his prior 'yes' – i.e., not only is this person there but also her mother.

01

A:

wi-?axbār il ?e SOCIAL LIFE,

**and how is the uh social life**

02

?ēh nādia yusri wi l-ṣālam di-

**how is Nadia Yusri and those people**

03

Amāl Abīni hināk?

**is Amal Abini there?**

04

B:

(0.3) ?āh-

**yes**

05

A:

(0.3) **walla[hi?]**

**really**

06

B:

[wi-m]amitha kamān;

**and her mom too**

07

A:

(0.6) wi mamitha?

**and her mom?**

08

B:

?āh-

**yes**

Unlike propositional requests which make either confirmation or disconfirmation relevant, *wallāhi* indexes the unexpectedness of the just delivered information and thus prompts the informer to express further commitment with regard to their contribution. Besides being a request for commitment, *wallāhi* can also be treated as an index of greater or lesser affiliation and thus as continuation or closure relevant.

The paper will relate findings concerning *wallāhi* to English forms including *really* and question tags and explore the extent to which the semantics and different language ecology of the tokens effect differences in their distribution and use. The paper will argue that an analysis that starts with a (linguistic) form can open up perspectives and insights regarding the social actions being performed, and that such an analysis can fruitfully complement an analysis that starts with social actions, such as requests for confirmation.

# Requests for confirmation across languages – A first quantitative overview

Panel contribution

***Dr. Martin Pfeiffer<sup>1</sup>, Dr. Katharina König<sup>2</sup>***

*1. University of Freiburg, Department of German Linguistics / Freiburg Institute for Advanced Studies (FRIAS), 2. University of Münster, German Department*

In the last decade, question-response sequences have become an important topic of cross-linguistic conversation-analytic research (cf. Stivers & Enfield 2010). Several studies have provided insights, for instance, into the coding of interrogativity, the preferred types of responses, and the social actions accomplished by questions in a broad range of languages (e.g. Enfield et al. 2010; Enfield et al. 2019).

In our contribution, we add to this line of research by focusing on one social action performed by polar questions, namely requests for confirmation (cf. Bolden 2010; Seuren & Huiskes 2017), across ten typologically diverse languages (Arabic, Czech, English, German, Hebrew, Korean, Low German, Mandarin Chinese, Spanish, and Yurakaré). Drawing on the collaborative work of the members of the scientific network “Interactional Linguistics – Discourse particles from a cross-linguistic perspective”, funded by the German Research Foundation, we present a first quantitative survey of the different ways of designing requests for confirmation and their confirming or disconfirming responses across languages. We will conclude by laying out qualitative research questions that this comparative overview engenders.

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# Requests for Confirmation in Korean Conversation: Question design, Sentence-Ending Suffixes, and Sequential Positioning as Interactional Resources

Panel contribution

***Dr. Kyu-hyun Kim<sup>1</sup>***

*1. Kyung Hee University*

From the perspective of CA/interactional linguistics, this paper undertakes an analysis of requests for confirmation (RfCs) in Korean, a type of question that makes confirmation or disconfirmation a relevant next action in the slightly recipient-tilted epistemic domain. A total of 200 tokens of RfCs were culled from audio- and video-recorded Korean conversation, and were analyzed in terms of turn design, epistemics, and sequential position.

RfCs in Korean are predominantly formatted with pseudo-tags, the SESs *ci* 'committal' and *canha* 'ci+NEG'. The *ci*-marked RfCs embody the questioner's orientation to prompting the recipient to raise the questioner's commitment to the proposition being enquired about with reference to its factual status. *Canha*-marked RfCs, by contrast, are more discursively geared to raising/restoring the recipient's commitment shown to be latent or momentarily lowered (cf. Enfield, Brown, & de Ruiter 2012). Tags, such as *kulehci?/kuchi?/kuci?* "right?", which also involve 'committal' *ci*, were observed to be employed only sporadically in RfCs. Rather than making confirmation or disconfirmation a relevant next action, they were mostly used in the context where the speaker pursues the recipient's affiliation with his/her affectively loaded (e.g., sympathizing, griping, ironizing, etc.) stance embodied in the host TCU (cf. Hepburn & Potter 2010), whose "delicate" character is retrospectively claimed to be commitment-worthy.

Two forms of negative questions serving as RfCs, the pre-verbal (*an* + V) and post-verbal (V + *ci anh*) negative questions, were found to differ in that the latter indexes a more modulated epistemic claim, whose relevance is limited to a specific domain where the questioner's claim of epistemic rights is more likely to be endorsed by the recipient.

As part of question design, diverse forms of SESs are employed to qualify the speaker's epistemic claim. For instance, RfCs may be formulated as doing "noticing" (with *-ney* 'factual realization'), "inferencing" (with *-kwuna* 'discovery through inferencing'), or "doubting" (with *-nka* or *-na* 'dubitatively'). Interrogative particles such as *-nka*, *-na*, or *-lkka* ('I wonder') are employed in RfCs as a resource for qualifying/modulating the questioner's claim of epistemic rights in such a way that the inquiry is ostensibly formulated as being self-directed, i.e., in the form of "musing aloud" (Sacks 1992).

RfCs may take the form of a nominalized construction (*-nke* 'attributive + thing'), embedded in the identificational structure of 'Is it the case that/isn't it the case that ...?'. They were found to serve as a device with which the questioner shows himself/herself capable of making access to the recipient-tilted domain on grounds of some "normative" reasoning. The negative version (*-nke* + *ani* 'NEG') indexes a stronger epistemic claim.

Finally, RfCs produced in the form of full or partial repeat of the prior utterance were analyzed in terms of the sequential function of eliciting further on-topic talk. Their status as an RfC is shown to be constructed through the way the prior utterance is subtly modified, e.g., with extreme case formulations, which makes relevant an upgraded form of confirmation with finer granularity.



# Requests for verification across varieties of Spanish. A comparative approach to gaze behavior and response mobilization.

Panel contribution

***Mr. Ignacio Satti<sup>1</sup>***

*1. Albert-Ludwigs-Universität Freiburg*

The present contribution focuses on a subtype of requests for confirmation, namely requests for verification. This type of request has been first described by Charles Goodwin (1981, pg. 151) and is specific to multiparty interactions where both knowing and unknowing recipients are co-present, such as collaborative storytelling. In this context, a teller can request a knowing co-participant to verify some aspect of the story-in-progress before its final delivery to the unknowing story recipient (cf. Goodwin, 1981; Lerner, 1992; Mandelbaum, 1987). Drawing upon Interactional linguistic methods (Couper-Kuhlen & Selting, 2017), this paper explores how participants design requests for verification in collaborative storytelling across three varieties of Spanish: Bogotá (Colombia), Buenos Aires (Argentina) and Cochabamba (Bolivia). It will address the following questions: Which resources are available to tellers for making this type of action recognizable for the knowing recipient? What is the role of gaze behavior? Are there systematic differences in how speakers from these regions design these requests? The paper will answer these questions by looking at a collection of requests for verification that provides both qualitative and quantitative results.

The analysis will show that tellers design requests for verification with different response mobilizing features (Stivers & Rossano, 2010), such as gaze behavior, epistemic markers and tag questions. By pursuing a comparative perspective (Sidnell, 2009), some differences can be shown between the varieties under study, particularly in speakers from Cochabamba. As opposed to speakers from Bogotá and Buenos Aires, these speakers rarely establish mutual gaze or use facial expressions during the verification sequence. Instead, they deploy more frequently other resources for obtaining verifications, such as tag questions, repair initiations and prosodic contours. An aggregation of cases shows that speakers from Cochabamba design requests for verification more frequently with tag questions. Furthermore, these are more frequently integrated in the design of the request and are almost always produced with same lexical item (*no*, Engl. ‘no’). These results support the analysis of tag questions having a high degree of conventionalization in speakers from Cochabamba, which can explain why they rarely establish mutual gaze during the verification sequence. The data stems from video recorded conversations that are part of the Freiburg SofaTalks corpus.

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# Resistance and hope: Brazilian mothers of victims of police brutality fighting for justice

Panel contribution

***Ms. Etyelle Araujo<sup>1</sup>, Dr. Liliana Cabral Bastos<sup>1</sup>, Dr. Liana de Andrade Biar<sup>1</sup>***

***1. Pontifical Catholic University of Rio de Janeiro (PUC-Rio)***

In Rio de Janeiro, young black people in poor communities are frequently the victims of state violence during police operations in their search for criminals in these areas. In 2019 1,814 deaths were classified as homicide due to police intervention in the state of Rio de Janeiro, 70% of the victims were black. The death of these young people is often accompanied by accusations of resistance to some police command or involvement with criminal actions. The mothers of these victims struggle for justice in Rio de Janeiro by engaging in a social movement known as "*Rede de Comunidades e Movimentos contra a Violência*". This struggle is a clear engagement in a practice of hope, as a collective action of survival in face of police brutality. By analyzing the narratives produced by them, this study explores how grief is converted into political fight (or into a practice of hope) by examining (i) how emotions and suffering are organized in these mothers' narratives; and (ii) what discursive strategies are used in the process. This study aligns itself with Narrative Analysis (BASTOS; BIAR, 2015) and interpretative qualitative research methodology. The data were generated from narratives told by mothers during demonstrations in Rio de Janeiro. Understanding narrative as a form of organization (BRUNER, 1990), the analysis was guided by the notion of moral shock (JASPER, 1997), which includes events that provoke indignation and lead individuals to engage in mobilizations. The analysis suggests that it is by turning the pain of losing a child into political insurgence that mothers narratively organize their emotions. As stories get told, events surrounding the murders are recontextualized and experiences are collectivized. Their narrative practice, for example, has more space for collective fight of justice than for their particular stories of pain and violence. This is how hope is constructed. Mothers' stories become narratives of resistance, which project hope as a resource (LEAR, 2006) to oppose institutional racism, as well as narratives of "re-existence" (SOUZA, 2009), which recast the deaths of their children as an effect of a necropolitical logic of state organization. Even when cases are archived, or the police officers involved are not found guilty these mothers continue fighting to prevent other mothers shedding further tears. Bearing t-shirts with their children's photos, they articulate hope by grounding their lost ones' voices in the present. This sustained activism can be understood as tactical cooperation to deal with grief and fight racism as well as new forms of recasting temporality as the mothers' struggle to maintain their children's memory alive.

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# Resolving progressivity troubles in interviews between social workers and persons with dementia

Panel contribution

***Mr. Keisuke Kadota<sup>1</sup>, Dr. Ryosaku Makino<sup>2</sup>, Mr. Atsushi Yamamoto<sup>1</sup>, Mr. Kazuhiro Uchida<sup>1</sup>, Prof. Hiroko Kase<sup>1</sup>***

***1. Waseda University, 2. Hiroshima Institute of Technology***

Dementia can have various negative effects on communication. Especially, difficulties in word-finding (Mok & Müller, 2014) can cause troubles in the progressivity of conversation. Such troubles are often resolved through cooperation between the person with dementia and other participants. However, this could expose problems the person with dementia faces. For instance, suggesting appropriate words while the person with dementia is word-searching may infringe on their right of telling as it hinders an opportunity for self-repair (Schegloff, et al., 1977). Moreover, such conducts may even make cognitive impairment conspicuously in local interaction. Examining interactions between a person with dementia and an aged health care social worker, we found numerous troubles in progressivity, which result from the word search. Interestingly, they were quickly repaired and rarely appeared to lead to critical situations. Thus, this study aimed to reveal the practices that participants employ to resolve the troubles in the progressivity of conversation between a person with dementia and a social worker.

The data for this study were collected from video-recordings of social work interviews at an assisted living facility in Japan. Social workers surveyed the living conditions and needs of the elderly, and two of them interviewed three persons with dementia, once each. The screening of the Mini-Mental State Examination (Folstein, et al., 1983; Japanese version) showed all three elderly residents could be diagnosed with dementia. After transcribing the interviews, we extracted the cases of word-searching in the elderly's turn and analyzed some cases with conversation analysis. Data were in Japanese.

The analysis shows that social workers' operation had the following sequential structure: (1) the occurrence of troubles in progressivity in the elderly's turn, (2) operation by a social worker, and (3) acceptance of the operations by the elderly. In addition, two features of the operations were as follows. First, it was before the elderly abandoned their turn that the operations were initiated. Second, when it was inevitable to refer to the cause of troubles in progressivity, social workers attributed it to non-serious causes (e.g., the difficulty of hearing their voice) rather than the cognitive characteristics of the elderly. These features may enable the in-situ social work interviews to appropriately progress by making communicative troubles as inconspicuous as possible or treating them as being interactional rather than caused by dementia.

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# Resonance as an applied predictor of cross-cultural diversity and a resource for AI conversational interfaces

Panel contribution

***Dr. Vittorio Tantucci<sup>1</sup>, Dr. Aiqing Wang<sup>1</sup>***

*<sup>1</sup>. Lancaster University*

This paper is centred on the pragmatic and cognitive dimension of grammatical and lexical similarity across utterances in naturalistic interaction. In particular, we focus on the relationship between constructional affinities across turns of speech and whether such similarities correlate with dialogic engagement among interlocutors. This phenomenon has been defined as resonance (cf. Du Bois 2014; Tantucci et al. 2018; Tantucci & Wang 2021) and involves the on-going repetition or creative variation of a linguistic item that occurs in some previous or on-going turn of spontaneous interaction. We analysed 1000 occurrences of (dis-)agreement involving either lexical or syntactic resonance respectively in the Callhome corpora of American English and Chinese telephone conversations. A mixed effects multilinear regression (cf. Baayen et al. 2008) model indicates that resonance is a very important dimension of Mandarin conversation, as it tends to significantly correlate with intersubjectivity and dialogic engagement. Conversely, English conversation is characterised by a significantly lower degree of lexical and constructional affinity across turns, also underpinning a lower degree of association with sentence peripheral marking of intersubjectivity and dialogic engagement. Most crucially, we fitted a hierarchical clustering model (cf. Gries 2010; Tantucci 2020) showing that resonance, in combination with sentence peripheral marking of intersubjectivity, allows to predict language diversity. This result has important implications for AI and cognitive architecture modelling, as it indicates that similarity across utterances inherently defines the interactional pragmatics of different languages and cross-cultural interactional practices. This study, in turn, aims to inform the design of conversational interfaces (Klopfenstein et al. 2017) by accounting for the role played by resonance in the dialogic accommodation of meaning in naturalistic conversation and its cross-cultural variation. Machine-to-human interaction can be enhanced by the usage-based intersection of resonance and pragmatic marking and the way this persistent concurrence contributes to dialogic engagement and on-going negotiation of meaning among interactants. The applied impact of this endeavour can lead to devising increasingly sophisticated ability of AI to simulate culture-specific empathy and engagement, i.e. through conversational strategies and dialogic patterns that underpin human naturalistic conversation at the interactional pragmatic level, and not merely at the propositional one.

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# Responding playfully: taking sides and displaying stance towards (reported) trouble

Panel contribution

***Dr. Xin Peng<sup>1</sup>, Dr. Wei Zhang<sup>2</sup>***

***1. Xiamen University, 2. Tongji University***

This study examines how a speaker's talk is playfully responded to by its recipient. It has been reported in the literature that in conversational storytelling or joke-telling, recipients sometimes respond with playful remarks. One way of doing so is to provide a hypothetical scenario as what might have happened next in the activity currently being reported. The following example illustrates an instance from our Mandarin data:

(1) Drinking beer

((Ta 'he' at line 20 refers to a friend of Fen.))

- 20 FEN: ta xiaoxue de shihou (0.3) gen- (0.3)  
 he primary.school PRT time to  
 'In the primary school (0.3) he to- (0.3)'  
 21 qu: gen wo baba gaozhuang shuo,  
 go to my dad report say  
 '(he) went to *report to my dad and said,*'  
 22 Fen ti zhe ge pijiu pingzi dao:chu pao(h)  
 NAME carry ASP CL beer bottle everywhere run  
 '*Fen carried a beer bottle and ran around everywhere*'  
 23 [huh huh  
 24 WAN: [huh huh huh huh huh huh  
 25 LIN: -> [huh huh huh huh ni ba shuo huh(.) wo gei ta mai de(h)  
 your dad say I for her buy PRT  
 '*huh huh huh huh Your dad says huh(.) I buy it for her(h)*'  
 26 [[huh huh huh huh (. ) huh huh huh huh  
 27 FEN: [[huh

Following the conversation-analytic approach, and drawing on about 10 hours' video recordings of Mandarin conversations, we aim to systematically investigate playful responses in Mandarin talk-in-interaction for their sequential distribution and possible interactional ends they are designed to achieve. Our analysis shows that the majority of the cases are in the format of [someone says + something]. They recurrently occur in two sequential environments: (i) when the ongoing telling or informing involves some trouble, e.g. in the above example, Fen reported a complaint against her; (ii) when a participant in the conversation is put into a difficult situation, e.g. being asked to answer an embarrassing question. In contrast to other types of recipient response which orient to the actual details in the unfolding story and thereby display alignment to the telling activity, playful responses, we argue, is a practice by the recipients to position their affiliative stance towards the teller or a story character, and may also provide a 'playful' (rather than practical) solution to resolve the trouble arising from the interaction. It is hoped that the findings from the study contribute to better understanding the interactional import of responding with playful construction of unreal (i.e. hypothetical) scenarios or making other 'non-serious' types of response in ongoing sequences of action.

# Responding to informings in American English conversation: Recent changes in the use of OKAY

Panel contribution

*Prof. Elizabeth Couper-Kuhlen<sup>1</sup>*

*1. University of Helsinki*

The present study grew out of a large-scale conversation-analytic project examining the particle OKAY in interactions across thirteen languages (Betz et al, eds., 2021). I report here on findings from the American English part of the project, which uncovered a number of recent changes in the use of OKAY.

The data for this report come from two collections of everyday informal conversation, one from interactions taking place in the 1960s (the “older” data) and one from interactions taking place in the 1990s and early 2000s (the “newer” data), which were analyzed separately. The focus here is on informing sequences – news deliveries, tellings, and other kinds of information transfer from knowing to unknowing parties – and specifically on the use of OKAY in response to such informings, whether volunteered or elicited.

In the older data, OKAY is not widespread in response to an informing turn. It is reserved for special occasions when the information being transferred is consequential for the recipient, with implications for their agenda or beliefs. For example:

(1) “Hear you fine” (Older data)

((Stan has called his sister Joyce to ask for shopping advice.))

4 STA: HI.=can you HEAR me okay?=

5 =cause the REcord player’s on.

6 JOY: O:H yea:h;

7 i hear you FI:N[E.

8 STA: [Okay;

9 GOOD.

Stan responds with OKAY (line 8) because the information that Joyce can hear him well (line 7) is consequential for him: it means that he does not have to turn his record player off in order for the call to succeed.

But in the newer data, OKAY is increasingly found as a generalized means for registering receipt of any piece of information, even if that information has no implications for the recipient:

(2) “Weight Watchers” (Newer data)

(Mom and her daughter Laura are telling their neighbor Donna about the recommendations they get at Weight Watchers.)

1 DON: wh[ere do you- where do you GO for thA:t.

2 LAU: [WHA:T?

3 (0.4)

4 DON: WEIGHT watchers.

5 (.)

6 MOM: u:m, (0.3) at- (0.8) behind SAFEway-

7 at a (.) it’s Actually at an OLD folks home

8 in their (0.2) [like recreAtion:

9 LAU: [hhh heh °hhh

10 MOM: cEn[ter

11 DON: [Oka:y-

Donna responds with OKAY (line 11) although there is no evidence that the location of Weight Watchers is consequential for her or her agenda: she does not express any interest in going there herself nor in recommending

it to others but instead appears to have asked merely out of curiosity.

In this presentation I will discuss evidence for the increased frequency of OKAY as a response to informings in the newer data and the implications of its new use as a generalized news receipt for competitors such as OH (Heritage 1984).

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# Responding to non-human animals: mental state attributions, questions, and recycled vocalizations

Panel contribution

***Dr. Katariina Harjunpää<sup>1</sup>***

**1.** University of Helsinki

This study employs the methods of conversation analysis and interactional linguistics to investigate interaction between humans and non-human animals in their daily life. The study focuses on the linguistic resources that human participants use when responding to non-human animal participants' vocal or embodied conduct. Three types of actions are examined: i) attributions of mental states to the animal ('he is jealous'), ii) question-formatted turns ('what are you sniffing'), and iii) turns delivered as second pair parts to form a vocal, greeting-like sequence with the animal ('woof woof'). The attribution of mental states (Harjunpää frth) (i), such as emotions, intentions or personal characteristics, to the animal serves to account for the animal's local behavior. The questions (ii) display the speaker's noticing that the animal has perceived something in the environment and that the perception motivates the animal's current action, while the human does not have access to the same stimulus (e.g. smell). In the greeting-like sequences (iii) the human participant recycles the animal's vocalization, using lexical reduplication and prosodic matching (Szczepek Reed 2007), which serves as a routine to acknowledge the animal's co-presence.

With the three types of responses, human participants display their interpretations of the non-human animal's conduct and its local relevancies, giving it specific kinds of meaning (Goode 2007, Mondémé 2018, Sanders 1993). Human language is thereby adapted as a tool to approach the world of another species, in varying degrees of cooperation as well as imposition of human-centered meaning (Karlsson 2012). The study demonstrates the human participants' linguistic, prosodic and embodied resources for responding to the non-human participants, and the sequential contexts and broader circumstances in which the responses occur. It discusses the participant roles and constellations that emerge in the multiparty, interspecies situation, and how they are coordinated with various semiotic resources. The data consist of video-recordings of Finnish and Brazilian Portuguese everyday interactions and some instances of waiting at a veterinary clinic. In these data, the humans and non-human animals are not engaged in focused joint activities but their brief moments of interaction emerge on the side of other activities, rendering observable some of the constant, yet easily overlooked social life in our daily interspecies environment.

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## Responding to trouble reports at work

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Panel contribution

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**Dr. Angela Chan<sup>1</sup>**

**1.** Shantou University

Reporting a trouble has been regarded as a common method to seek assistance. In response to a report of trouble, the recipient may offer help, offer advice, or give a directive. In institutional settings, responding to trouble reports has been widely studied in contexts of healthcare, emergency call, and psychotherapy. However, the literature concerning workplace settings is rather limited.

In a workplace setting, participants have different responsibilities and obligations as defined by, for example, organizational identities, job descriptions, and daily routines. Some participants have the responsibility to allocate tasks while some other participants have the obligation to perform the allocated tasks. Under such a contextual background, it is possible that participants with different responsibilities and obligations respond to trouble reports in different manners.

The present study aims to examine and compare different ways of responding to reports of trouble in workplace interaction. It draws on over 20 hours of audio-recorded daily interaction between the laboratory supervisor and his junior staff members in a medical laboratory in Hong Kong. The interaction was conducted in Cantonese. Adopting a conversation analytic approach, this study focuses on trouble reporting sequences, particularly on how the supervisor and the junior staff members deal with reports of troubles.

The analysis shows that although both the supervisor and the junior staff members report troubles to the other party, the activity of trouble reports appears to serve different interactional functions when it is initiated by different parties. The supervisor routinely allocates tasks to his junior staff members and often uses troubles as accounts for his task allocation. The report of a trouble initiated by the supervisor is often treated as a preamble to a directive. On the other hand, when a junior staff member reports a trouble to the supervisor, it is frequently followed by clarification of the trouble and the supervisor's response to the trouble. While the supervisor may offer assistance or advice, he tends to respond to the trouble with a directive or a series of related directives. Moreover, it is also observed that the directives issued in the trouble reporting sequences initiated by the subordinates tend to be linguistically formulated in a more direct and less mitigated form than the directives issued in the trouble reporting sequences initiated by the supervisor. The presentation also discusses possible explanations for the functional distribution differences observed.

# Response cries, but response predicates: A cross-linguistic analysis of interjectional expressions in Japanese and English

Panel contribution

***Dr. Mitsuko Izutsu<sup>1</sup>, Dr. Yongtaek Kim<sup>2</sup>, Dr. Katsunobu Izutsu<sup>3</sup>***

***1. Fuji Women's University, 2. Georgia Institute of Technology, 3. Hokkaido University of Education***

Interjections (or more generally, interjectional expressions) such as *Oops!* and *Gosh!* are often uttered when the speaker is in solitude. These expressions represent examples of what Goffman (1978) calls “response cries.” Response cries are characterized as “exclamatory interjections which are not full-fledged words” (p. 800). They are a verbal representation of the speaker’s emotional display in response to his/her unexpected or uncontrolled situation.

Goffman (1978) claims that response cries involve “mere expression” (p. 807) and “in the linguistic and propositional sense, they are not statements” (p. 805). He identifies two sources of utterances used in response cries: “taboo but full-fledged words” and “non-word vocalizations” (p. 809), neither of which can be considered “a statement in the linguistic sense (even a heavily elided one)” (p. 800). These accounts seem to suggest that response cries are not represented as any statements or, more precisely, descriptions of either the speaker’s emotion or the social situation that elicits it.

The present study explores linguistic forms used for response cries by comparing two typologically contrastive languages: Japanese and English. A questionnaire survey was administered to speakers of Japanese and American English in order to investigate what kinds of expressions they would produce under the eight circumstances of Goffman’s response cries (the transition display, the spill cry, the threat startle, revulsion sounds, the strain grunt, the pain cry, floor cues, and audible glee). The results show that the two languages differ in the linguistic realization of response cries. For example, when American English speakers accidentally catch their finger in a door (the pain cry), they tend to produce non-lexical vocalizations or taboo words such as *Ow!* and *Ouch!*, which belong to either of “primary” or “secondary” interjections (Ameka 1992). However, in such an occasion, Japanese speakers prefer to use adjectival predicates such as *Ita(i)!* and *Itta!* ‘Painful’ and describe the speaker’s physical sensation. The results of the questionnaire survey reveal that about half of the Japanese responses contained these “descriptive” predicates, in contrast to less than 20 percent of the American responses.

Our research also attempts to explore the issues of sociality and/or dialogicity of response cries in the two languages. Goffman argues that response cries are “creatures of social situations” and thus “make a claim of sorts upon the attention of everyone in the social situation, a claim that our inner concerns should be theirs, too” (p. 814). People “censor” their cries according to who is present in the surrounding (p. 799). Not only the presence of bystanders (“gathering” in Goffman’s term) but that of addressees is often presupposed in relevant research. It is widely assumed, especially in the Western academic context, that response cries and private talk are “dialogically constituted” (Du Bois 2009: 323). However, some researchers consider that such cries or talk is “not necessarily in the form of dialogue” (Hasegawa 2010: 193). Our questionnaire survey adds to the understanding of how the presence of others is conceptualized in the production of response cries in the two languages.

# Response to Mandarin rhetorical interrogatives

Panel contribution

**Dr. Yaqiong Liu**<sup>1</sup>, **Dr. Xinyang Xie**<sup>2</sup>

1. Shanghai Maritime University, 2. 上海财经大学

Rhetorical interrogatives have the form of interrogatives, but not for seeking information or confirmation. It was proposed that most Mandarin rhetorical interrogatives index the speaker's negative evaluative stance and express primarily reminding, surprises, opposing, or blaming (Tao and Liu 2011). Existing literature on responses to rhetorical interrogatives in Mandarin tends to focus on whether they need an "answer" and whether there is an "answer" (Yu 1984; Shao 1996; Guo 1997; Hu 2010; etc.). Such studies often emphasize on the syntactic forms of the rhetorical interrogatives rather than the action they implement in talk-in-interaction. So far, there has been very limited research on the response to rhetorical interrogatives in naturally occurring Mandarin conversation. The following excerpt provides a token from Mandarin data.

Excerpt 1: Weight of newborn ((CallFriend zho-m-4270))

((A1 and B are talking about the weight of A1's son when he was born.))

54 A1: 他是七磅多.

*ta shi qi bang duo*

3sg be 7 pound more

'He was more than 7 pounds.'

55 就是 正常 吧.

*jiu shi zhengchang ba*

just be normal PRT

'(His weight) is normal.'

56 B: 七磅啊, 他有七磅.

*qi bang a ta you qi bang*

7 pound PRT 3sg have 7 pound

'(It was) 7 pounds. He weighed 7 pounds.'

57 → 我怎么记得他才六磅?

*wo zenme jide ta cai liu bang*

I how remember 3sg only 6 pound

'How did I remember he's only six pounds?'

58 A1: → 他是七磅三两还是二两.

*ta shi qi bang san liang haishi er liang*

3sg be 7 pound 3 CL or 2 CL

'He was 7.3 pounds or 7.2 pounds.'

59 B: 噢.

*o*

oh

Adopting the methodology of conversation analysis and interactional linguistics, this study explores 1) linguistic forms of responses to rhetorical interrogatives in Mandarin; 2) possible distribution of such forms in relation to the sequential environment where they are produced; 3) possible relevance of these responsive forms to the social action the prior rhetorical interrogatives implement.

A cursory examination of 8 hours of everyday Mandarin conversational data shows that: i) the prior speaker expresses unexpectedness to certain information with a rhetorical question (Excerpt 1, Line 57), then the speaker

responds with more precise information ( comparing Line 58 to Line 54 ), or some components expressing certainty such as "就*jiu* (是*shi*)", to confirm that preceding information before the prior turn. ii) the prior speaker produces rhetorical questions to express blaming to recipients, then the recipient may defend himself/herself with a couple of utterances, such as "negation + account". This study will also discuss the preference organization of responses to Mandarin rhetorical questions.

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# Responses to polar questions in Chinese sign language

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Panel contribution

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**Ms. Yaqi Wang<sup>1</sup>**

**1.** Fudan University & Yuzhang Normal University

Sign language is a visual linguistic system which makes uses of visible resources including manual resources (e.g. hands) and non manual resources (e.g. facial expressions, head and body movements) as means for communication. While face-to-face spoken interaction also makes use of visible resources in addition to verbal resources, sign languages differ in that the visual modality is the basic interactional channel in the system. Responses to polar questions are taken as an important part in social interactions across languages. Research has shown a wealth of insightful understanding of responses to polar questions in many spoken languages. Existing studies of polar question in sign languages mainly focus on the manual or non-manual interrogative markers in the question sentence from a lexical-syntactic perspective; however, responses to polar questions, especially, the distribution of responsive forms in relation to their interactional functions are rarely explored. This study examines responses to polar questions in Chinese sign language (CSL). The analysis is based on data from the Chinese Sign Language Corpus being developed at Fudan University, including three hours of annotated recordings of dyadic conversations with 50 participants. Following the approaches of conversation analysis and interactional linguistics, polar questions and their responses are transcribed, annotated and analyzed. We first surveyed the range and distribution of the forms used by the signers in their response to polar questions, and we also looked for patterns of using particular responsive forms.

Our analysis shows that while negative responses were all produced manually, positive responses were produced either by manual or non manual resources. Based on this finding, we further examined forms of positive responses in their interactional context for possible systematic correspondence between the forms' functional distribution and the manual and non-manual divide observed in the data. It is found that signers tend to respond with manual signs when polar questions are asked to seek information. In contrast, signers tend to respond with non-manuals only, when the polar questions are produced for interactional management, such as seeking alignment, upgrading common ground or otherwise securing intersubjectivity.

The findings will be discussed in comparison with negative responses to polar questions, and in comparison with findings from spoken languages reported in the literature. It is hoped that the current study on responses to polar questions in CSL fills a gap in the study of sign language from an interactional linguistic perspective and contributes to the understanding of response in human interaction across cultures and languages in general.

# Rethinking linguistic relativity from the perspective of *ba* theory

Panel contribution

***Dr. Sachiko Ide***<sup>1</sup>

1. Japan Women's University

Linguistic relativity was born of the observation that languages provide different ways of describing the world. On that assumption, the hypothesis was made that speakers, depending upon their languages, may see the world differently and pay attention to different aspects of reality (Duranti 1999).

This paper proposes a new way of looking at linguistic relativity. That is, while this issue has been discussed for quite some time, it has never been discussed from the deep/unconscious consciousness level that plays an important role in the process of the emergence of linguistic forms in an utterance. How are unconscious patterns of behavior reflected in the forms of language?

In order to find the answer to this question, we should look into the *ba* based approach to pragmatics. What is unique to the *ba* based approach is that it breaks away from the individual as an agent of a speech act, which is the understanding of speakers of western languages, and introduces the fundamental concept of the *ba* in which speakers are embedded in an interactive integrated whole.

Hanks formulated the *ba* theory which consists of two levels of *ba*, termed primary *ba* and secondary *ba*. (Hanks et al. 2019). Primary *ba* is the ontology of mutual dependence, impermanence and non-separation. It lies on the unconscious level. The theory was motivated from Izutsu, who postulated how meaning, existing in the deep/unconscious level, comes to be articulated on the surface level. It is in this process of articulation that we find the mechanism whereby the cultural or collective patterns of behavior are reflected in language forms. When meaning in the deep conscious level rises to be articulated on the surface level, it has to go through the frame of *wakimae*, which exists in the deep conscious level. *Wakimae* is an intuitive sense of what is called for in interactional behavior and in language use. *Wakimae* is not subject to the speaker's volitional intention, but rather is the sense of place that the speaker perceives in the *ba*. Going through the 'algorithm' of *wakimae* at the deep conscious level of the primary *ba*, what the speaker wants to say is given linguistic form and becomes an utterance on the level of the secondary *ba*, i.e., on the conscious level where face to face interaction takes place. Speakers of each society share a cultural and collective deep consciousness that is realized by the algorithm that converts the *wakimae* into the appropriate surface form. In the case of the Japanese speech style, the speaker senses, at the deep conscious level, the appropriate *wakimae*, that is, whether the interactional context is one of communication within the *uchi* (in-group) or the *soto* (out-group). The algorithm then automatically produces an utterance with addressee honorifics as required in the *soto* context, or without them, as is appropriate in the *uchi* context. This is how cultural/collective patterns of behavior in Japanese are reflected in language use.

# Rethinking of deficit of alignment skills of people with Autism Spectrum Disorder in the interaction

Panel contribution

***Dr. Kyoko Aizaki<sup>1</sup>***

*1. Japan Society for the Promotion of Science/Tokyo Gakugei University*

DSM-5, the key international diagnostic manual for mental illness, defines the core features in Autism Spectrum Disorder (ASD), namely (1) persistent deficits in social communication and social interaction across multiple contexts and restricted; and (2) restricted and repetitive patterns of behaviour (RRB) and perseveration of interests, or activities (APA, 2013). Most neuroscientific or psychological studies which examine these deficits were interpreted as manifestations of an underlying disorder located within the individual, generally characterized by social withdrawal, egocentrism, and impairment of abstract thinking. Despite the accumulation of scientifically respectable evidence that appears to provide some support for the theory, such as Theory of Mind or Executive Function, it has not provided a complete understanding of what autism is or a strategy to respond to its experiences. Consequently, the relationship between the nature or symptoms of ASD and social communication and RRB is still unclear, nor do we know how these are embodied in everyday conversation. So that the researchers' central concern has been to identify the parameters of the severity of the symptoms, they limit the context to controlled settings and their analyses focus only on participants' action as individuals (e.g., Baron-Cohen, Leslie, & Frith, 1985; Pennington et al., 1997).

Approaches from intersubjectivity, on the other hand, locate language communication and cognition within a sociocultural and/or socio-cognitive perspective (Bruner, 1986; Clancy, 1999; Du Bois, 2007; Hobson, 1993; Tomasello, 1999; Trevarthen, 1977) and describe how autistic communication affirms difficulties in the functioning of self-in-relation-to-other in actual daily interaction. Drawing on such a perspective, some research has investigated competence and deficits in individuals with ASD from research based on ethnometodology (e.g., Ochs, Kremer-Sadlik, Sirota, et al., 2004; Ochs & Solomon, 2005; Sterponi, 2014). This has contributed to a rethink of traditional views of communicative competence of ASD. However, the vast majority of this database focuses on infants or children. A more stringent test would involve the language use of verbally able adults with ASD who engage in more mature social skills.

This research examines verbal and non-verbal behaviour of British adults with ASD involved in everyday conversation and attempts to discover 1) how the two diagnostic criteria of ASD, i.e., social communication and restricted and repetitive behaviours, might be articulated together in everyday interaction and 2) how issues of intersubjectivity of ASD arise within the context of self-in-relation-to-other. This is contingent upon the moment-by-moment actions of at least two parties in social interaction. This aim is to deepen our understanding of social-communicative competence in ASD, in terms of the characteristic communicative, social, and affective features enacted by adults with this diagnosis and to revisit the design of studies of the two core problems identifying the disorder.

# Rethinking reversed word order in Japanese conversation from the perspective of the pragmatics of *ba*

Panel contribution

*Prof. Yoko Fujii*<sup>1</sup>

1. Japan Women's University

This presentation demonstrates the reanalysis of reversed word order (so-called “postposing”) in Japanese from the perspective of the pragmatics of *ba*. According to Fujii (1991, 1995), “postposing” in Japanese is actually considered to be preposing and the preposed elements convey pragmatically the most important or prominent message in communicative interaction between the speaker and the hearer in conversation. In this reversed, thus marked, word order, some pre-predicate element(s) including the predicate is/are stated first, even if the result breaks the rigidity of the final position of the predicate in SOV language. The resulting constituent ordering breaks the normal pragmatic ordering of theme-rheme or topic-comment which Japanese usually holds in unmarked constituent ordering. Based on the results of the analysis, the next issue to be pursued is how the pragmatically important and prominent message is induced to the first-stated part in the course of communicative interaction. A principle of the pragmatic theory of *ba* explicates the emergence of this marked ordering of articulation.

Japanese is an SOV language and has a relatively free word order in the preverbal position. However, it has a seemingly rigid constraint that the predicate must appear in the clause final position. In conversation, however, this rigidity of the predicate is violated and some constituent(s) sometimes come(s) after the predicate, as shown in the following example.

- (1) a. *yonda, kinou -no shinbun?*  
 read, yesterday -GEN newspaper  
 ‘[Have you read] yesterday’s newspaper?’  
 b. *kinou -no shinbun yonda?*  
 yesterday-GEN newspaper read (PST)

(1a) shows non-canonical word order and (1b) illustrates canonical word order. In (1a), the object, *kinou no shinbun*, “yesterday’s newspaper,” comes after the predicates, which should be placed first in canonical word order as shown in (1b). Detailed analysis of the conversational data reveals that reversed word order is a result of the fact that the speaker pragmatically places the most important and prominent message in discourse in the earlier position. As a result, the normal SOV word order is broken and some element with relatively less importance and prominence comes after the predicate.

Thus, reversed word order is the result of the dynamic communicative interaction between the speaker and the hearer. *Batheory* provides a principle for a holistic sketch of the *ba* of interaction in which subject-object are non-separable. The holistic perspective starts from the subsuming context in which the actors, their actions, and the objects they relate to are all non-separated, so deep is their mutual interdependence (Hanks et al. 2019). The non-separable speaker and hearer interdependently act out the “improvisational drama” where interaction of the self with others emerges from the social field in which the self is a part in a holistic *ba*. The holistic perspective and the “improvisational drama model” of the pragmatic theory of *ba* provide us with a clear understanding of pragmatically-induced marked word order in communicative interaction in Japanese. Hanks, et. al. 2019. Communicative interaction in terms of *batheory*: Towards an innovative approach to language practice. *Journal of Pragmatics* 145, 63-71.

# Retrospect and prospect: studies on Chinese media discourse within the framework of Linguistic Adaptability

Panel contribution

**Prof. Yunlong Qiu<sup>1</sup>**

**1.** Northeast Normal University

The Belgian pragmaticist Jef Verschueren published *Understanding Pragmatics* in 1999, in which the framework of Linguistic Adaptability was systematically proposed. It has been 20 years since its publication and the influence of the framework has been worldwide. In particular, this framework is considerably popular in China. In the past 20 years, quantities of researchers have been actively involved in the investigations of the framework, either theoretically or empirically. The studies in relation to this framework have been developed on macro-level and micro-level, involving a vast range of discourses such as academic discourse, pedagogic discourse and political discourse and revolving around the meaning generation in such discourses.

This article is focused on the academic studies about media discourse. To be specific, it is intended to look back into the earlier studies on Chinese media discourse within the framework of Linguistic Adaptability in the past 20 years, reflect upon their merits and demerits and seek the research potentials in this field.

This article will have the studies about Chinese media discourse examined against the research background concerning all the studies applying the framework of Linguistic Adaptability in China so that the location and landscape of media discourse studies within the framework of Linguistic Adaptability can be figured out clearly. In order to have the survey objective and systematic, this article makes a bibliometric analysis with the tool CiteSpace. The research data (the articles in relation to the framework of Linguistic Adaptability) are to be retrieved from the core collection of CNKI (China National Knowledge Infrastructure). The key notion to be searched is the Chinese equivalent of “the framework of adaptability” (*shunying lun*). And then, the irrelevant articles will be manually identified and excluded. With the data qualified for this survey, this article is intended to identify the high-impact references, present the research trend, list the central issues of investigation, show the ways in which the framework of Linguistic Adaptability is interpreted and applied.

# Revisiting intersubjectification through Sicilian discourse markers

Panel contribution

***Dr. Giulio Scivoletto***<sup>1</sup>

1. University of Catania

As an overall tendency, intersubjectification has found general agreement among scholars, and it has been examined in many different constructions and languages. The notion of this semantic-pragmatic process was first proposed by Traugott (1982: 257), as in (1), and elaborated over the years to the latest version (2010: 35), as in (2):

- (1) propositional > (textual >) expressive
- (2) non-subjective > subjective > intersubjective

Despite agreement on the general tendency (whereby meanings come to be centred on the speaker's or hearer's point of view), if trying to posit a cline, the ordering of the stages remains a pending issue (cf. Narrog 2015, among others). This issue includes two crucial points: a) in respect to (1), the place for textual meanings, namely whether they are followed or comprehended by subjective ones; b) in respect to (2), the relation between subjective and intersubjective meanings, that is, whether the former precedes the latter.

The case of two Sicilian discourse markers (cf. Scivoletto 2020) offers relevant insights about this twofold issue. On the one hand, *arà* derives from the imperative of 'give', and evolves as a discourse marker first with an exhortative function, and later with an expressive and a cohesive one. On the other hand, *bì* originates from the imperative of 'see', first with a warning function, and then developing a mirative and finally a reformulative one. The semantic-pragmatic evolution of *arà* and *bì* can be summarised as follows:

- (3) non-subjective > intersubjective > subjective (> textual)

As the analysis of the case-studies shows, the intersubjectification cline in (1) and (2) is questioned, in regard to both the aforementioned points: a) intersubjectified meanings do not necessarily follow subjectified ones (contrary to Traugott 2010); b) intersubjectified meanings can further develop into textual ones (as pointed out by Narrog 2015, among others).

A process such as (3), rather than rejecting the hypotheses in (1) and (2), suggests an inclusive understanding of intersubjectification. Out of non-subjective items, subjective so as intersubjective and textual meanings may arise. In the overall tendency from the ideational to the textual and interpersonal functions of language, the ordering of the cline would not be general but construction-specific, depending on the source each element originates from. Thus, the tendency may be conceived more broadly, as a process of semantic-pragmatic change according to which meanings become centred on the main elements that constitute the interaction, that is, on the speaker as well as on the hearer and on the (con)text itself.

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# Rewriting and manipulation in journalistic translation: a corpus-based multilingual study of news on Covid-19

Panel contribution

***Dr. Cristina Perna<sup>1</sup>, Dr. Yuqi Sun<sup>2</sup>, Dr. Karina Molsing<sup>1</sup>***

***1. Pontifical Catholic University of Rio Grande do Sul, 2. University of Macao***

The news translation frequently makes use of peculiar interventions, largely due to the displacement of a text to different cultural communities. In the present study we attempt to describe, categorize, and understand the translation strategies found in journalistic texts related to Covid-19 by analyzing a multilingual corpus in English, Chinese and Portuguese. The Corpus is compiled from the biggest news website and official social network accounts, such as CNN, Folha de São Paulo and Xinhua News, collected from February to August 2020. We found that the texts are rewritten, and the languages are manipulated when various media translate the same event or the same official statement in the languages aforementioned. For this reason, we will focus on pragmatic strategies and discuss the main factors that act as motivators for the use of these strategies in journalistic translation as well as some terminological issues. Preliminary analysis shows that the main translation manipulations are explicitness change, interpersonal change, illocutionary change, and partial translation. Some other translation strategies, such as information change, coherence change, visibility change and transediting do not appear very often in our corpus. Our research is being conducted cooperatively between scholars from Macau University (China) and the Pontifical Catholic University of Rio Grande do Sul (Brazil) and we believe that our work may serve as a reference for researchers in the area of additional languages as well as for professionals who want to specialize in journalistic translation.

# Risk, danger and safety in Swiss and Austrian discourses on car accidents. A case study

Panel contribution

***Prof. Martin Reisigl<sup>1</sup>***

***1. Department of Linguistics, University of Vienna***

Our society is strongly influenced and shaped by cars. This becomes also manifest in our language. Numerous metaphors from the field of driving testify to it. They have crept into our everyday language use as collective symbols and frames. They have a significant impact both on our perception and our actions. Even those who are not at the wheel of a motorized vehicle or who do not even have a driver's license may want to metaphorically step on the gas. Even in car-distant contexts we hear or read that someone is moving in the fast lane, down-shifting a gear or applying the brakes to get the curve and to avoid driving against the wall. Such metaphors indicate the dominance of car mobility in our life world.

This significance of cars in our modern societies brings about a plenty of risks and damages. The ecological effects of car traffic are disastrous. Individual motorized mobility is one of the main causes of the anthropogenic climate crisis. Car traffic devastates rich natural biotopes and aggravates the dramatic loss of biodiversity. Global car traffic worsens the quality of life for many living beings. Due to air and noise pollution and the lack of body movement, automobility exposes people and animals to numerous health risks. Car traffic endangers the safety of pedestrians, cyclists, and bikers, but also of car drivers themselves. According to the World Health Organisation, the road traffic is responsible for accidents causing 1.35 million deaths per year ([https://extranet.who.int/roadsafety/death-on-the-roads/#ticker/car\\_passengers](https://extranet.who.int/roadsafety/death-on-the-roads/#ticker/car_passengers)) and many millions of injured persons every year.

The present contribution analyses whether and how these risks, dangers and related issues of safety are dealt with in two specific segments of the Swiss and Austrian media discourse on automobility. The paper will be composed of four parts. After a short introduction, the methodological approach will be explained. It combines Critical Discourse Studies and Ecolinguistics. The third part presents the case study on the Swiss and Austrian newspaper articles. The two analytical foci will lie on the representation of social actors involved in car accidents and on argumentation evolving around the covered accidents. I will try to answer the following questions: Which risks and dangers relating to automobility are dealt with in the analysed discourse fragments? How are the involved social actors represented in the texts? How are these risks and dangers linguistically depicted? How is safety dealt with discursively in the articles and which proposals are uttered by whom in order to remedy or mitigate car-related risks and dangers? In the final section, the paper will be rounded off by concluding remarks. They will summarise the similarities and differences of the Swiss and Austrian articles and also enclose constructive criticism suggesting a language use that supports a risk-reducing as well as risk-avoiding, resource-saving and sustainable mobility.

# Role construction in 18th-century newspapers: A case study of an editorial battle

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Panel contribution

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***Prof. Birte Bös***<sup>1</sup>

1. Universität Duisburg-Essen

This study takes a critical discourse perspective on the self-presentation of 18<sup>th</sup>-century newspaper editors and their (de-)construction of contemporary competitors, political opponents and other adversaries. Drawing particularly on Reisigl/Wodak's framework (2001), this paper investigates the use of discursive strategies of role construction employed by the newsmakers in their editorial comments. It looks at person references and deals with the traits and qualities ascribed to the parties involved, all of which typically contribute to a positive self-presentation and a negative other-presentation.

Furthermore, a case study of the adversarial separation of Edward Topham and John Bell, the makers of the highly successful newspaper *The World and Fashionable Advertiser*, will reveal the complexities of interdiscursive and intertextual practices in negotiating positions and responsibilities. Bell released his own newspaper, *The Oracle*, only a fortnight after *The World* had been withdrawn from him by Topham in May 1789 (cf. Morison 1930, 1932). Their struggle was made public in various editorial comments, which provide evidence of the self-serving bias, i.e. "a tendency for people to take personal responsibility for their desirable outcomes yet externalize responsibility for their undesirable outcomes" (cf. Shepperd/Malone/Sweeney 2008: 895f). Their comments influenced the formation of public opinion and had probably well-calculated marketing effects.

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## Roman notions of “FACE”

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Panel contribution

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**Dr. Luis Unceta Gómez<sup>1</sup>**

**1.** Universidad Autónoma de Madrid

The aim of this paper is to look for the Roman localization of the concept of “face”, as it is conveyed in the Latin language. From the first reactions to Brown and Levinson’s (1987) universalistic claims for “face” (Matsumoto 1988; Mao 1994), the search for local features of the concept of this analytical tool —and its implications on im/politeness research— in different languages has sparked great interest (see e.g. Held 2016; Labben 2017, among others). However, little work has been done from the perspective of historical pragmatics (see an exception in Ruhi and Kádár 2011), and it is a neglected area in research on remote cultures.

Adopting an emic approach in the scrutiny of ancient texts, I will focus on the Latin term *persona*, which first meant ‘mask’ and developed a rich polysemy (Moussy 2001). Even if it never came to mean ‘face’ —unlike Greek *prosópon*, which *persona* sometimes translates into Latin—, it has connections with the anatomical face and oneself “image” (Brouwer 2019). In fact, the concept of *persona* underwent a sound philosophical and rhetorical theorization by authors such as Cicero (specially in *De officiis* [On Duties]) and Seneca (Guérin 2011). In its semantics, besides the notion of “self-image”, *persona* includes a content of behavioral norms dealing with social management, so approaching it from the point of view of modern im/politeness theories could help to better assess it. Conversely, taking into account the impact of Greco-Roman philosophical ideas on the Western world, a better awareness of the Roman concept of *persona* could help in the reexamination of the concept of “face”.

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# Rule violations in board games

Panel contribution

***Mr. Laurenz Kornfeld<sup>1</sup>***

***1. Leibniz-Institute for the German Language***

I present a study of how rule violations during board games are pointed out by players and how the rule is discussed (or not discussed) in consequence. Players can respond to rule violations in different ways: Ignore the violation and let the game go on, treat it as a lack of knowledge of the relevant rule, treat it as a mistake made by another player or as an act of cheating. My main question is: What are the reactions to a rule violation and how is the rule in question negotiated? As a method I use conversation analysis.

As an example, consider the situation below: At line 8 Lindsey wants to throw the dice again although she has already thrown the dice and completed her move. Sandra reacts directly (line 11) and points out that she may only throw the dice once.

**PECII\_DE\_Game1\_20150820\_2000647**

‘Du darfst nur einmal’ (‘you may only once’)

**01 Lindsey: jetzt würfel (ich wahrscheinlich) ne sechs**

Now I probably throw a six

((6 lines omitted))

**08 Lindsey: jawoll:::+**

yes

+picks up dice again->

**09 +(0,4)**

+moves dice in her hand

**10 Lindsey: dank Sandra**

thanks to Sandra

**11 Sandra: du darfst nur einmal**

you may only once

**12 Lindsey: [+äh kh + Hehehe**

+dice down+

**13 Sandra: [H(h)hhhh**

**14 Lindsey: [stimmt**

right

**15 Sandra: [Hahaha**

**16 Lindsey: .Hhh schade ich dachte ihr merkt's nicht**

pity I thought you wouldn't notice

What I am interested in are the reactions to a rule violation and the consequences. In the example Lindsey seems to understand her rule violation (l. 14): She reacts by saying *stimmt* ('right') (Betz 2015) and makes a joke afterwards (Zinken, Kaiser, Weidner, Rossi, Mondada, Sorjonen in prep.). Another reaction could be that players instead discuss the rule because they think or claim that the rules are flexible in this moment of the game (Hofstetter 2019). In my project I am interested in when and how rule violations are addressed, how this is linguistically realized, and how rule violations are negotiated and accounted for.

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# Running by numbers: Exploring the semiotic dynamics of COVID-19 quantification

Panel contribution

***Dr. Tom Van Hout<sup>1</sup>, Dr. Colleen Cotter<sup>2</sup>***

*<sup>1</sup> University of Antwerp, <sup>2</sup> Queen Mary University of London*

The pandemic is a hypermediated tale of quantification (Milan & Treré 2020). Numbers, figures, and charts dominate the news, documenting the viral spread, economic impacts, mortality rates, ICU saturation numbers, and national testing capacity as well as the availability of face masks, vaccines, and other equipment. Numbers, as we show, are an essential element in reporting about and developing policy for the pandemic. Since quantification requires interpretation and narration, we have seen “magical thinking” in numbers, particularly as they are reported and repeated in news stories, policy pronouncements, and on social media. Building on ergoic framing, brand semiotics, and discursive iterativity, this paper examines how COVID-19 numbers can be recontextualized to magically – indexically – rethink and unthink pandemics.

Ergoic framing (Procházka & Blommaert 2020) refers to the replacement of rational knowledge with “reasonable” (but verifiably false or misleading) knowledge claims. Pandemic deniers, for instance, replace rational knowledge about disease spread with misleading claims (e.g., ingestion of bleach to kill Covid) or reframe public-health practice as indexing weakness and fear-led overreaction. Central in this process is citationality (Nakassis 2012) – the ways in which an event indexes and replicates another event – and discursive iterativity (Cotter 2010), whereby textual repetition motivates and constrains social meaning and suggests a neutrality that in reality is anything but. Putting aside the recent ascent of journalism that actively uses “big data”, numbers for most journalists are an unquestioned reduction of factuality, neutrality, and authority – underlying rhetorical goals that also background the stance, position, and political and economic framing that is also present. Covid has upended this orientation. Not only are people’s daily lives and livelihoods affected by numbers, but alongside masks, they have become key political drivers, as our data show.

Our comparative discourse and interactional data – tabloid and traditional news coverage of daily briefings in the US and UK alongside social media reactions (and supplemental data from China) – make many pragmatic dynamics evident, especially as we investigate what the public-health bodies actually say. The multifunctionality of numbers, used to mislead, persuade, and inform, contributes to their primary role in pandemic discourse overall, and in government strategies and news coverage more specifically. On another level, the structural patterns of public-health messages have their own quantification set-ups, e.g., following the “rule of three”, with messages like “Hands Face Space” also vectors for satire. The data demonstrate the extent of the semiotic dynamics behind quantification and its pervasive role in public discourse.

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# Same here: Second stories and their argumentative function in child talk

Panel contribution

**Ms. Joanna Wala<sup>1</sup>, Prof. Kati Hannken-Illjes<sup>1</sup>, Prof. Ines Bose<sup>2</sup>, Dr. Stephanie Kurtenbach<sup>3</sup>**

**1.** Philipps Universität Marburg, **2.** Universität Halle-Wittenberg, **3.** Martin Luther University Halle-Wittenberg

Conversation circles can become relevant for the development of discursive abilities such as argumentation. Through the facilitation of explorative argumentation with the goal to solve lifeworld problems, the children reason their way from problem to possible solutions. In this talk, we will analyze argumentation in conversation circles in a kindergarten with regard to its relation to narrative. More specifically, we will analyze the argumentative role second stories play as a form of thematic and experiential synchronicity. The notion of synchronicity in argumentation has already been studied for the linkage between cooperative argumentation and vocal and bodily synchronicity. Rendering multimodality an essential part of understanding argumentation and acquisition of argumentation (Kreuz / Mundwiler 2017, Bose / Hannken-Illjes 2020) has been evolving in the study of argumentation in interaction. When studying argumentation among preschool children cooperative argumentation is marked by vocal and bodily synchronicity (Hannken-Illjes / Bose 2019). The link of narrating and arguing in conversation, although studied for institutional (Hannken-Illjes 2016) and everyday argumentation (Deppermann / Lucius-Hoene 2013, Schwarze 2019), has not been looked into for children. One form of narrative, among others, that is put to an argumentative purpose is the second story. Telling a second story (Sacks 1992) functions in these conversations as a practice that by relating to a first story in a supportive way is a form of resonance in conversation and a form of synchronicity.

In this paper we will analyze videographed conversation circles in a kindergarten (16 circles in with children aged 5-6 years old, total length 4,5h and 5 circles with children aged 4-5 years old, total length 1,5 h). Every two weeks, the children can participate in a conversation circle to discuss problems –stumbling stones – and wishes – wishing stars – of their life world. They develop joint solutions, implement them in their home or institution, and reflect on the viability of this solution. Our methodological approach is informed by conversation analysis, combined with Bamberg's (2020) notion of narrative practice and the analysis of vocalics and prosody (Bose 2003). We will argue that preschool children use second stories for argumentative purposes in cooperative argumentative exchanges and that this use marks a form of interactional synchronicity.

# Same same but different – Navigating knowledge asymmetries and face in students' small groups

Panel contribution

***Dr. Julia Sacher<sup>1</sup>***

**1.** University of Cologne

One popular form of organizing students' learning at school or universities consists of work in small groups. Here, students are responsible for their learning process: they have to organize the overall group process and participation, negotiate their understanding of the task they work on and produce results to present or discuss – without a teacher/ lecturer present to facilitate discussions, or to act as an expert for the contents discussed and the solutions developed. In sum, the individual responsibility for participation and engagement is much higher than in plenary discussions where single students can (try to) „hide in the crowd“, as they might not feel the same necessity to contribute as in small groups.

Interrelated with these structural aspects of small group work are questions of interactional knowledge negotiation, knowledge displays and epistemic stances. Being able to assess the epistemic status of fellow interactants is a crucial element to navigate interactions, but knowledge asymmetries can be potentially face-threatening and dangerous for the ritual balance of interactions (Goffman, 1967). Therefore, they can be regarded as a possible constraint to interaction among peers.

Past research in the context of higher education has shown that students tend to distance themselves from academic identities by displaying an overall uninterested attitude towards their academic subjects (Stokoe et al., 2013). In my talk, I want to explore how Goffman's concept of face and the perspective of politeness theory (Brown & Levinson, 1987) might help to make sense of these displays of attitude towards academic knowledge. Applying an EM/CA approach, I work with video recordings of small groups of teachers in training who participate in the same university seminar. In these small groups, participants try to make sense of a transcript of classroom interaction by discussing it and referring to knowledge from different epistemic domains. The corpus currently consists of data from nine groups (3-4 students; 20-30 min.).

Central for my talk is the question of how face-saving, knowledge displays, and „doing group work“ are intertwined. I consider students' interactional management of (their own and other's) knowledge as relevant for the overall inclusiveness of the small group work, as it contributes to the constitution of interaction among peers. Consequently, my main question is: Which interactional practices do students deploy to orient to and navigate the structural requirement to present as „knowing“ – while at the same time minimizing threats to their fellow students' face wants and orienting to the group process? I will try to show that bringing in knowledge – whether self-initiated or as a form of other-repair – is a delicate issue that depends on balancing sameness and difference in the small group interaction.

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# Scenarios in metaphors about political conflicts – A comparison of news in Taiwan and China

Panel contribution

***Mr. Wei-Ting Hsieh<sup>1</sup>, Dr. Shuping Huang<sup>1</sup>***

***1. National Sun Yat-sen University***

Since the Chinese Civil War, the citizens of Taiwan and China have conflicting emotions and attitudes towards one another, tangled with historical trauma, political conflict, economic liaison, cultural differences, and sovereignty dispute across the strait. Recently, the sovereignty dispute has heated up to another level which led to a cold war. Critical analysis of metaphor can help uncover the social and/or political issues it reveals, e.g. ‘othering’ and stigmatization of social outsider groups (Musolff, 2011). In this study, we combine a scenario-based analysis to metaphoric mapping to capture the attitudinal preferences and discursive trends that characterize the discourse of cross-strait conflicts from two sides of the straits. Currently, 20 pieces of news are collected online, 20 from China (China Central Television), and 20 from the Republic of China news (multiple sources). The news articles collected all include metaphoric expressions about the cross-strait relationship, and we are expanding the study to include more articles.

Preliminary analysis shows that a conceptual metaphor is prevalent in the Taiwanese news report: NATIONS ARE PEOPLE, on the basis that two nations/parties are standing on equal ground. This metaphor emphasizes the presumption that the mutual relationship could be developed on the basis of power equivalence. On the other hand, the Chinese metaphoric usage focuses on UNION AS FAMILIES, and the inseparability of “bone and flesh”. These metaphorical expressions revolve around the agenda that Taiwan is an inseparable part of Mainland sovereignty, and seeking union is the current focal point of China. Metaphors with matching source domain could be found across two sides of the straits, FAMILY, specifically brotherhood; nevertheless, the target domains are extremely different. News from Taiwan uses the brother metaphor without identifying a specific elder-younger relationship and readdresses the equal status between Taiwan and China. In the Chinese news report, the metaphor is found in phrases such as “for our Taiwanese brothers” or “for the sake/ happiness of our Taiwanese brother” (SD: brother, TD: Taiwanese); which implies the presumed role of a ruler and suggests the status inequality. Further studies are needed to ascertain the ideology embedded in these metaphoric expressions as well as the role of the US in these mappings.

We agree with Musolff (2006) that metaphor analysis should go beyond the domain-level and focus on specific scenarios and their argumentative uses (Musolff, 2006). By detailing the contexts and the implications of the same source domain, a similar metaphor could draw different pictures and deliver contrasting ideas.

# Self- and other-reference in opening sequences of vlogs by Finnish, Hungarian and French YouTubers

Panel contribution

***Dr. Johanna Isosävi<sup>1</sup>, Ms. Ildikó Vecsernyés<sup>1</sup>***

***1. University of Helsinki***

## Self- and other-reference in opening sequences of vlogs by Finnish, Hungarian and French YouTubers

YouTube is the second most popular social media platform with 1.9 billion users, and 8 of 10 18–49-year-olds watch YouTube in 80 different languages[1]. Yet, opening sequences of YouTube vlogs have been only little examined (English: Frobenius 2011; French: Combe Celik 2014), and especially cross-cultural comparison remains understudied. Opening sequences of vlogs present an interesting set of data to the study of self- and other reference: first, YouTubers build their own brand and market their channel, and second, they interact with their followers.

Our aim is to examine self- and other reference in opening sequences of vlogs of Finnish, Hungarian and French YouTubers. We hypothesise that although Finnish and Hungarian both belong to Finno-Ugric languages, due to geographical reasons, Hungarian may be closer to French than Finnish lingua-culture. Our data consist of opening sequences of 23 YouTubers per language. We study opening sequences of two videos from each YouTuber. Altogether, our data contain 46 videos per language, that is 138 videos in three languages. Our analysis is based on multimodal discourse analysis: in addition to verbal forms, we examine gestures (e.g. waiving of hands, pointing of fingers) and postures.

Our results show that there both shared features and cross-cultural references exist in self- and other-reference. It may be surprising that verbal self-introductions (e.g. *mä oon Elina*, I'm Elina'; *c'est Mafias-tunting*, 'it's Mafias-tutting' (e.g. *én Csongi vagyok*, I'm Csongi) present a minority in all languages. Yet, many YouTubers use other tools for self-introduction and building their brand: Instagram username, their own name, or logo on the screen. A greeting was a common, but not an exclusive, way to open a video and address viewers in all the languages. Greetings were often accompanied by hand movements, which can be considered an other-reference.

As to cross-cultural differences, our hypothesis was not correct: Finnish and Hungarian were closer to each other than to French. Hungarian YouTubers greeted the most systematically, and used the most frequently T forms in other-reference. In Finnish, direct other-reference with pronouns of address (collective V or T) was the least common of all the languages. In French, V was favoured in other-reference, often accompanied by a nominal address form (e.g. *tous*'everyone'). It may come as a surprise that in Hungarian and Finnish, nominal address forms were used equally often in other-reference, since they are generally favoured in Hungarian, but avoided in Finnish. French YouTubers were the only ones to include an inquiry about the health of the viewers in other-reference (e.g. *j'espère que vous allez bien*, 'I hope you're doing well') — this was not related to corona pandemic.

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# Self-reference as an argumentative tool: discourse by politicians and experts during the covid-19 crisis

Panel contribution

**Dr. Jan van Laar**<sup>1</sup>, **Prof. Barbara De Cock**<sup>2</sup>

*1. University of Groningen, 2. Université catholique de Louvain*

In this talk, we look into how politicians and experts involved in the covid-19 crisis construct self-reference on Twitter and on how this self-reference ties in with the ways they explain or justify the positions they adopt. We rely on linguistic approaches to person reference and on argumentation theory. Our study will be based on Belgian, Dutch and Spanish data of leading politicians and experts active in the covid-19 crisis.

In the first place, we analyze how these persons construct their self-reference on Twitter, taking into account the different affordances of Twitter, such as the content of tweets, the content of the biography, and visuals as photos and clips. In this part of the analysis, we also focus on whether these persons construct an explicit self-reference through 1<sup>st</sup> person forms or whether they rather avoid such explicit self-reference. In the latter case, we look into whether they rely on more indirect constructions of self-reference, such as stance-taking or retweeting in such a way that it becomes clear how others construct them, for example as someone whose insights or standpoints merit support.

In the second place, we analyze how the communicative functions of this self-reference connect to the argumentation developed, or prepared, in the tweets. Indeed, self-reference contributes to self-introduction, and to the creation of a public persona. One would expect that politicians try to frame themselves as motivated and capable of making choices in the public interest, and that experts frame themselves as presenting reliable information, thus adding “ethotic” weight to their arguments. We will show whether self-reference actually used in such argumentative ways

Through a comparison of politicians and scientific experts, we will show the specific roles that self-reference hold in the discourse of each group. We expect self-reference to be more important in politicians’ discourse, for the reason that when arguing, politicians face more problems when polishing their public persona, or when trying to keep it intact, than experts do.

# Self-Representation of People with Invisible Disabilities on Social Media

Panel contribution

***Dr. Stefanie Ullmann***<sup>1</sup>

**1.** University of Cambridge

The majority of disabilities today are invisible. According to the Invisible Disabilities Association, for instance, 74% of Americans living with a disability do not use any visible aid [1]. Invisible or hidden disabilities are physical and mental health conditions and illnesses that are not instantly (or at all) visible to an observer. The umbrella term covers a great range of serious health issues from anxiety and depression to arthritis and diabetes. While perception and representation of visible disabilities are already complex and often lack adequate and empathic engagement, people with invisible conditions are also frequently faced with a variety of negative experiences from lack of understanding to microaggressions and even explicit ableism. Moreover, people with invisible disabilities often have a hard time identifying and revealing themselves as disabled, albeit this being a necessity to get access to essential services and care. People with invisible disabilities often find themselves between needing and receiving rightful support and not being perceived or viewed as disabled. Experiences are likely to diverge from those with more apparent conditions in regard to both how they perceive themselves and how they are seen by others. Research has shown that people with invisible disabilities are often incorrectly and somewhat unfairly represented and treated by non-disabled people (see, e.g., Kattari et al. 2018). The fact that the disability is not visible can cause a lack of understanding by others and may trigger hurtful remarks such as ‘but you look fine’ or ‘it can’t be that bad’. Using social media, however, many people with invisible disabilities have taken the opportunity to use the platforms to make their disabilities visible. With the help of images and text, people can share their experiences, daily lives and struggles.

This research project looks at the self-representation of people with invisible disabilities on social media. The data consists of public Instagram posts, searched for by using the hashtags #invisibleillness, #invisibledisability, #invisibleillnessawareness and #invisibledisabilityawareness and #makinginvisibledisabilityvisible. I will provide an insight into the use of multimodal (image, short video and text) features deployed by users to (self-)represent as people living with invisible disabilities, following multimodal discourse analysis methodology (see, e.g., Kress & van Leeuwen 2001; Jewitt 2014).

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# Self-talk as a situated interactive practice to explore technology

Panel contribution

***Mr. Ingmar Rothe<sup>1</sup>***

**1.** Universität Leipzig

In my paper, I will show that self-talk (Goffman, 1978) does not only imply talking to oneself. Self-talk, and this may seem paradoxical at first sight, is an interactive practice that can frequently be observed in situations where participants jointly use technologies. So, talking to the self seems to have specific interactive functions in situations where others are within sight and hearing range.

Tabletops in museums either display exhibition related content such as texts or images or they engage visitors in social interaction (Heath et al., 2005; Heath & vom Lehn, 2008; Storz et al., 2015). This latter kind commonly works with multi-party games that, for example, address the museum's exhibits or related content.

The data for the present study have been collected in the Chemnitz Museum of Industry during four opening days. The corpus consists of video recordings of round about 28 hours of group interaction at a tabletop, gathered by three cameras. It is analyzed within the framework of Ethnomethodological Interaction Analysis (vom Lehn, 2018) with a focus on multimodality (Mondada, 2014) as well as on the spatial environment (Hausendorf et al., 2012).

The study investigates how participants play a digital card game. In order to be able to play that game, users have to accomplish a number of tasks: (1) They have to understand the rules and the goal of the game. (2) They have to work out how to operate the interface to achieve the goal of the game. Detailed sequence analyses reveal that these object-focused interactions "fluctuate" in many ways: The players establish an open state of talk (Goffman, 1979) in which they alternate between (1) conversational, thematically focused phases, (2) self-talk, and (3) multifocal phases. The paper thus contributes to the panel by exploring technology use and participation as well as specific tasks and activities occasioned by a tabletop in a museum.

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# Semantic Spaces and Demarcation within Swiss COVID-19 Discourses. Using NLP-methods for Corpus Pragmatic Studies

Panel contribution

***Prof. Noah Bubenofer<sup>1</sup>, Mr. Daniel Knuchel<sup>1</sup>***

***1. University of Zurich***

At the end of January 2020 coronavirus has not been seen as a swiss topic and it was only part of news media discussion surrounding its outbreak in Wuhan. This changed in February when the first cases have been reported close to the Swiss borders. From then on, news media have been reporting extensively the number of new cases and broadcasted the daily media conference of the Federal Office of Public Health and the Swiss Federal Council. The articles have been commented intensively by readers. With regard to this discursive web of significances, we ask about the formation of semantic spaces, what words and concepts might be infectious, how they might travel between different spaces and change over time.

COVID-19 started as a communicatively constructed and through (digital) media disseminated topic, which most people face as a linguistic issue before they experience the virus as a biomedical phenomenon. The media coverage and the comments of laypeople have been highly productive; we collected comments from five different Swiss German news platforms (834.000 texts) for twelve months between February 2020 and January 2021. Our corpus pragmatic approach (Bubenofer/Scharloth 2015) is grounded in discourse and cultural analysis and integrates natural language processing methods such as topic modelling and distributional semantics (Mikolov et al. 2013; Lenci 2018) in a critical and innovative way besides digital methods such as keyness, collocations and concordances (Bubenofer et al. 2020, Bubenofer in print).

In this paper we use Word Embeddings to compare the semantic spaces in comments by readers. Preliminary results indicate that the virus is generally conceptualized as an enemy, but there are differences in the details between media texts and comments. Furthermore, demarcation is as an important issue, both geographically (e.g. who is allowed to travel where) and socially (e.g. who is part of which group and should behave how), although the semantics of demarcation are different between media texts and comments.

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# Semiotic contagion: civic magic and democracy protests in the time of COVID-19

Panel contribution

***Dr. Judith Pine<sup>1</sup>***

*1. Western Washington University*

Although political protests against the current regime in Thailand came into being very shortly after the 2014 military coup, the global impact of the COVID-19 pandemic has shaped a complex representational economy of which these protests are a significant part. Metacognitive awareness of these links is evidenced in the formation of the Milk Tea Alliance, a social media centered alliance of mostly young pro-democracy activists in Thailand, Taiwan, Hong Kong and more recently Myanmar. The three-finger hunger games salute has emerged within the representational economy of Thai pro-democracy protests, sliding from its fictional origins into firm connection with democracy movements going back to 1932, while the umbrella as response to “non-lethal” police violence has gone viral from its origins in the 2014 Hong Kong Umbrella Movement, each complex bundle of signs deployed in protests throughout the region. Objects have slipped free of their imperial origins and become elements of emblems, iconized indexical semiotic material, energized by form of magical thinking deployed as protection against well-armed defenders of violent authoritarian anti-democratic states.

Herzfeld's (2002) intentionally unstable category the “crypto-colony”, of which Thailand is a central example, forms the context within which the signs – masks, umbrellas, three-finger salutes – are deployed while the magical process through which indexical sliders become iconized emblems interferes with the deployment of an aggressively Thai nationalist response. Protestors line up against armed forces in spaces which know well the history of state violence against pro-democracy protest. The Democracy Monument (*Anusawari Prachathipatai*) which commemorates the 1932 coup overthrowing absolute monarchy. The nearby Sanam Luang, a commons where the King performs Brahminic rituals evoking a pre-colonial past, serves as a staging area for protests which seem to be invigorated by government efforts to prevent them. The social media spaces within which signs circulate, such that (now Thai) three-finger salutes are seen in protests in Hong Kong and Burma/Myanmar, are arguably less simple to suppress in the context of COVID-19 and a growing mainstream dependence on digital spheres.

Drawing on specific examples from protests, I interrogate the potential of crypto-colonial spaces as a locations in which particular forms of magical thinking coalesce into emblems, aligned in an online space which, with COVID, has become central to economies and polities worldwide. While umbrellas and masks have pragmatic protective capacities whether in Bangkok or Portland, I argue that the conjunction of masks, umbrellas, and three-finger salutes in Milk Tea spaces operates differently, if only because the spectre of state violence is \*not\* a flimsy ghost but rather a well-understood reality. While the use of umbrellas and barriers of women have introduced tactics from colonial spaces into the discourses of the colonizers in the protests in the US, sustained, intentional, deadly state response remains “unthinkable” for mostly white protestors. The deployment of umbrellas, salutes, and masks in the face of states known to be deadly requires the reinforcement of powerful magic.

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# Sensing food: The accountability of food selection processes in dumpsters and markets

Panel contribution

***Mr. Guillaume Gauthier<sup>1</sup>, Mr. Sofian A. Bouaouina<sup>1</sup>***

***1. University of Basel***

Within the framework of ethnomethodology and conversation analysis, this paper discusses interactional practices between participants involved in food selection activities. Across different settings (selecting food in dumpsters, selecting food at the market), characterized by direct access to the edible items, participants are confronted with the tasks of choosing food and having to make their selection accountable for others. In this context, we will focus on how participants accountably mobilize sensorial resources in food selection processes.

Interactions with food have been studied in a variety of contexts. Discursive psychology demonstrates how participants engaged in interactions involving food accountably mobilize, through verbal and embodied means, different qualities of taste (Wiggins & Potter, 2003; Wiggins 2002, 2004) to accomplish a wide range of tasks. Using a more praxeological approach, Mondada (2014) looks at how, in instructed cooking activities, “material features” of ingredients are relevant for subsequent actions. From a multisensorial perspective (Mondada, *in press*) food has been studied as a *sensorial* object in service encounters, showing how participants make accountably relevant different sensorial qualities of those objects (Mondada 2018, 2019; Mondada et al., *accepted*). Here, we examine how food-objects are co-operatively (Goodwin 2018) selected, for example when participants successively touch and manipulate fruits to decide on their ripeness. Hence, market stalls and “dumpster-diving” are perspicuous settings for showing *how* the selection of products is made accountable in interaction with the help of sensorial resources.

This study is based on video recordings of two different settings. The first corpus originates from a local food-market in France; the second one features a group of German-speaking friends and ecological activists engaged in the salvation of discarded food from large dumpsters. This activity is characterized by *ad hoc* discoveries of the waste containers’ content and a subsequent selection of still-edible products. These data have in common that the sensorial resources and practices mobilized by the participants rely on direct or mediated access to the object under scrutiny.

The paper will focus on food-selection activities, and more particularly on how participants mobilize sensorial resources, making them accountable for others in order to emergently negotiate the appropriateness of a certain edible item over another. In other words, the paper draws attention to how the intersubjectivity of the senses is achieved *in situ* during food selection, and on how a selection-process is made accountable for others.

# Sensing one's own body via another person's voice: Mother's grunts as displays of infants' agentivity

Panel contribution

***Dr. Iris Nomikou***<sup>1</sup>

**1.** University of Portsmouth

Recent work positions the origins of the self in infants' early social interactions. These approaches (e.g. Reddy et al., 2013) propose that by being engaged in recurrent interactions, infants as young as two months construct intersubjective experiences, by being aware of other people's behaviour towards them. It is within these interactions in which they are treated as participants (De Leon, 1998; Raczašek et al., 2013) that infants learn about the effectiveness of their bodies and experience themselves as an agent from early on.

In this paper I focus on mothers' use of vocalisations—in particular grunts—and how these are designed and structure interactions. The analysis is carried out on a longitudinal video corpus of 17 German mother-infant dyads, who were filmed during nappy changing when the infants were between three and eight months of age. In the analysis I focus on the temporal coordination of grunts with non-verbal resources, such as facial expressions, torso movements and touch both within and across participants.

First analyses show that grunts are primarily used when performing actions on the infant's body, such as pulling an arm through the sleeve or lifting the infant from the changing table. When accompanying actions initiated by the mother, they are designed so that they are synchronous with the ongoing action and they are prolonged to match the entire duration of the action, or mark a specific part of a movement trajectory. Grunts display the mothers' effort in this manual activity which is a result of the properties of the infant's body (e.g., its weight) and its effectivities (e.g., the infant's resistance to getting dressed).

Furthermore, these vocalisations can be found in second position, in response to infants' own actions, such as stretching their legs or rubbing their eyes. Grunts thus display a reaction to actions produced by the infant for the infant (Keevallik & Ogden, 2020). The infant thus experiences their body as being capable of affecting others and as acting a part in a dialogical system.

Finally, in using grunts the mothers are directors and actors in scenes in which the infant's body and its effects are enacted and dramatised, capitalising on the directness of depiction (Clark, 2016) and creating enjoyable moments.

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# Sequence-initiating actions in EFL text-in-interaction

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Panel contribution

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**Dr. Taiane Malabarba**<sup>1</sup>

1. University of Potsdam

Student initiations carry the potential a) to create and expand learning opportunities in the classroom and b) to position students as agents with rights to tailor the classroom talk they are engaged in for their specific and emergent purposes (Emanuelsson & Sahlström, 2008; Waring, 2011; Garton, 2012).

However, initiating actions in the classroom can be particularly challenging due to the nature of teacher-led encounters, which call for “somebody to ensure that the discussion proceeds in an orderly manner” (Nassaji & Wells, 2000, p. 378). Specifically with regards to English-as-a-foreign-language (EFL) contexts, where students have fewer opportunities to use their additional language to engage in social interaction outside the classroom, this may also represent a major constraint for students’ interactional competence (Pekarek Doehler, 2018).

Against this background, this paper investigates action initiation in a ubiquitous yet under-investigated interactional setting, i.e., smartphone-mediated text chat. The analysis is based on a corpus of over 800 messages exchanged among a group of adult intermediate-level EFL learners and their teacher in WhatsApp over the course of 9 months. It draws on conversation analysis (CA) and recent developments within Digital CA (Giles et al, 2015) to unpack how new courses of action are implemented. The excerpts, extracted from the collection of sequence-initiating actions produced by one student, show how participants can and do exploit the WhatsApp group to propose courses of action of their own and achieve a range of “interactional effects” (Sidnell & Enfield, 2014, p. 425). Such effects range from topic launching and the sharing of personal experiences to the incorporation of (and engagement with) a suggested activity into the classroom lesson.

The findings indicate that by producing sequence-initiating actions in the text-chat group and aligning with the proposed actions, participants jointly construct a less asymmetrical, and thus more inclusive, learning environment. The paper thus advances current understandings of the sequential organization of *text-in-interaction* and supports discussions on how student participation may be fostered through the connection of the language classroom with less controlled ‘in the wild’ settings.

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# Setting up a training for deaf translators and mediators in French-speaking Switzerland: an action-research approach

Panel contribution

***Ms. Irene Strasly<sup>1</sup>***

**1.** University of Geneva

In recent years, Deaf signing people have started working as translators, interpreters and mediators all over the world. In Switzerland, this has been increasing in the last year both with the covid19 pandemic, where health information had to be made accessible in sign language, and with new legislation at a national and cantonal level that has favored accessibility projects.

From September 2017 until August 2020 we followed a team of Deaf translators who were translating medical sentences for a project led by the Geneva University Hospital and the Faculty of Translation and Interpreting in Geneva, the BabelDr project. We used an ethnographic approach (Cronin 2002; Wolf 2002; Inghilleri 2006; Koskinen 2006; Stone 2006; Buzelin 2007; Wurm 2010) to document the translation process and filmed twenty three-hour translation sessions. The filmed material was then analyzed using thematic analysis. We found that our translators faced two main issues during the translation process: 1) how to translate medical sentences properly and at the same time how to make sure that their translation would be accessible to a varied public and 2) how to translate medical terminology.

Following these findings, we decided to apply an action-research approach (Kember 2002; Napier and Hale 2013) and innovate the curriculum of our Faculty by introducing a new training for deaf people who work as translators or mediators in different contexts but do not have a diploma yet. In order to set up this program, we consulted with the local association of sign language interpreters who collaborated with us to look for fundings. We also jointly planned the content of the training. The goal we set was to give Deaf practitioners up-to-date tools that they could use in their profession and to reflect on their practice.

Our program was the first 10-day training for deaf translators/mediators in Switzerland. We delivered three modules that focused on the basics of interpreting, mediation in hospital contexts and translation to twelve Deaf people who had varying experiences in the translation and mediation fields. The trainers we selected all had extensive experience as translators, interpreters or mediators and developed both theoretical and practical contents to meet the purposes of our training.

Our participants gained knowledge on how to deal with different clients and varied work settings. They did practical exercises where they had to deal with difficult clients and had to make decisions on the spot. They then discussed about their decision-making process and how to improve it with the trainers and the other participants. They also gained practical understanding on how to work in teams with hearing interpreters as well as with their Deaf peers through practical role plays. At the end of the training, they could clearly understand the difference between translation, interpreting and mediation.

An evaluation of the modules we delivered will be organized in February 2021: we will ask our participants to tell us the positive points as well as the improvements that should be made in the future.

# Shaping prototypical images of criminals and crimes in a multilingual context: Spanish and Zapotec witness and suspect questioning protocols from New Spain (17th / 18th century)

Panel contribution

***Mr. Malte Kneifel***<sup>1</sup>

1. Johannes Gutenberg University Mainz

This contribution focuses on written protocols of witness and suspect questionings from the Spanish colonial period, aiming to link the questions of narrative strategies and textualization processes, which are central in this regard, to the role of multilingualism and translation processes.

The protocols in question originate from the historical court district of Villa Alta, situated in a peripheral region of what is now the Mexican state of Oaxaca, and date back to the 17th and 18th century. During that time, this region was populated mostly by indigenous people who spoke various different languages, Zapotec being the most dominant. While the Spanish colonial legal system allowed the indigenous people a considerable degree of jurisdictional autonomy within their own communities, including the use of their own languages in local jurisprudence, administration and documentation, certain criminal and civil law cases were brought before the *alcalde mayor*, the Spanish judge and highest judicial authority of the district. In those cases, all evidence submitted to the court had to be translated into Spanish. In questionings of non-Spanish-speaking witnesses and suspects, an official court interpreter, the *intérprete de juzgado*, acted as a mediator between the judge and the interrogated person, interpreting the questions into the indigenous language and the answers into Spanish while a court scribe documented the Spanish version of each turn.

This contribution follows a text-linguistic and juridical-linguistic approach. It aims to show how textual elements in the court scribes' protocols influence the representation of culture-specific key scenarios and argumentations that were used in the testimonies and served to construe notions of credibility of witnesses, suspects and culprits, but also specific notions of crime, such as the crime of idolatry. Utilizing the concept of *narrative typifications* as a framework, defined by Greta Olson (2014: para. 6) as "evaluative judgments based on their perceived likeness to collective, prototypical images of criminals [...] as well as other narratively organized forms of social knowledge", linguistic shifts and consistencies in the depiction of the testimonies and their contents are examined with respect to the effect they evoked. Aspects of particular interests are both repetitive and formal as well as spontaneous, abrupt textual elements, in conjunction with the legal context that defines and constrains the processes of text production (i.e., the re-shaping of the protocols by the court scribes and interpreters according to legal and institutional guidelines). Said elements include strategies such as the use of parallelisms and formulaic language, as well as perspectivization and the use of lexical and syntactical entities. Furthermore, a crucial role comes not only to the court scribes but also to the court interpreters, who functioned as facilitators of communication in the multilingual and polyphous situation in which the questionings were conducted. The translations of the interrogated individuals' utterances by the court interpreter are considered to be already re-shaped orally in order to fit into the textual requirements according to which the court scribes made their protocols.

# Shocking exposures: hypocrisy, authenticity, and the rhetorical dynamics of populism

Panel contribution

***Dr. Martin Gill<sup>1</sup>***

**1. Åbo Akademi University**

Surveys regularly show that public trust in mainstream politicians – indeed in almost any person or institution with an authoritative public voice – is at an all-time low (e.g. Pew Research Center 2019). This is equally clear from the outcome of the Brexit referendum, and the electoral successes of vocal mavericks claiming to represent the ‘will of the people’ and promising, in Donald Trump’s familiar phrase, to “drain the swamp”. It is also constantly reinforced in parts of the mainstream media.

Almost by definition, assuming a public role, especially in a democracy, involves balancing expectations of honesty with the need for pragmatic, sometimes problematic compromise (cf. Runciman 2008). Not, though, for Britain’s popular press, where anything less than ideological purity is likely to be denounced as hypocrisy. For headline writers and commenters, mainstream establishment figures (‘the elite’) tell lies, betray their ideals or their nation, and behave (individually or collectively) in ways that belie the public virtue they profess, with the sole aim of keeping their “snouts in the trough”, or promoting their own interests. By contrast, ‘the will of the people’ is honest and unambiguous. Freed from the hypocritical constraints of virtue signalling, its leaders dare to “tell it like it is” – a discursive frame in which their unpolished, vernacular lack of civility and norm-breaking willingness to give offence become signs of authenticity, integrity and courage.

Through analysis of a range of examples from press coverage of recent events in Britain concerning Brexit, a possible second Scottish independence referendum, climate activism and the coronavirus, this paper will show how the authenticity / hypocrisy contrast is established and made use of in tabloid news discourse to expose and delegitimize the motives and opinions of ‘elite’ individuals. More specifically, it will examine its role in shaping the rhetorical dynamics of populist argument. Results suggest that this polarized rhetoric constructs a discursive space in which non-rational forms of argument, particularly extreme personal criticism and moral outrage, are foregrounded. Its moral terms override the conventional norms of debate in the public sphere, where competing arguments over matters of policy should be weighed in relation to evidence.

While ‘post-truth’ populist discourse is generally held to be characterized by contempt for facts and emphasis on emotive rather than rational appeals, this study suggests that a further source of strength lies in the certainty of its moral stance towards the presumed hypocrisy of its opponents. In this it more closely resembles religious than political forms of discourse. At the same time, by purporting to unmask corruption in high places, it both aligns itself with, and tends to undermine, the democratic function of serious investigative journalism.

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# **Shots at Stake. Facilitating interactions between professionals and parents on childhood vaccination**

Panel contribution

**Mr. Robert Prettner<sup>1</sup>, Prof. Hedwig te Molder<sup>1</sup>**

***1. Vrije Universiteit Amsterdam***

The COVID-19 pandemic highlighted the reason why vaccine hesitancy is considered a major threat to global health (WHO, 2019). In the case of childhood vaccinations, there are few empirical studies that investigate how vaccination consultations can be improved to address hesitant parents best. Existing conversation-analytic studies in this domain focus exclusively on the United States and conclude that presuming parental acceptance of vaccines (e.g. “Well, we have to do some shots”) is an easy and effective strategy to increase immunization rates (Opel et al., 2018). On the other hand, a participatory initiation format (e.g. “What do you want to do about shots?”) has been found potentially beneficial for a trusting doctor – patient relationship (Opel et al., 2015). To understand if and how this dilemma plays out in a country without mandatory vaccination legislation such as the Netherlands, we develop a large corpus of video-taped real-life vaccination consultations between Dutch healthcare providers (HCPs) and parents. In a pilot study of 20 recordings (Prettner, 2017), we found that Dutch HCPs frequently introduce the topic with “Have you already thought about vaccination?”. This initiation format gives parents the freedom to respond to the literal query (e.g. “We haven’t heard we need to think about this”) or the inferred purpose (Pomerantz et al., 2017) of the query (e.g. “Yes, I believe we should vaccinate”). In our paper, we will demonstrate that both parties exploit this ambiguity to follow one of two opposing trajectories: (1) They engage in deliberation and orient to the norm of responsible parenthood in the decision-making process. This practice sheds light on how parents achieve ‘not trusting blindly’ (cf. Hobson-West, 2007) in interaction. (2) They show that no deliberation is needed to respond to the question because the answer should self-evidently be ‘yes’. The implications of our findings will be discussed in light of maintaining high immunization rates as well as fostering a trusting relationship between HCPs and parents.

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# Silence and Silencing in First Speeches in Israel's Parliament

Panel contribution

**Dr. Ayelet Kohn**<sup>1</sup>, **Prof. Zohar Livnat**<sup>2</sup>

**1.** David Yellin College of Education, **2.** Bar Ilan University

A First Speech, a speech delivered by a Member of Parliament following their first election to the house, aims to set the foundation for the speakers' positioning as they take their first steps as politicians. This practice is prevalent in parliaments that follow the British parliamentary style, and was first introduced in Israel in 2013, and has continued since (in 2015 and 2019).

Drawing on Goffman's concept of self-presentation that emphasizes the significant role of first impressions, we argue that First Speeches might be seen as a representative case of a speech event in which a working consensus (*modus vivendi*) is crucial. It is accepted that First Speeches are not interrupted, and that in deference to this rule such speeches should not be too controversial or provocative. (Power & Berardone 1998). Due to the ceremonial circumstances, the speakers are expected to refrain from raising certain topics that might have the potential to stir up controversy.

Our paper will focus on two kinds of silence and silencing (Kurzon 2007) that we find dominant in this ceremonial situation: **situational silence** is expected from the audience, and in return, **thematic silence** is expected from the speakers.

These two modes of silence are mutually dependent, and when one side violates it, an attempt to silence may be activated. Of special interest are speeches by Israeli-Arab representatives. The political atmosphere targeting the Israeli-Arab population seems to have affected the legitimacy of its representation in the Israeli parliament. While some of the speakers deliberately raise controversial topics, their right to be heard without interruption is sometimes violated, provoking various modes of silencing.

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# Silence and silencing in psychotherapeutic interactions

Panel contribution

***Prof. Silvia Bonacchi<sup>1</sup>***

*1. University of Warsaw*

Every filled moment in a dialogue requires “unfilled” frames, i.e. “silent phases”, which turn out to be essential for the succeeding of a communicative exchange. Linguists do not use a single binding definition of silence. Silence is understood generally as an absence of sound (as in the phrase: “the silence of the night”), but in linguistics particularly as an absence of talk (as in the sentence: “She looked out the front window in silence”). This “absence” of talkativeness can be motivated by many reasons: linguistic taboos (“it is not allowed to speak about it”), inexpressibility (“no words can express it”), incapability of verbalizing (“we are not able to speak about it”), fear (“we fear sanctions if we speak about it”), disinterest (“it’s not worth talking about”) and rejection of interaction (“I do not want to speak with you [about it]”). In all these cases, the various dimensions of silence become tangible in linguistics in relation to speech, from a “logocentric perspective” (Schmitz 1990, p. 12) that contrasts the *absence* of silence with the *presence* of speech. Although the need to integrate a theory of interaction with a broader assessment of the communicative functions of silence was highlighted as early as the mid-1980s (see Tannen/Saville-Troike 1985), only in the last two decades silence has turned out to be an important research field not only for linguistic investigation (Kurzon 1998, Ephratt 2008), particularly for multimodal analysis (Kwiatkowska 1997, Acheson 2008), but also for all research fields in which communicative exchange is essential, including the analysis of psychotherapeutic interactions between patients and psychotherapists (Buchholz ed. 2020). In my lecture I will give a linguistically informed overview (see Bonacchi 2020) of the forms and functions of silence and silencing (as a form of communicative violence) on the basis of their communicative valence in order to understand how silence and silencing can be used in full awareness by psychotherapists in their work with patients, also for allocating and negotiating interactional power.

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# Silence and Silencing – as an end and as a means – and the question of identity in Asaf Hanuka's comics column The Arab-Jew

Panel contribution

**Prof. Silvia Adler**<sup>1</sup>, **Dr. Ayelet Kohn**<sup>2</sup>

*1. Bar-Ilan University, 2. David Yellin College of Education*

*The Arab-Jew*, an on-going Israeli comics column created by Asaf Hanuka, is published in the supplement of the *Calcalist* business newspaper's digital edition. It narrates, in parallel, the history of Hanuka's ancestors, beginning with his great-grandfather in 1929, and Hanuka's present in 2001, right after he returns to Israel from studies in France. This juxtaposition between past and present generates various intersections and allows for analogies and contrasts.

The title alludes to Hanuka's origins as a descendant of a Jewish Iraqi family. Referring to Jewish communities living in Arab countries in the context of Zionist nationalism, the term "Arab-Jew" (rather than *Mizrahim* -"Orientals") challenges the binary opposition between, on the one hand, Arabs and Jews (in Zionist discourse) and, on the other hand, Mizrahi Jews and Ashkenazi Jews (Jews who settled in Europe, also considered Zionist emissaries), against the background of early colonialism prior to the establishment of the state of Israel (Shenhav & Hever, 2012). This hyphenated term remains controversial in the post-Zionist era for several reasons. Most Arab-Jews do not consider themselves as such; in addition, it brings forth questions of ethnicity and social (in)justice following Zionists' moves to remove any sign of Orientalness of the Jews from the Arab world upon their arrival to the land of Israel. The question of identity is dealt with on a bigger scale in this comics, since it is also relevant to the Arabs living in Palestine and to their encounters with the new immigrants, but also to Hanuka's own identity as he tries to define his place in the world.

Following Saville-Troike (1985), Kurzon (1998, 2007) and Ephratt (2014), among others, we intend to examine the way in which silence and silencing – both as an end and as a means – are involved in various aspects related to identity, both in 1929 and 2001. Hanuka's artistic language proves that silence is indeed a meaningful signifier, because it serves an end, or – in our case, because it is the end in itself. Comics being a medium where "words and pictures are like partners in a dance and each one takes turns leading" (McCloud, 1994: 156), this study is naturally carried out within the framework of multimodal theories as well (Kress & van Leeuwen, 2001).

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# Silencing Facebook Election Propaganda - Objects and Strategies

Panel contribution

***Dr. Pnina Shukrun-Nagar***<sup>1</sup>

1. Ben-Gurion University of the Negev

The lecture will deal with cases where ordinary citizens silence the two candidates for prime minister in Israel in the 2019 and 2020 elections – Benjamin Netanyahu and Benny Gantz. Silencing is regarded here as “a way of using language to limit, remove or undermine the legitimacy of another use of language” (Thiesmeyer, 2003: 12). It will be demonstrated and analyzed in on-line comments to Netanyahu’s and Gantz’s Facebook posts during the election campaigns – a turbulent arena in which the two most senior Israeli politicians become the victims of criticism by ordinary citizens.

In an earlier study on Netanyahu’s Facebook page (Shukrun-Nagar, 2020), it was found that four main types of silencing were used in the comments: general silencing, aimed at preventing his writing on Facebook; thematic silencing, intended to prevent him from speaking on certain issues; metalinguistic silencing, aimed at preventing him from speaking in certain ways, and metapragmatic silencing, intended to prevent him from fulfilling certain communicational functions. It was also found that in order to silence Netanyahu, diverse discursive strategies were used, resulting in diversity in the positioning (Davies & Harré, 1990) of the commenters vis-à-vis Netanyahu in terms of closeness and power relations.

In the present lecture, I will focus on one of the most interesting and effective strategies of silencing found in my corpus – ironic echoes (Sperber & Wilson, 1981; Wilson, 2006; Wilson & Sperber, 1992) of the candidates whom the commenters oppose. I will show that ironic echoes are used in all four categories of silencing described, in regard to both politicians, and that not only former statements of the politicians are echoed, but also thoughts, motives, goals and plans that the commenters themselves attributed to them. I will stress that the strategy of ironic echoes plays a key role in portraying the echoed politicians as naïve, blind, manipulative or extreme. I will argue that this may not only position the candidates as unsuitable to serve as prime minister, but may also silence them – prevent them (fully or partially) from expressing themselves in a way that was ironically criticized as extreme, immoral or otherwise inappropriate.

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# Simultaneous and sequential response building in Chinese rap battles

Panel contribution

***Mr. Mian Jia***<sup>1</sup>

*1. The University of Texas at Austin*

This paper aims to explore the simultaneous and sequential response building in Chinese rap battles. Against a preselected beat or in a cappella, freestyle rappers take turns to outdiss, outflow, and outwit their opponent with rhythmic lyrics (Mavima, 2016). Different from everyday conversations where interlocutors can interrupt or overlap with the speaker, the rules in rap battles stipulate that rappers should not verbally interrupt their opponent's performance. As a result, in addition to responding to their opponent in a subsequent turn, rappers often simultaneously co-produce their responses with nonverbal behaviors. While scholars have examined the co-production of rap battles in English contexts (Alim, Lee, & Carris, 2011), little is known about Chinese freestyle rap battles.

In this paper, Co-Operative Action (Goodwin, 2013, 2018) is used as a viable multimodal explanation to rappers' organization of responses. Goodwin (2018) observed that interlocutors often reuse conversational materials provided by others to achieve their objectives. In rap battles, rappers can transformatively reuse the lyrics and bodily actions their opponent produced and simultaneously laminate their evaluation onto their opponents' actions, showing their ability to outdiss, outflow, and outwit their opponent in time.

Data were collected from the national finals of Iron Mic, the most famous rap battle competition in China. The data were analyzed using microethnography that seeks to understand the human organization of interaction by examining the moment-by-moment development of interlocutors' verbal, visual, and physical cues in a designated environment (Streeck & Mehus, 2005).

The data show that sequentially, rappers accumulatively take others' pre-existing end rhymes, reorganize them into their own patterns, and situate these patterns in different rounds of rap battles, outflowing their opponent. The advanced rapper also tends to transformatively adapt more lyrics from their opponent, demonstrating their ability to improvise and their superior lyricism over their opponent (Bacon, 2018). In addition to the sequential exchange of ritual insults, battle emcees simultaneously rebut their opponents' accusations by using hand gestures to signal disagreement. In addition, silent rappers could also inhabit their respect for the rap community when their opponent verbally expressed their respect, which is a core component of street-consciousness upheld by the hip-hop community (Spady, Alim, & Lee, 1999). The simultaneous rebuttals and agreements further demonstrate their skillful rap techniques.

Overall, this paper supports Goodwin's (2018) argument that interactions can progress both sequentially and simultaneously by offering evidence from the unique context of Chinese rap battles. The co-operative actions accomplished in these battles are highlighted moments of outdissing, outflowing, and outwitting their opponent.

# Situated practices for rendering food (in)edible

Panel contribution

**Dr. Hanna Svensson<sup>1</sup>, Dr. Burak Tekin<sup>1</sup>**

***1. University of Basel***

Research in ethnomethodology and conversation analysis (Garfinkel, 1967; Sacks, 1992) has established the relevance of linguistic and embodied resources for establishing a mutual understanding of the nature of objects and their relevant features for situated activities (Garfinkel, Lynch & Livingston, 1981; Goodwin, 1994), including the transformation of ingredients in the process of making food in the kitchen (Mondada, 2014), and the evaluation of certain characteristics of food relevant for its ongoing production (Mondada, et al., in press).

This paper takes an interest in the interactional practices people employ to establish substances as primarily being categorized as food – or something else, such as a religious object when buying an animal to sacrifice or when participating in the eucharist. Edible substances are routinely glossed as “food”, which becomes apparent in situations where the participants accountably engage in neutralizing the nutritional and/or savory aspects of consumables when they are invoked as relevant for other activities than “eating”. To establish edibles as “food” (or not) is thus a practical problem for participants in interaction. This study elucidates the situated practices through which people engage in the transformation of “waste” into “food”, “food” into “merchandise” and “food” into “religious symbols”. By recognizably choosing to assess specific features and qualities of substances, social actors establish and invoke their relevance with reference to important societal institutions, including religious rituals, economic systems and issues of environmental sustainability.

This paper draws on a diverse set of video recordings of naturally occurring social interactions in which participants engage in and deal with consumable materials and substances, including foraging food, designing food in a hackathon, composting waste and buying animals for religious ceremonies. Through a multimodal sequential analysis of how social actors manipulate, talk about and orient to objects and their details, we demonstrate how particular features of an “edible” or “testable” are locally construed as (ir)relevant for the unfolding activity. In this way, we show how embodied resources and natural language-in-use about food, constitutes a *loci* for understanding how various social structures plays out in the details of everyday activities.

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# Small stories with ordinary and not-so-ordinary participants in political discourse: How private moments are exploited to account for the presentation of political selves

Panel contribution

***Prof. Anita Fetzer<sup>1</sup>***

***1. University of Augsburg***

This paper examines the contribution of small stories to the discursive construction of (non)-ordinariness in mediated political discourse in the context of online news reports from *The Guardian* and *The Daily Telegraph*, parliamentary debates (*Prime Minister's Questions*) and political speeches from British politicians, and from their web-based comment's sections. Small stories do not only fulfil an important interpersonal function with respect to the construction of discourse common ground. They are also used strategically to support the discursive construction of ordinariness, and to assign accountability of communicative action and accountability for communicative action the status of an object of talk. From a sequentiality perspective, small stories contextualise prior and upcoming discourse.

The analysis focuses on interfacing ordinary-life experience anchored in private domains and not-so-ordinary political action anchored in public and institutional domains. It differentiates between (1) the production format: not-so-ordinary and ordinary story tellers; (2) stories with (a) not-so-ordinary, (b) ordinary, and (c) ordinary and not-so-ordinary characters and voices; (3) ordinary setting and institutional setting; and (4) explicit and implicit evaluations by characters and teller. In the data analysed, small stories are told by ordinary and not-so-ordinary tellers about ordinary characters and voices, and about a mixed set of characters and voices, generally taking place in an ordinary setting. References to the tellers' intended perlocutionary effects, and how these are taken up by commenters, and metadiscursive comments are also considered in the analysis.

The following two excerpts are illustrations from *The Guardian* and indicate the genres they represent. The first is by Hillary Clinton telling two small stories about ordinary and not-so-ordinary characters: “*On a cold winter night in 1995, Bill and I joined thousands of people at Belfast city hall for the lighting of the Christmas tree (...). It was on that same trip that I first met some of the women whose names are too often forgotten, despite their vital role in the agreement. One of those women was ...*” (09 April 2018). The second is from J. Galley from Milton Keynes telling a story about the corona virus and quarantine. The small story follows a similar pattern, but its evaluation is more explicit: “*I wonder what made it so different for Dominic Cummings and his family?*” (24 May 2020).

In the data, ordinary tellers and their ordinary characters distance themselves from the not-so-ordinary political agents demanding accountability for their actions. Not-so-ordinary tellers account for their actions through life-world-experience-based accounts which are, however, not unanimously taken up as intended by the not-so-ordinary participants.

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# Social accountability at work: Topicalizing and accounting for the absence of colleagues from the staff breakroom

Panel contribution

***Dr. Marika Helisten***<sup>1</sup>

*1. University of Oulu*

In many workplaces, the staff breakroom represents an important site for social inclusion and participation, as it offers a venue for daily, informal encounters and activities between colleagues and for building and maintaining social relationships within the community. This study examines social interaction in breakrooms of Finnish work communities in which colleagues regularly convene for common breaks together. Drawing on ca. 50 hours of video-recorded data, examined using the method of conversation analysis, this study focuses on specific kinds of interactional episodes in which *the absence of colleagues from the common break* becomes a topic of conversation between those present in the breakroom. In these episodes, participants uniformly treat the absence of (a) colleague(s) as a noticeable, unexpected event in need of some explanation.

The study examines how these episodes come to be initiated and how they unfold in subsequent talk. Recurrently, they are initiated by one participant's interrogatively formulated turn which addresses the absence of colleagues in general (e.g. *how come it's so quiet in here?*) or the absence of a specific colleague (e.g. *where is Laura?*). This initial turn communicates a stance that the absence is socially "problematic" (Bolden & Robinson 2011) and engenders a sequence in which participants collaboratively seek to account for it in some way. As such, these episodes resemble complaint sequences (e.g. Drew 1998), but rather than treating the absence as a moral transgression or an offense, participants produce accounts which seek to excuse or justify it, often by attributing the absence to reasons having to do with institutional obligations (e.g. that the colleagues were too busy with work). Such "moral reasoning" (Turowetz & Maynard 2010) ascribes the breach of normative expectations caused by the absence to objective, external circumstances beyond the control of those absent – that is, their *inability* to do the thing expected rather than their *unwillingness* to do it (Drew 1998: 136).

In discussing and accounting for the absence of colleagues from the common break, participants make salient their orientations to some of the underlying social norms related to break-taking in their community, such as the socially constructed time frame of the breaks (i.e. *when* people are expected be there), or participants' shared understanding of *who* is (or is not) expected to be there. More broadly, these episodes also bring to light some of the moral and normative expectations related to participants' different roles at the workplace as professionals but also as members of a social group who hold themselves and others accountable for (non-)participation in the everyday activities of their community.

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# Social and pragmatic change in the 20th century: from ‘cioè’ to ‘tipo’ in Italian phone-ins to a radio station

Panel contribution

***Dr. Chiara Ghezzi<sup>1</sup>***

**1. Università di Bergamo**

This paper focuses on the development from 1976 to 2010 of the Italian pragmatic markers *cioè* ‘that is’ and *tipolit.* ‘type’.

*Cioè* is originally a reformulation marker, but during the late 20<sup>th</sup> century its pragmatic domain of use expanded especially in younger generations. From the Eighties, it also developed a social indexicality as it was associated with a young-speech style to the point that those years in Italy are known as ‘the years of *cioè*’ (Silverstein 2003). Similarly, today the functional domain of *tipo*, an exemplification marker, is expanding in young speakers as its frequency increases, and new functions and structural contexts of use are added to the exemplifying function (Ghezzi 2013).

Through a corpus-based analysis of listeners’ phone-ins to a radio station, this study examines the pragmatic evolution of both markers in apparent and real time by comparing the variation in their frequencies, functions and structural contexts of use in different age-cohorts of speakers in 1976 and in 2010 (Britz *et alii* 2003).

Young speakers in 1976 employed *cioè* as a versatile filler word which also indexed in-group identity. This translated into an expansion of its pragmatic domain to the point that it began to be socially stigmatized within the community as a ‘verbal tic’. In 2010, when young speakers grew into adults, they partially maintained their use of *cioè*, especially in more prototypical contexts, while ‘new’ young speakers introduced *tipo* as another overextended variant.

If the social meaning of *cioè* as in-group identity marker had initially a role in accelerating its spread among young speakers, later its stigmatization promoted its progressive abandonment in new generations. Nevertheless, young speakers in 1976 and 2010 share a characterizing discourse style, as they select and overextend one form in different structural contexts (*cioè* in 1976-1980 and the incipient *tipo* in 2010).

On one hand, this can be associated with the status of pragmatic variables of which speakers are more linguistically and socially aware, and over which they have a high degree of control (Terkourafi 2011). On the other hand, this type of change, precisely for the high degree of control of speakers, may be explained in terms of modifications in linguistic norms that accompanied the profound political and socio-economic transformations that were taking place during those years (Eckert 2008, Coupland 2014). In this case cohort membership becomes relevant in explaining the connection between linguistic variation and the speakers experience of major historical events.

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# Social Distancing and the Digital Relay: Slow Museums and Inclusiveness during Covid19

Panel contribution

***Prof. Marina Bondi<sup>1</sup>, Ms. Jessica Jane Nocella<sup>1</sup>***

*<sup>1</sup>. Dipartimento di Studi Linguistici e Culturali - Università di Modena e Reggio Emilia*

The crisis triggered by the recent Covid-19 pandemic has led to a variety of significant social consequences ranging from a huge number of job losses to pervasive mental health issues. One sector that has been severely affected by the pandemic is that of the arts, a sector that includes museums, which, over the lockdown, were closed to the public and, even when the lockdown was lifted, had to come up with solutions for those who could no longer visit for different reasons. The Coronavirus outbreak has led museums to cope with this unprecedented situation by exploiting the internet and creating digital content in order to include all audiences and all visitors.

This paper explores how *slow museums* have tackled inclusion through websites and online art exhibitions over the pandemic. By means of a small corpus of the website pages that promote digital events during Covid-19 we will examine features of the language of inclusion that has been adopted. Moreover, we will also examine the multimodal characteristics adopted on these the websites, especially video formats, and highlight how these modes of communication include and affect visitors and tourists.

We will provide an analysis of two *slow museum* websites that have approached slowness and inclusiveness over the pandemic in different ways, namely the websites linked to the Laing Art Gallery in Newcastle and the National Gallery in London. The Laing Art Gallery has recently taken part in Art4dementia (A4D), whose objective is to empower people with communicative or literacy difficulties, dementia, anxiety and stroke survivors, through art, while the National Gallery has supported slowness and wellbeing through 5-minute “slow looking” exercises, available on their official YouTube channel.

These two case studies will shed light on the new paths that slow museums are exploring in terms of communication and inclusiveness of people with different needs.

# Social Image and Self-identity of Chinese Elders in Aging Society: from Frailty to Vitality

Panel contribution

***Prof. Lihe Huang<sup>1</sup>***

**1.** Tongji University

With the continual deepening of the ageing problem, more and more attention has been paid to issues of aging in public communication and social cognition in today's China. The construction of image for the elderly is closely related to social development, public opinion, self-cognition and cultural tradition. All these will lead to the important influence on elders' mental health and life quality. China has witnessed a tremendous economic and social change, in which the living condition of and social cognition towards the elders also underwent some interesting change. In this sense, this paper aims to sketch a development roadmap of such difference. Based on a tailored multimodal corpus of Chinese media, including newspaper, online platform and television programs, this paper explores the elderly image and its construction mechanisms in Chinese society, self-cognition and identity construction, and the relationship with the young. The research takes the methods of both qualitative and quantitative analysis, including corpus analysis and multimodal analysis with the help of NVivo. After the pilot study, we find that the image and identity of Chinese elders experience a change from frailty to vitality. Different newspapers present a different image inclination of Chinese elders through the report of different actions and news of them. Meanwhile, Taking the elderly images in the short acts of CCTV Spring Festival Gala over the last 30 years as examples, it provides a multidimensional analysis of the changes and social cognition of the elderly image in the process of ageing in China and it calls for the perspective from elderly image and Chinese traditional culture.

# Social media influencers and #DigitalDetoxDay: A multimodal discourse analysis of an Instagram anti-stigma mental health campaign

Panel contribution

***Ms. Dominika Kováčová<sup>1</sup>***

**1.** *Masaryk University, Brno*

Although social media activity has been shown to significantly impact the mental and physical health of vulnerable groups of users such as adolescents (Charmaraman et al., 2020; Sheldon et al., 2019), the positive effect of social media in raising mental health awareness should not be overlooked. A particularly important role in this respect is assumed by social media influencers, who frequently break the silence about issues such as depression, anxiety, even social media addiction, and participate in online movements and campaigns dedicated to these causes. In this paper, attention is paid to a specific case study: an anti-stigma mental health campaign, which encouraged people not to use social media for one whole day. By sharing an Instagram post with a photo of the campaign symbol – a circle with the word ‘OFF’ written inside it – painted on one’s palm and using the #DigitalDetoxDay hashtag, a large number of social media influencers showed their support for the initiative and commitment to participating in the cause. Since the participation in the campaign is marked both visually and textually, this study adopts a multimodal discourse analysis approach to investigate how in these posts the influencers, whose income is contingent on their active online presence, represent the effect social media have on their wellbeing. To achieve this, the dataset consisting of 100 #DigitalDetoxDay posts shared on Instagram is used. The preliminary findings of the analysis show that the influencers who joined the campaign portray their online experience as having both beneficial and detrimental effects on their wellbeing. Moreover, in the majority of the collected posts, the influencers construct anxiety and social media addiction as a shared experience and thus encourage their followers to join them in the initiative. In effect, the #DigitalDetoxDay posts afford the influencers’ self-presentation a level of authenticity and relatability.

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# Social or physical distancing: Australian COVID-19 keywords

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Panel contribution

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***Ms. Ida Diget<sup>1</sup>***

***1. Griffith University***

The COVID-19 pandemic has posed communicative challenges for health authorities everywhere. In Australia, state and federal governments have scrambled to provide appropriate communication about the dangers of COVID-19, what symptoms to look out for, and how to protect oneself and others from the disease. These challenges came during a time of crisis, where time is of the essence and where the facts surrounding COVID-19 are changing rapidly. The novelty of COVID-19 and its impact has meant a rapid influx of new vocabulary. Concepts such as “flatten the curve” and “community transmission” that were previously virtually unknown have become central in communication and media surrounding COVID-19. Although novel, they quickly become familiar to the public. For example, early communication efforts urged Australians to “socially distance” from each other. As people grew lonelier during lockdown measures, efforts were made to officially change this to “physical distancing” to encourage people to stay social while keeping physical distance. Some public health posters were adapted to reflect this change, substituting “social” for “physical”. However, “social distancing” had already become entrenched and “physical distancing” never became as widespread as its predecessor. This example reflects how important it is to choose words carefully, even in an emergency. Novel concepts can quickly become entrenched and changing the rhetoric later may be difficult. Communication efforts are further complicated by the fact that the Australian public is highly multilingual and providing health communication in English alone is not enough. Minority linguistic communities are reliant on access to clear and explicit COVID-19 information in their language. This study investigates some English words and phrases that have been central in Australian discourse about COVID-19 and evaluates their translatability. The study suggests that in times of crisis, authoring public health communication in a way that is translatable from the beginning can help assist potential translations and foster more effective outcomes for community-wide health communication.

# Social Values and Perception of Face in Chinese and Japanese: A Comparative Study

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Panel contribution

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***Dr. QI XIAO<sup>1</sup>, Prof. Ling Zhou<sup>1</sup>***

***1. School of Foreign Languages, Northeast Normal University***

This present paper aims to investigate sensitive face values at individual, group and cultural levels in Chinese and Japanese. Among the handful studies available, face attracts large attention from different perspectives. However, the in-depth comparative study of face among eastern cultures are still not enough. Therefore, we design two experiments to examine the relationship of face and values in approval and rejecting acts in Chinese and Japanese. Altogether, 132 Chinese and 120 Japanese are invited to evaluate the degree of face-sensitivity of each situation designed. In addition, T-test and ANOVA are applied to analyze the data. The results show: first, Chinese self-face is sensitive to more social values than that of Japanese self-face. Second, Chinese participants show higher other-face and group-face concerns than Japanese.

This study confirms the findings of resemblance between Chinese and Japanese face. Additionally, Chinese face has a larger scale of sensitive values, and a higher degree of sensitivity than Japanese face.

# Socialization to book-reading in French and English family life: a longitudinal and comparative interactive study of specialized language practices

Panel contribution

***Mrs. Pauline Beauvoil-Hourdel<sup>1</sup>, Mrs. Marie Collombel<sup>2</sup>, Prof. Aliyah Morgenstern<sup>3</sup>***

**1.** Sorbonne University, Celiso, **2.** Université Paris Descartes, EDA, **3.** Sorbonne Nouvelle University

At the heart of understanding the relationship between child language development and everyday experience is the linguistic anthropological perspective that views language as a form of social action and speaking as organizing social life (Duranti, 2011). This view puts interaction at the center of the organization of everyday life. It builds on the premise that language is a crucial medium for instilling and transforming socio-cultural competence across the life span (Schieffelin & Ochs, 1986). Language socialization research analyzes how and why young children are apprenticed through language into particular activities and how they learn the communicative skills necessary for inhabiting cultural identities.

In this study, social interactions during book-reading in mother-child longitudinal data were mined for culturally rooted ways in which adults and children coordinate modes of communication, actions, bodies, and objects, in the environment to enhance their knowledge and skills.

Two French children and two English children were filmed once a month in their family environment from 1 to 7 years old. We focused on book-reading situations as they naturally occurred during our video-recordings and on the unfurling of multidimensional ritualized scripts that associate an object (the book), manipulative actions, and specific language practices performed with a range of semiotic resources (gaze, facial expressions, gestures, speech). We identified two types of activities initiated by adults in book-reading situations based on their multimodality: 1) the visual medium provided by the pictures is used to make descriptions and ask questions complemented by pointing to guide the children to build their lexicon through labeling and to help them connect characters and events; 2) the vocal modality is used to tell stories and build the children's narrative skills. But book-reading also affords wonderful opportunities for adults to navigate between reality (the children's everyday life experience) and fiction (the events and characters portrayed through the pictures and the text). Those constant shifts elicit both displaced speech and affective comments. We hypothesize that early book reading routines between a child who cannot read and a parent are relevant situations for children's socialization to book reading. Book reading situations may also enhance children's capacity to identify and understand others' viewpoints and learn to subjectively position themselves using all the semiotic means they have at their disposal.

Our in-depth analyses of the longitudinal interactive data highlight the hybridity of the language productions in book reading situations that combine text that is read with spontaneous discourse, fictive and experiential narratives. Those hybrid productions enable adults to transmit and elicit specialized lexicon, morphology, syntax, co-verbal gestures and facial expressions. Children not only develop specific language practices, linguistic constructions and genres, but are also progressively socialized to a large variety of culturally relevant displays of stance as they build parallels between the characters and events being depicted and themselves as heroes of their own everyday lives.

# Society in Danger: Danish *samfundssind* 'society-mind' and the metapragmatics of pandemic discourse

Panel contribution

***Dr. Carsten Levisen***<sup>1</sup>

1. x

*Samfundssind* 'society-mind' is a Danish keyword of the moment – associated with pandemic discourse. Prior to the outbreak of the coronavirus in Denmark, the word had led a marginal life in Danish public discourse, but right from the beginning of the corona crisis management, the word achieved keyness. The rise of *samfundssind* as keyword for both understanding and navigating through the corona crisis was established through a series of press conferences where both political and medical Danish leadership jointly invoked the concept. As a compound composed of *samfund*'society' a metasocial construct, and *sind* 'mind', a personhood construct (Levisen 2017), *samfundssind* allowed for new ways of thinking and talking about the individual in society.

The aim of the paper is to provide a new metapragmatic account on the rise of *samfundssind*. Studying both the emerging meaning of the word, and the underlying cultural and situational scripts associated with the concept. The paper focuses on Danish public discourses in the beginning of the pandemic era in Denmark (i.e. from early March 2020 and onwards). The analytical frame of the paper is the NSM approach to pragmatics (Goddard & Ye 2017; Levisen & Waters 2017). The empirical frames for the investigation include single-case analyses of important press meetings, and social media responses to these meetings.

Studying *samfundssind* as a token of a medical, political, communicative, and linguistic crisis, the paper investigates the explanatory and guiding powers of this new keyword and the discourses it affords. The metapragmatic study on Danish *samfundssind* shows that the word has acquired new meanings, and in turn, new discursive affordances. One of the central new affordances is the "keying of messages", and the iconic invocation of a big, serious-sounding word for unusual, dangerous times. Another central affordance of *samfundssind* is that it allows leaders to speak with a cultural voice, rather than one of party politics.

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# Socio-pragmatic meanings of the use of kinship terms in Japanese

Panel contribution

***Dr. Yoko Yonezawa<sup>1</sup>***

**1.** Victoria University of Wellington

This study aims to investigate the use of kin terms as address terms in Japanese, both inside and outside kinship relations. The study is part of a bigger cross-linguistic project investigating address practices in Chinese, Korean, and Japanese which share common socio-cultural values in acknowledging respect towards seniors in communication.

The honorific character of the use of kin terms towards seniors is observed cross-linguistically (Fleming & Slotta 2018). It is generally applicable to Japanese, along with Chinese and Korean when addressing senior kin (Suzuki 1973). However, the use of certain Japanese kin terms such as *obasan* ‘auntie’, *ojisan* ‘uncle’, *obaasan* ‘grandmother’ and *ojiisan* ‘grandfather’ towards non-kin seniors is said to have offensive connotations (Endo 1992). A recent online column reported that an increasing number of women have never experienced being called *obasan* ‘auntie’ (Tanaka 2020).

This study focuses specifically on the tendency described above that is distinctly Japanese compared to Chinese and Korean, and its influence on address practices in actual kin relations. The data consists of survey results (native speakers’ reported address practices inside and outside kin relations) and spoken corpora.

The survey results show that while almost all respondents reported that they would use kin terms to address their senior kin, when it comes to addressing non-kin seniors, the use of kin terms was rarely reported. Instead, the use of a name with a suffix *-san* ‘Mr/Ms’ was most commonly reported as a decent or respectful way to address senior acquaintances. A preliminary analysis of the spoken corpus also reveals that the fictive use of kin terms towards senior addressees is not easily found in daily conversations among acquaintances, but the use of name+*san* is again dominant. Interestingly, an impolite pragmatic value entailed by the fictive use of kin terms seems to influence address practices inside extended families. Nearly half of the respondents answered that it would be acceptable to use an aunt or uncle’s name to address them. One-third of respondents in their 20’s reported that they usually use names and nicknames to address their aunt and uncle. This tendency appears recent, being observed only in the responses of younger generations.

These findings may imply that the honorific character of the use of kin terms inside actual kin relations have universal relevance, yet the expansion of a kinship model of address practices to broader social relationships may have more culturally specific variations.

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# Sociology of emotions in Iranian moral literature: Emotion experiences and expressions in Rose Garden

Panel contribution

***Ms. Afroz Rafiee<sup>1</sup>, Dr. Ad Foolen<sup>2</sup>***

***1. Radboud University Nijmegen, 2. Radboud University***

Moral literature provides researchers with a rich source which both shape and (re)present cultural understanding and interpretation of emotions in the broader socio-cultural context of a nation. This way, it contributes to track and trace the history of cultural experiences and expressions of emotion within society. Among Iranian moral literature, Saádi's *Gulistan* (*Rose Garden*) has gained high international impact (Durant, 1950) and remained popular in present time Iran. The book consists of eight chapters, each containing brief pieces of prose and poetry which deal with human issues. In this presentation, we aim at investigating emotion ideologies in *Gulistan*.

Following a dramaturgical perspective toward the sociological analysis of emotions (see, Turner, 2009) and particularly focusing on Hochschild's (1979) notions of emotion ideologies and feeling rules, we aim at answering questions such as: Which emotions are/should be experienced in which social settings? To what extent and how should emotions be expressed? In order to answer these questions, we do a content analysis of a selection of narratives in *Gulistan*. Where applicable, we will discuss how emotion experience and expressions as provided in *Gulistan* are embedded in the wider cultural context.

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# Some uses of lexical repetitions in boxing instructions

Panel contribution

***Prof. Misao Yanagimachi<sup>1</sup>***

*1. Hokusei Gakuen University*

Boxing is an activity constituted through kinesthesia, where temporal (Deppermann and Günthner 2015) and spatial organization between a boxer and the opponent is crucial. This paper analyzes how participants ‘share’ (Mondada 2019) what is perceived as ‘pressing’ (Okada 2018) moments in boxing by examining a coach’s uses of some phonological features of self-repetition of lexical forms, e.g. NPs, in her instruction toward the boxer. ‘Pressing’ moments are boxing circumstances toward which the coach orients as requiring the instructed boxer’s immediate ‘bodily effort’ (Hofstetter and Keevallik, this panel). Co-experiencing the perception of these moments with recipients is accomplished (Hofstetter and Keevallik 2021) by the coach, often through deployment of particular phonological characteristics during her repetitions, e.g. latching, pitch or creaky voice. The current paper examines: 1) how these self-repetitions are produced within a coach’s instruction, focusing on their phonological features, 2) how these features relate to specificities and particularities of the moving bodies of the boxers, and 3) what actions these features display together with other multimodal resources in each local boxing circumstance.

Conversation analytic and ethnomethodological literatures have examined ‘self-repetitions’ for turn-management in everyday conversations (Schegloff 1987, Wong, 2000), but also for ‘corrective interventions’, ‘insisting on a prior instruction’ (Deppermann 2018), and responding ‘increasing urgency’ ‘with accelerated prosody’ (Mondada 2018) during driving lessons. In contrast, the current paper focuses on self-repetitions embedded within instruction in sports (c.f. Keevalik 2015), where the referential field primarily includes ongoing body movements (Okada 2018). For instance, in a sparring session, the coach sometimes tells the boxer to attack the opponent immediately by utilizing self-repetition, e.g. (after ‘hai (particle) let’s go with right double uppercuts’) ‘double (0.3) double=double=double’. These repetitions insist upon the prior instruction (Deppermann 2018), but also embody diverse meanings, matching the boxer’s progressing body movements; her first ‘double’ is produced before his compliance. This is when the boxer’s body pushes and nullifies the opponent’s right hand, and the coach tells the boxer to produce two consecutive uppercuts. In contrast, each word in the ‘second, third, and forth sayings’, i.e. double=double=double’, is pronounced with latching and overlaps the boxer’s progressing first uppercut (in the double uppercuts) and the opponent’s punch right after the first uppercut; directing him to immediately land ‘one more uppercut’. The latching between the repeated words shows that the coach treats the boxing circumstance as pressing (Mondada 2018), requiring the boxer’s immediate bodily effort, i.e. executing the second uppercut (in the double uppercuts) immediately after the first. This is evidenced by the coach’s subsequent assessment ‘right, double, good’, i.e. a ‘sequence-closing third’ (Schegloff 2017:118), regarding the boxer’s near-successful completion of the second punch. In sum, during self-repetitions, each repeated word can convey different actions, designed for the specific sequential and simultaneous contexts (Mondada 2018) of boxing circumstances.

Responding to Mondada’s call for more analyses regarding how participants ‘perceive, sense, and experience the world’ and how they ‘share’ ‘sensory’ experiences ‘intersubjectively’ (Mondada 2019), the present analysis analyzes relationships between lexical repetitions with particular phonological features and moving bodies in sport.

# Spanish pragmatic markers arising in the mid-century: a methodological challenge

Panel contribution

***Prof. Wiltrud Mihatsch***<sup>1</sup>

*1. University of Tübingen*

Unlike studies of linguistic changes of colloquial language before the 20<sup>th</sup> century, those dedicated to the (micro-)diachrony of the second half of the 20<sup>th</sup> century seem privileged for several reasons: we have recorded oral data, we may use apparent-time data based on judgements of speakers belonging to different generations and we even might have an intuition as speakers ourselves about ongoing or recent changes – and the quantity and accessibility of written data are overwhelming. However, there are some serious limitations when it comes to colloquial phenomena arising before the last third of the century, above all due to lacking oral data.

The present analysis (with a strong methodological focus) is devoted to a series of highly colloquial mitigation markers of Spanish which are translation equivalents of English *like*, for which D'Arcy (2017) offers a very detailed picture. I will focus on *tipo* and the diatopically more restricted markers *rollo*, *onda* and *corte* (cf. Mihatsch 2020b). These markers went through recent proceduralization processes with first traces in mid century and in the case of *rollo* and *onda* clear links to the counter cultures of that time. The aim of this contribution is to find out how to take advantage of corpus data from the 20th century for data before the emergence of oral data. On the basis of corpora (CDH, CORPES and COLA), complemented by metalinguistic testimonies, judgement data and semantic maps based on crosslinguistic comparisons (Mihatsch 2020a) I will analyze the constructions at the basis of the pragmatic markers and their roots in particular registers. By comparing and critically evaluating the data types I will try and shed light on the micro-diachrony of these pragmatic markers and I furthermore intend to contribute to an elaborated methodology for the study of microdiachronic processes of pragmatic markers in the 20<sup>th</sup> century.

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# Speaking of probabilities, negative outcomes and intervention. A conceptual framework for analysing risk and crisis discourses

Panel contribution

***Prof. Georg Marko<sup>1</sup>***

*1. University of Graz*

According to Šubrt (2014), risk and crisis are related concepts that just represent different stages in a trajectory of a deteriorating situation. While risks are normally understood to be the potential of a negative development, crises are seen as the onset of the latter. High cholesterol levels in the blood and high blood pressure thus pose a risk, experiencing symptoms of angina pectoris is a (health) crisis. Relying on fossil fuels for mobility and transport poses a risk, droughts, major storms and hurricanes point to a (climate) crisis. The fact that risk and crisis both are often adduced to explain phenomena in the (late) modern world (cf. Beck 1986, Giddens 1991, Holton 1987, Gilbert 2019) underlines their conceptual proximity. However, there are also major differences between the two, especially the fact that risks and crises have their own sets of interventions – for risks this is prevention, for crises this is containment and mitigation.

This paper takes a social constructionist approach to the study of risks and crises, seeing them not primarily as objective scenarios in a material reality, but rather as interpretatory templates that we impose on the world to make sense of it, templates which we create and maintain through the ways we are using language. To understand risks and crises, how they relate to each other, and how and where they differ and what the sociocultural implications of all of this are we thus have to examine discourses concerned with these concepts.

The main objective of this paper is to develop a conceptual framework for discourse analytical research into risks and crises. This means postulating different essential and optional components defining and characterising, but also distinguishing and differentiating risks and crises and listing linguistic elements representing these components. In its constructionist orientation, the framework accounts for how the use of different linguistic elements can foreground and intensify or background and mitigate components, thus representing situations as more or less risky or crisis-prone and resulting in more or less alarmist communication.

To demonstrate the applicability of the framework, the paper will also include a corpus-based sample analysis comparing a discourse in which the notion of risk features prominently, namely self-help books on cardiovascular diseases (represented by a 3.5-million-word corpus) with a discourse associated with a crisis perspective, namely news and feature articles on the opioid crisis in the United States (represented by a 1-million-word corpus).

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# Speech act uptake and accountability

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Panel contribution

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***Prof. Marina Sbisà<sup>1</sup>***

**1. University of Trieste**

While the securing of uptake is recognized as a necessary condition of illocutionary success, there are different views about how it works. I shall focus on a recently proposed distinction that singles out a ratification view, a strong constitution view and a weak constitution view. The ratification view claims that the illocutionary act that the speaker intends to perform fails, if the audience does not recognize it. The strong constitution view claims that the audience's uptake determines what illocutionary act the speaker has performed. The weak constitution view claims that the audience's uptake determines whether the speaker has performed an illocutionary act within a reasonably limited range, or has failed to perform an illocutionary act altogether. The three views have implications for the accountability of agents for what is done with words in their linguistic exchange, since they imply specific forms and degrees of co-responsibility of speaker and audience. I shall discuss these implications, making reference, as to "accountability", to the distinction between an agent's bare (that is, non-moral) responsibility for whatever she brought about and her ability to account for what she has done as well as for other features of the linguistic exchange's interactional dynamics. I shall argue for a version of the weak constitution view and for a view of the agents' accountability for speech acts compatible with it. I shall keep in the background, but not forget about, the problems raised by differences in degree of formality of illocutionary acts, which often, albeit not always, correlate with the public vs private dimension of the speech situation.

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# Stance-taking and the role of laughter in the context of negotiations of cultural identities connected to food in ELF Skype conversations

Panel contribution

**Ms. Marie-Louise Brunner**<sup>1</sup>

1. Trier University of Applied Sciences

This paper analyzes identity negotiations which are connected to discussions of food, a favorite topic in conversations between strangers in data taken from international Skype conversations between unacquainted interlocutors who communicate using English as a Lingua Franca (ELF) (ViMELF 2018). ELF refers to the English used as a common means of communication between non-native speakers of English who do not share the same first language. Previous research has shown that food can be used to create identities (Brunner & Diemer 2018, Brunner et al. 2018), compare cultures (Brunner et al. 2014), and demonstrate expert knowledge (Lakoff 2006, Diemer and Brunner 2020). Speakers frequently position themselves within these complex cultural and expert identities (Benwell and Stokoe 2006, Davies and Harré 1990, Bucholtz and Hall 2005) and showcase their stance towards and alignment with particular topics in the interaction (DuBois 2007, Goffman 1981, Stokes and Hewitt 1976, Brunner 2020). Findings from the present study show that ELF speakers frequently take a stance and position themselves in a particular cultural tradition by illustrating their expertise and knowledge of the topic under discussion, specifically food. The interlocutor then reacts to this by taking their own stance with regard to what was said, either conceding or challenging a prior speaker's expert status, creating a co-expert status, or creating an alternative expert identity in opposition. These negotiated stance-taking practices are frequently accompanied by laughter which functions to mitigate problematic issues and opposing opinions, lessen the imposition and potential face-threat involved in positioning oneself as expert, and, in the context of reciprocal laughter, create rapport and common ground. In some cases, interlocutors also oppose their own joint position to that of an external Other, which may be emphasized by laughter as well (i.e. laughing about the Other). In sum, intercultural conversations about food incorporate a variety of cultural (expert) identities which are negotiated through various stance-taking practices. These practices are highlighted and supported by laughter as one central means of positioning oneself within such complex negotiations of cultural identities. Findings of this paper contribute to identity research and underline the role of laughter in food discourse.

# Stay alert, control the virus, make memes: A multimodal social semiotic analysis of UK internet memes during the Covid-19 pandemic

Panel contribution

***Ms. Avery Anapol<sup>1</sup>***

**1. UCL**

As work, leisure, and social activities moved online during the coronavirus pandemic, internet memes in the form of images, videos, and songs became more popular than ever as tools of communication. During the pandemic, memes were used to shared information about public health practices like hand-washing and mask-wearing, to spread disinformation and conspiracy theories about the virus, to make jokes about new shared experiences within communities, among many other functions. These memes can be viewed through a social semiotic lens, as culturally-shaped, motivated signs representing a variety of discourses about the many unique experiences of the coronavirus.

I argue that in the UK context specifically, memes were an important resource for the public to express dissatisfaction and confusion about the government's guidance to "Stay Alert, Control the Virus, Save Lives", trending on Twitter and earning media coverage. The social conditions of the coronavirus lockdowns (more consumption of and participation in online content; a global desire for entertainment and humour) means that memes were more accessible and spreadable than ever – many online communities were organised on Facebook based on the creation and sharing of memes.

The "Stay Alert" slogan, introduced as the first wave of COVID-19 passed, was a popular target of political memes created and shared in the UK. The designs of the memes are representative of discourses related to public health and politics within the UK coronavirus context. One possible interpretation of the "Stay Alert" memes is as sites of *delegitimising discourse*, used to undermine and reject the authority of the UK government and Prime Minister Boris Johnson's efforts at regulating public behaviour.

This study uses a theoretical approach rooted in multimodal social semiotics and discourse analysis to examine a selection of humorous memes created in response to the "Stay Alert" messaging. The analysis will focus specifically on examples of these memes, to examine how public discourses about the coronavirus and the UK government's response are represented through selection and combination of specific semiotic resources. The analytical categories draw from Kress and Van Leeuwen's framework of visual social semiotics, as well as Bezemer and Kress' theories of recontextualisation in multimodality.

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# Straight man cancer and little fresh meat: Neological gender labels challenge the existing gender order in the Chinese digital world

Panel contribution

***Ms. Jun Lang<sup>1</sup>***

**1.** University of Oregon

This study examines two neological terms in Chinese cyberspace: *zhínnán-ái* ‘straight man cancer’ and *xiǎofresh meat* used as gender labels on men. The former refers to outspoken misogyny, while the latter describes men whose traits include a youthful appearance, a fair complexion, and physical attractiveness (Li 2020, Shi & Jing-Schmidt 2020).

This study integrates naturally occurring data from social media and subjective data from a survey. To retrieve social media data, I first conducted advanced searches on Weibo, the Chinese counterpart of Twitter, for the keywords ‘straight man cancer’ and ‘little fresh meat’ to collect blogposts between February 10th and February 17th, 2020. I then performed an attitude analysis and examined the top100 high-frequency collocates in both datasets. To collect perception data, I designed an online survey and distributed it only to female native speakers of Mandarin Chinese in Mainland China to elicit their perceptions of men labeled ‘straight man cancer’ and ‘little fresh meat’. A total of 204 Chinese women voluntarily participated in this anonymous survey and 193 responses were valid.

My findings show that ‘straight man cancer’ commonly co-occurs with words containing emotional negativity while the collocates of ‘little fresh meat’ are relatively positive. Female language user perceptions from the survey confirmed that ‘straight man cancer’ is perceived as significantly more negative than ‘little fresh meat’ ( $X^2 = 168.62, p <.001$ ). Additionally, perceptions of ‘straight man cancer’ are more related to men’s internal personal traits such as personalities and their viewpoints of gender roles in relationships and family lives, whereas perceptions of ‘little fresh meat’ are more associated with men’s occupations, appearances, and clothing styles. This study explores how neologisms reveal social changes and how pragmatic practices index gender identity in gender discourse (Jing-Schmidt & Hsieh 2019, Silverstein 1992). I argue that these gender labels evoke contemporary Chinese women’s collective socio-emotions, conveying their joint revulsion against misogyny and expressing an anti-macho aesthetic through linguistically sexualizing men, which seems to overturn the traditional gender order that women are sexualized, objectified, and commodified (Jing-Schmidt & Peng 2018, Lakoff 1973). This study has implications for both gender research and social actions toward gender equality.

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# Strategies of memory work in a lifespan pragmatics perspective

Panel contribution

***Prof. Annette Gerstenberg<sup>1</sup>***

***1. University of Potsdam***

Not only memory changes in old age; its very meaning changes too. This is addressed in the proposed paper as memory work, based on case studies of a longitudinal project in which several life history interviews were conducted over a period of ten years. Due to its largely stable nature, the “same” content appears across different variants, recorded in the development from so called “normal” age to the manifestation of cognitive impairment and Alzheimer’s dementia.

Kitwood emphasizes how important life history knowledge is as a resource, and defines one of the goals of dementia care is “to maintain personhood in the face of failing of mental powers” (Kitwood 1997: 84). This perspective on losing such cognitive abilities as memory was enhanced when viewed in combination with the perspective on speaker strategies in actively dealing with one’s own vulnerability. For example, Matsumoto (2009) reads the interactive embedding of painful self disclosure as a way of dealing with weaknesses: “a chance to relate a compelling story at a social occasion, and a vehicle by which to regain normal life” (Matsumoto 2009: 948). Hamilton (2019, chapter 5) examines the challenges in identifying and facing issues when telling personal experience narratives under the conditions of dementia; understanding these stories as meaningful becomes possible when they are reinterpreted as snapshots. In this way, interest in analysis can move on from the deficit aspects of storytelling.

In this contribution, we show how elements of memory work can be integrated in such an approach: they indicate an active handling of one’s own memory and the knowledge stocks available. Means of memory work will be identified and examined in a longitudinal and multidimensional approach, we include interactions with family members, the spouses, residents of the retirement home and an interviewer. The various introductions, comments or gap fillers of the stories’ variants allow an approach to the question what significance remembrance itself has for the speaker, beyond the remembered content. For example, when the speaker uses “this has marked us” to emphasize the narrative variant as having been experienced by the speaker him or herself, details in the narrative are available, and the role of the contemporary witness in the intergenerational dialogue is fulfilled. By contrast, when dealing with fragmentary memories, repeated comments such as “that was long ago” attract attention, normalizing the omission of details which cannot be remembered at that particular moment. The formula “this has marked us” and “that was long time ago” could be read as elements of positioning (van Langenhove & Harré 1993) and by their formulaic use (Wray 2000). With the proposed new reading as memory work, applying a lifespan pragmatics perspective, we would like to highlight their special function and varying use over the years. We propose to read the formula as instances of memory work that indicate an adaptation to the current life situation. Paying attention to these strategies, the paper argues, can be a resource for inclusion that takes the speakers’ perspective into account.

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# Studies on Chinese Apology: A Meta-Analysis

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Panel contribution

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**Ms. Puyu Ning<sup>1</sup>, Prof. Jarko Fidrmuc<sup>2</sup>**

***1.*** Research Institute for Linguistics, Hungarian Academy of Sciences, ***2.*** Zeppelin University

Ever since late 20<sup>th</sup> century, following the Cross-Cultural Speech Act Realization Patterns project (CCSARP), speech acts research on the realisation strategies of apology across lingua-cultures has boomed. Among these works, research involving Chinese apology stands out especially in the abundant comparative studies among different lingua-cultures. The strong concept of face and the highly ritualised linguistic tradition of Chinese apology intrigue researchers and make it appealing to contrast the Chinese linguistic behaviours to other lingua-cultures. The Chinese apology study also poses challenge to the traditional Anglo-Centric speech act theories. Since there has been no unanimously agreed framework of Chinese apology strategies so far, and different comparative studies have highlighted various linguistic features of Chinese apologies, the present study aims to conduct a meta-analysis of research on Chinese apology with a focus on the realisation strategies in order to discover the essential linguistic formulae of Chinese apologies and detect factors that could affect the apology strategies in Chinese.

We collect 370 apology studies involving Chinese lingua-culture published in English (Scopus) and Chinese (CNKI) in the past 30 years, which discuss the usage and frequency of the essential apology strategies/components. Diverse types of data are investigated in the research, including naturally occurring datasets, experimental datasets and corpora studies. These studies also cover the apology research in Chinese, comparative studies between Chinese and other lingua-cultures, such as English, Japanese, Korean, etc., Chinese interlanguage apology research and dialectological variation studies. We convert and synchronise the statistical data to depict the contour of the Chinese apology by finding the aggregated statistical results in the employed strategies. By using various statistical methods, we analyse whether different data sources, empirical methodologies, sub-types of apology, Chinese language proficiency, gender and regional differences could exert significant influence over the Chinese apology strategies. Our findings also underline the importance of more systematic research on this subject and a better documentation of research details in apology speech act studies. More importantly, the statistical results pose challenges to the existing comparative framework in cross-cultural apology studies involving Chinese and provide important theoretical implications for future comparative research in the speech act of apology among different lingua-cultures.

# Sub-discussions as a means to reach “argumentative synchronicity” on material starting points in adult-children talk

Panel contribution

**Prof. Sara Greco<sup>1</sup>, Prof. Anne-Nelly Perret-Clermont<sup>2</sup>**

*1. Università della Svizzera italiana, Lugano, 2. University of Neuchâtel*

In this paper, we interpret synchronicity in talk between children and adults from the perspective of argumentation. As synchronicity “can be observed and is directed at working on different levels of the constitution of interaction” (Hannken-Illjes & Bose, 2019), we consider argumentative sub-discussions that redefine *material starting points*, which constitute the shared *common ground* of participants, as a means to reach synchronicity. On the face of it, synchronicity and argumentation may be seen as opposite phenomena: argumentation is often understood to include some form of dissent or disagreement (Lewiński & Mohammed, 2016). Research in developmental sociocultural psychology has shown that such disagreement, in the form of *socio-cognitive conflict*, is important for cognitive development and learning (cf. Carugati & Perret-Clermont, 2001). Is there a place for synchronicity in argumentation? We advance the hypothesis that synchronicity is necessary as a preliminary agreement on “material” starting points (van Eemeren & Grootendorst, 2004; Rigotti & Greco, 2019) that constitute the participants’ common ground. In the absence of shared starting points, argumentation is futile (van Eemeren, 2018, p. 37). Therefore, when they discover discrepancies in starting points, participants have the choice to open argumentative sub-discussions to redefine them, as a repair mechanism that allow synchronization of shared material premises on which the argumentative discussion is based.

We illustrate this hypothesis analyzing sub-discussions on material starting points in informal family interactions between adults and young children (2-6 years), relying on a multilingual corpus recently collected in Switzerland. Our analysis considers argumentation as an interaction, following the pragma-dialectical model of argumentation (van Eemeren & Grootendorst, 2004). Moreover, in order to reconstruct material starting points and the sub-discussions opened to re-negotiate and synchronize them, we rely on the Argumentum Model of Topics (Rigotti & Greco, 2019), which enables a reconstruction of implicit premises of argumentation in connection to the participants’ interaction.

Our work contributes to a recent stream of studies that concentrate on young children’s contributions to argumentation by looking at their natural talk in interaction. In particular, this work introduces an argumentative interpretation of synchronicity.

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# Supporting students with communicative disabilities in school - The roles of companions in whole class interaction

Panel contribution

**Dr. Maja Sigurd Pilesjö<sup>1</sup>, Dr. Helena Tegler<sup>2</sup>, Dr. Niklas Norén<sup>3</sup>**

**1.** Department of Language and Communication, University of Southern Denmark, **2.** Department of Sociology, Centre for Social Work (CESAR), Uppsala University, **3.** Department of Education, Uppsala University

In classrooms, students with severe speech and physical impairment rely on explicit support by a person in their surround and various tools that augments and complements their interaction with others (Tegler et al., 2020). In Sweden, students with severe speech and physical impairment can be included in smaller education units within the regular curriculum. They have daily individual support from personal assistants that follow them through the school day and at home. Research on these smaller education units, however, is yet limited. Despite these students' dependence on support persons in their immediate surround, there is still little known of the roles such companions play for the students' inclusion in social and pedagogical activities at school.

In this Conversation Analysis study, data were recorded in special education classes for students with motor impairment (Rörelsehinderklass, RH-klass) in 6th grade. The classes had 6-8 students with severe speech and physical impairment due to Cerebral Palsy or acquired brain damage. During whole class interaction, led by the teacher, each individual student was accompanied by one personal assistant. The recordings are part of a larger video material, where four children (12 yrs) were followed and video recorded during one day each, beginning at school and ending at home in the evening. During the day, the four children interacted with their usual everyday communication partners (mainly personal assistants, teachers, and parents, but also siblings and class mates). They all used Blissymbolics communication boards during whole class sessions.

The analysis focused on sequences of interaction where the students' companions intervened to facilitate and support the students' participation during classroom talk. The analysis looked closer at how and by whom the companion's interventions were initiated - the student, the companion or the teacher? When did such interventions occur? What did they achieve? In what ways did companions' interventions affect the students' opportunities to display individual knowledge and competencies within the pedagogical activities?

Findings indicate that companions mainly intervened when the student was requested to answer exam questions from the teacher. Help was mainly offered without explicit recruitment actions, but was sometimes requested by the teacher when the assistant was out of place. The companion's role was first to co-produce the student's answer via the board by using scanning techniques, and then to take the footing (Antaki 2018) of the student when saying the answer aloud. Such voicings were sometimes responded to as the child's voice and sometimes as the assistants' voice. These roles and how they were responded to are interesting in terms of the way they affected these student's possibilities to display knowledge within the classroom and participate as competent members of the pedagogical activity.

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# Suspects' opportunities to claim their legal rights in police investigative interviews

Panel contribution

***Ms. Aafke Diepeveen<sup>1</sup>, Prof. Jan Svennevig<sup>1</sup>, Dr. Paweł Urbanik<sup>1</sup>***

*<sup>1</sup>. University of Oslo*

When interviewed by the police, suspects are to be informed that they have the right to remain silent and the right to obtain the assistance of a defense counsel. They should also get the opportunity to take a stance on whether or not they want to exercise these rights. In this paper, we investigate how it is established in interaction whether a suspect wants to carry through with the interview, or end it by invoking his rights. The study uses Conversation Analysis (CA) as a method and the data is a corpus of audio recordings of authentic police interviews conducted in Norway. First, we present an overview of the data set showing whether suspects are asked explicit questions that give them the opportunity to make a decision about their right to silence and their right to legal counsel. Second, we investigate variation in the design of such questions, concentrating specifically on expressions involving a preference for one response option over the other. Third, we discuss other formulations that may encourage or discourage suspects to make a free and independent decision. While informing the suspects about their rights, police investigators may promote active stance-taking by underlining the suspect's right to make a decision. In contrast, they may discourage such stance taking by referring to the forthcoming interview as an unconditional fact, thereby presupposing that the suspect will make a statement, or by presenting the different options in a way that is biased in favor of waiving one's rights. These findings have important implications for the safeguarding of suspects' rights and may form the basis for recommendations to the police about how to give suspects the opportunity to take a stance on exercising their rights.

# Suspects' reliability through the eyes of written report's recipients

Panel contribution

***Mr. Ryan Reynaert<sup>1</sup>, Mrs. Sofie Verliefde<sup>1</sup>, Prof. Bart Defrancq<sup>1</sup>***

***1. Ghent University***

The written record of a suspect's statement, along with the material evidence, plays a crucial role in the Belgian judicial system. It is produced as an authoritative document which serves as a basis for decision-making by judicial authorities at every step in the criminal law process (Komter 2006, Smets & Ponsaers 2011, van Charldorp 2011). As the written record is constructed through a complex process transforming the suspect's oral narrative into a formal and institutional piece of writing, linguistic studies have hitherto predominantly examined the ways in which the written record is discursively constructed during the police interview. Despite the importance of the written record, considerably less attention has been paid to its perception during the further stages of the judicial process. Whereas the written record is expected to affect judicial authorities' evaluation of a suspects' credibility, among others (De Keijser, Marsh et al. 2012), the present study aims to identify which factors, discursive or other, determine the way a suspect's image is construed in the mind of the recipient of the written record. Reception studies are a necessary complement to discourse-analytic studies to find out whether the discursive potential of the written record triggers the expected effect. To find out how a written record is approached, we organised interviews with 6 investigative judges (*onderzoeksrechters*) in the Bruges Area in Flanders. A Belgian investigative judge leads a criminal investigation and reports to the Prosecutor's Office. Written records of suspect statements are submitted by the police to the investigative judge. We proceeded according to a PEACE interviewing technique (Böser 2013; Mulayim, Lai & Norma 2015; Howes 2019; Bull & Baker 2020), submitting a written record drawn from our corpus to the judges while giving them first the opportunity to speak freely about the elements that draw their attention and about the suspect's credibility. Following that, we questioned the judges about their impressions, while focusing on particular discursive elements in written records. Results show that most judges underline the importance of other pieces of evidence in the case file and of the extent to which a suspect's statements and the other evidence concords. In particular, instances of minimizing the seriousness of particular events by the suspect, as well as inconsistencies, draw attention. Most judges in fact agree that written records containing such minimized version of events undermine the suspect's credibility to some extent. Finally, investigative judges also insist on the coherence of the timeline of events, while this is known to be an area where police officers drafting the written record take considerable liberty with the statements as they are volunteered by suspects (van Charldorp 2011).

# Sustainable periods “and not voting for the Tories”: multi-authored stance-taking in YouTube period product reviews

Panel contribution

***Dr. Susan Reichelt<sup>1</sup>, Ms. Luisa Grabiger<sup>2</sup>***

***1. University of Konstanz, 2. Universität Greifswald***

Alternative period product review videos show potential for aligning with multiple calls for social change: from sustainable waste-free living, to inclusion of all gender identities when talking about menstruation, to basic education about stigmatized topics.

## Theoretical settings and research focus

The theoretical base of this presentation is the sociolinguistic concept of stance, i.e. “taking up a position” (Jaffee 2009: 1), both in terms of constructing subject positions (social roles), and maintaining social relationships within digitally-driven Communities of Practice (CoP, after Eckert 2006). YouTube, as a “complex discourse environment” (Androutsopoulos & Terreick 2015: 354), allows for a two-pronged approach in investigating possible calls for action. Firstly, we analyse stance-taking multimodally, including platform-specific spoken discourse, meta-textual deictic elements, and body language. Secondly, we explore the dynamic interactions in the comment sections, following the framework of participatory culture (Burgess & Green 2018: 10).

As such, this paper addresses the following research questions:

1. What social roles are reproduced through multimodal stance-taking in period product review videos?
2. How are stance strategies negotiated in the CoP?

## Analysis

To answer these questions, we have compiled a specialized corpus of alternative period product reviews and their corresponding comments. The data presented here reflects findings from a case study that includes a total of ten videos from UK YouTubers. An initial multimodal analysis focuses on the YouTubers’ strategies when i) framing the topic of their video, and ii) engaging with their audience. A secondary analysis focuses on the commenters’ engagement with the videos’ content and the communities’ performed stance aligning with the call for social change.

Our findings suggest that the strategic stance-taking indexes a variety of social roles. Multimodal acknowledgements of existing stigma and the sharing of intimate experiences are contributing to the CoP by inspiring audiences to share their own preferences (ex.1). Meta-textual links in the video itself, as well as in the comments section, help define the existing CoP (ex.2). Further, previous stigmatized stances and limited inclusivity surrounding menstruation are meta-discursively negotiated (ex.3-4).

1. Where's my menstrual cup squad at?
2. that moment when Hannah mentions weak pelvic florr muscles and you start doing kegels thanks to her other video. Lol
3. i love that you've done this! i swear by reusable products and really like that there is more awareness being drawn to them [...]
4. as a trans boy who uses cloth pads, fricking thank you for using gender neutral language [...] it means a lot!!

This paper highlights the performed interdependency between social actors and activism. Such dynamic interactions, shown here through videos on sustainable period products, have the potential to increase awareness and foster critical engagement with social movements.

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# Synchronised activities in improvisation: Focusing on a high point of co-producing interactions

Panel contribution

***Dr. Ayako Namba<sup>1</sup>***

***1. Kwansei Gakuin University***

The role of a listener in interaction has gradually been drawn attention from scholars conducting communication research (e.g. Goffman 1981; Gumperz 1982; Gardner 2001; etc.). Such studies in Japanese interaction include ‘listener talk’ (Yamada 1997), ‘listener responsibility’ (Hinds 1987), and ‘kyo-wa (collaborative talk)’ (Mizutani 1993). The majority of the behaviours conducted in such existing studies have investigated *aizuchi*, nodding, and verbal responses. Although the focus of such studies is likely to examine interactional or discourse functions in a single behaviour, there is still room to reveal a systemic process of communication dynamics based on simultaneity and co-occurrence of multi-behaviours in co-producing ongoing interactions. Synchronised activities between participants based on listenership behaviours likely play a significant role in reaching a high point of such interactions.

By illuminating such a high point, this paper aims to explore how synchronised activities between co-participants could contribute to making an improvisation and then reaching the co-producing interactions. In particular, the simultaneity and co-occurrence of multi-verbal and nonverbal behaviours are conducted in style-shifting analysis. In addition, the simultaneity and co-occurrence in synchronised activities are argued by drawing on the notion of ‘multivoicedness’ (Bakhtin 1981) and the Theory of *Ba*(Shimizu 2004). In particular, synchronised activities at a high point of the ongoing interaction are analysed drawing on the ‘improvised model’ from the theory.

The data for the above analyses consist of 6.1 hours of video-recorded multi-party conversations in Japanese. Four participants joined in each session and eight total sets were conducted. Data collection was conducted in August 2014 at a Japanese university. All of the participants were college students aged 18–21, and their relationships were based on close classmates taking the same course and close friends in the same club activities. The analyses reveal the following three key findings. First, three nonverbal and verbal behaviours (repetitions, simultaneous and shared laughter, and collaborating gestures) were significant for shaping synchronised activities in improvising a high point of the ongoing interaction. Second, under such improvisations, quoting and mimicking someone’s voice and action played a role in creating and further spreading continuous synchronised activities. Sharing and joining such ‘multivoices’ have brought about a great deal of the ongoing co-creating interaction. Third, diverse style-shifting in fulfilling multiple roles embedded in the ongoing improvisation reflected a flexible and creative communication process through the synchronised activities.

# Syntactic elaboration: the case of auxiliation in the communicative distance

Panel contribution

***Prof. Bert Cornillie<sup>1</sup>, Dr. Malte Rosemeyer<sup>2</sup>***

***1. KU Leuven, 2. Albert-Ludwigs-Universität Freiburg***

Over the last decades the continuum between communicative immediacy and communicative distance has been a much-debated topic in Romance linguistics (Koch & Oesterreicher 1990; Kabatek 2005; López Serena 2020). Research on the various discourse traditions along this continuum has led to a more refined description of the anchoring of linguistic subsystems in certain communicative and sociolinguistic contexts. On the side of the communicative distance, more complex (elaborate) clause combining has been accounted for in terms of more complex junction patterns (Raible 1992). Yet, syntactic elaboration on the sentence level has received less attention. Syntactic elaboration can be defined as the creation and use of new and more specific expressions replacing others, which were often polysemic or ambiguous.

In this paper, we will argue that additional evidence is needed to account for syntactic elaboration processes beyond “junction” expressions. In particular, we hypothesize that syntactic elaboration on the sentence level can be attested in the elaboration of the verbal group through auxiliation. Old Spanish saw the rise of a number of new verbal periphrases based on auxiliaries such as *amenazar* ‘to threaten’, *prometer* ‘to promise’, *parecer* ‘to seem’, *resultar* ‘to result’, *deber/deber de* ‘have to’ in the modal domain, and *haber* ‘have’, *estar* ‘be’, *andar* ‘go’, *venir* ‘come’ in the temporal domain. Our hypothesis makes the prediction that these innovation processes were bound to discourse traditions belonging to the communicative distance.

In order to test this claim, we analyze the development of these auxiliaries in quantitative longitudinal studies (4626 examples) in two historical corpora of Spanish: the *Corpus de documentos Españoles Anteriores a 1800* (GITHE 2018) and the *Corpus diacrónico del español* (Real Academia Española 2018). Our analysis shows that, in all cases, syntactic elaboration takes place in discourse traditions belonging to the communicative distance and that differences in frequency point to an unequal spread over these discourse traditions. Thus, we will show how dimensions of the grammar of distance emerge from specific processes of selection and innovation. The paper illustrates that the prestige of linguistic forms consists in a certain degree of complexity fitting in the domain of scripturalness. By adding auxiliaries to clause combining and discourse markers, we disentangle the mechanisms behind advanced written language elaboration.

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# Taking Part in Peer Argumentation: Multimodal Repetitions in Children's Collaborative Co-Constructs

Panel contribution

***Ms. Nora Schönfelder***<sup>1</sup>

**1.** University of Wuppertal

Starting from a conceptualization of the term “synchronization” as the intrapersonal and interpersonal coordination of multimodal resources (Deppermann & Schmitt 2007), the paper examines how children establish and display collaborativity when co-constructing arguments together. It shows that collaborativity is not only achieved on the verbal level; children also contextualize collaborativity through *multimodal synchronization*, e.g. by repeating or ‘mimicking’ each other’s gestures.

While co-constructions can be used to establish both dissent and consensus in conversational argumentations, we will focus on collaborative co-constructions within which second speakers either complete or expand an argument made by the previous speaker (Kreuz in press). Previous research mainly focused on the use of lexical and syntactical resources, but we know little about the role of multimodal resources for accomplishing co-constructed arguments (but see Heller 2018 and Yasui 2013 for argumentative talk in general and Yasui 2013 for joint brainstorming). Addressing this gap, the paper examines how participants use (different forms of) multimodal synchronization to contextualize collaborativity when co-constructing arguments.

The data comes from a corpus of ten videotaped group discussions of children aged between 6;1 and 13;6. Drawing on multimodal conversation analysis, the paper focusses on “repetitions” of gestures. In argumentative co-constructions, the second speaker may repeat parts of the first turn (Arendt & Zadunaisky Ehrlich 2020), e.g. to demonstrate collaboration. The analysis shows that repetitions are not only a verbal but also a multimodal phenomenon: often, the second speaker also mimics (or repeats) the first speaker’s gesture within collaborative co-constructions by indicating a strong coherence between his turn and the turn of the first speaker. Furthermore, the multimodal synchronization between the first and the second speaker makes the collaboration publicly visible for all participants of the interaction.

The talk concludes with discussing the relation between argumentative co-constructions and “doing participation”.

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# Talk in the Dorm: A corpus-based study of the utterance-final pragmatic marker BA in Mandarin by L1 and L2 speakers

Panel contribution

**Ms. Chen Chen<sup>1</sup>, Dr. Wenhao Diao<sup>1</sup>**

***1. Department of East Asian Studies, The University of Arizona***

This study uses a corpus of peer talk between Mandarin L1 and L2 speakers to examine the inter- and intra-group variations in their use of the utterance-final pragmatic particle BA. Mandarin Chinese has language specific ways of expressing stance, and with the growing number of Mandarin L2 learners, there is a pressing need to investigate L2 learners' use of Mandarin pragmatic markers in discourse. However, existing Mandarin learner corpora are typically based on responses to prompted tasks, rendering them not ideal for pragmatic research (Culpeper et al., 2018).

A corpus-based approach can reveal how L2 learners use pragmatic markers in discourse and how it may differ from L1 speakers (Staples & Fernández, 2019). This study uses a newly constructed corpus, DormTalk, that consists of natural conversations between L2 learners of Mandarin and their native-speaking peers in a study abroad setting. Study abroad provides opportunities for L2 learners to engage in situated use of target pragmatic forms, though variations in L2 pragmatics often exist (Taguchi, 2016). Utterance-final particles are important pragmatic markers in oral communication (Cook, 1999); in Chinese they can accomplish epistemic and affective work (Wu, 2004; Xiang, 2011). In the specific case of BA, while recent research based in L1 contexts has highlighted its potential to mark stance and convey subtle pragmatic meanings (e.g., tag questions, Ljungqvist, 2010), its role as pragmatic marker has not been explored among L2 learners.

The DormTalk corpus contains 334,899 tokens of Chinese characters or English words that were transcriptions of dyadic conversations between 17 Mandarin L2 speakers and their 17 Chinese roommates. Interviews and surveys were also conducted with each speaker. We began with frequency and keyword comparisons to capture quantitative differences in the use of BA between the L1 and L2 groups. Collocation analyses were then conducted to identify and compare BA's pragmatic functions in the immediate context by L1 and L2 speakers. Then, qualitative analysis was performed to reveal the functions of BA as a pragmatic marker in discourse (Andersen, 2001), and inter- and intra- group variations were further investigated qualitatively by incorporating the qualitative data. Finally, a post hoc analysis was conducted by comparing the findings from the corpus with the presentation of BA in popular Chinese language textbooks in North America.

Our results highlight that in L1 speakers' discourse, BA allowed speakers to form tag questions, reduce level of certainty, and convey compromises and gentle disagreements. In comparison, the L2 learners used BA significantly less frequently and for limited functions. Intra-group variations were also found in both L1 and L2 groups. Among the L2 learners, those who had exposure to Mandarin during childhood produced more BA and used it for more pragmatic functions. Furthermore, the post hoc analysis shows that the use of BA among L2 speakers corresponds to its presentation in the textbooks. We conclude with implications for future research and teaching of L2 pragmatic markers.

# Talking about corona in different languages – Native/non-native online conversations in English and Spanish

Panel contribution

**Dr. Susana Fernández**<sup>1</sup>, **Dr. Marie Christine Appel**<sup>2</sup>

**1.** Aarhus University, **2.** Universitat Oberta de Catalunya

In this presentation we intend to discuss how Spanish and English speakers who participated in a Tandem MOOC in the spring of 2020 (<http://mooc.speakapps.org/>) to practice English and Spanish as a foreign language, respectively, talk about corona and the impact the pandemic has in their lives. Participants in the Tandem MOOC met via a videoconference tool integrated into the course platform that launched a conversation activity that consisted of one task in English and one in Spanish. The tasks for the first week were designed around the topic of the COVID pandemic and lockdown. The data collected for the purposes of this study are video recordings of participant conversations during the first week of the Tandem MOOC. We will analyze how each of these language groups talks about the issue in their native language as well as in their foreign language. We will identify topics and focus points for each language group and we will explore whether changing the language of conversation implies a change in discourse or in the kind or strength of emotions conveyed.

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# Talking about racism in cross-ethnic narrative therapy – use of detail, constructed dialogue, and internal evaluation

Panel contribution

***Dr. Shoko Yohena<sup>1</sup>***

***1. Ferris University***

This study examines a video-recorded narrative therapy session between a white Canadian therapist and African-American clients (11-year-old youth and his mother) in the U.S. (Madigan 2011). The study explores how the topic of “racism” was handled in cross-ethnic therapy, focusing on the use of detail, dialogue, and internal evaluation (Labov 1972) in the story-telling of the African-American mother.

Tannen (1989; 2007) pointed out that internal evaluation (i.e., the points of the stories are embedded in the ways stories are told rather than explicitly stated from outside) contributes to the creation of involvement by inviting listeners into the process of sense-making. She further argued that detail, dialogue, and repetition play essential roles in creating intertextuality and guiding listeners to appreciate and seek the correct interpretations of the stories.

In the current study, the mother frequently used internal evaluation in response to the therapist’s questions regarding racism. Yohena (2017) indicated that the mother’s hesitant tone and avoidance of the word “racism” were in contrast to the therapist’s overt use of “race” and “racism.” In the present study, it is further argued that details and constructed dialogue in the mother’s story serve as signals of important turning points and suggest justification of her story line (i.e., even though her son was accused of assault against his white classmate, the real issue was racial discrimination at school).

For example, the details of the skin colors of the students in trouble were not mentioned until later in the therapy, but once it was mentioned, it foregrounded the presence of racial conflicts at school. The story took an important turn.

When internal evaluation was used, there were a couple of occasions wherein the points were unclear, but the therapist used them to create narrative space for the mother to develop her stories. In so doing, the therapist also took the positioning of “a learner” of what it was like to be an African American and “a co-struggler” (Kaba 2020, Heath 2020) against racism.

The study argues for the importance of recognizing cues such as the use of detail, constructed dialogue, and internal evaluation in clients’ different communicative styles. It also suggests that the positioning taken by therapists could have a significant influence on the ways stories are heard and told, especially in handling such a sensitive issue as racism in cross-ethnic therapy.

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# Talking through the tears: Eliciting and disclosing asylum narratives during legal consultations

Panel contribution

***Ms. Marie Jacobs<sup>1</sup>***

**1.** Ghent University

Legal consultations are often characterised by difficulties to reconcile the neutral, institutional preoccupations of the lawyer and the emotional “lifeworld concerns” of the client (Bogoch 1994). This issue is especially prominent within the legal sphere of asylum law, as applicants for international protection often deal with highly sensitive problems. This presentation investigates a) how immigration lawyers discursively negotiate their function as an emphatic counsellor and their traditional role of the professional who only pursues “legally relevant” matters and b) how clients react to this delicate balancing act. The linguistic ethnographic data were gathered in two immigration law firms in Belgium and comprise participant observation, audio-recordings, interviews with legal professionals and field notes.

My sociolinguistic analysis reveals how the lawyers do not impose an “ideological separation of the legal from the social” (Felstiner & Sarat 1995: 95). Contrary to what socio-legal literature often argues, the interactional data demonstrate how the clients’ lifeworld concerns are not regarded as a priori legally invalid, nor as a simple matter of polite chitchatting. Recognising the emotional dimension of the institutional encounter is considered to be crucial to the rapport between lawyer and client and the experiential story of the client is acknowledged as a building block of the legal case. The lawyers’ local attempts at navigating between institutional concerns and emotional demands are, however, highly affected by the fact that the asylum authorities do consider experiential narrations to be a hindrance with regard to their refugee status determination practices (Maryns 2006; Bohmer & Shuman 2007). Accordingly, lawyers who intend to prepare their clients for the hearing with the authorities, have to anticipate this translocal, institutional perspective, a practice that often threatens the rapport between lawyer and client (Jacobs & Maryns 2020).

This investigation of the way in which these local and trans-local perspectives influence the lawyer-client relationship, highlights the complex, yet productive role of emotion within institutional encounters. Additionally, the research also contributes to a body of knowledge that questions the institutional choice (or even the possibility in se) to disregard emotion, especially in a context that is as emotionally charged as asylum encounters. Bogoch, Bryna (1994). Power, distance and solidarity: Models of professional-client interaction in an Israeli legal aid setting. *Discourse & Society*, 5(1): 65-88.

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# Teachers' Inclusive Third-turn Composition by Gaze-shifting and the Use of the Japanese final particle “ne”

Panel contribution

***Dr. Mika Ishino***<sup>1</sup>

**1.** Doshisha University

Multiparty conversation is structurally challenging in managing the interactional inclusion of every party (e.g., Stivers, 2015). However, in every classroom, teachers organize multi-party conversations as part of their institutional tasks. In addition to using conversational grammar in the classroom setting (i.e., Initiation-Response-Evaluation: IRE sequence (e.g., McHoul, 1978)), teachers deploy various interactional resources (e.g., prosody, body positioning, gestures, gaze, etc.) to organize the multi-party conversation (e.g., Hall & Looney, 2019). This study examines one such practice of teachers observed at their third-turn of the IRE sequence. Multimodal conversation analysis was conducted on 60 hours of video recordings of English classrooms in Japanese secondary schools, focusing especially on teachers' shifting their gaze and the use of the Japanese final particle “ne” during their production of the third turn in IRE sequence. In ordinary Japanese conversation, the final particle “ne” is often used reciprocally in assessments when the referent is accessible to both parties and in inviting a reassessment of the recipient's response (e.g., Hayano, 2017). In the current study context, by using “ne” and shifting their gaze from the students who responded to the rest of the students, the teacher indicates that the response was also accessible to the students who did not respond to the teacher's question in the prior turn. For example, when a teacher pauses to ask a question to the class (i.e., “*what country is it?*”) and a student replies to the question (i.e., “*Switzerland*”), the teacher repeats the response adding the Japanese final particle “ne” to it (i.e., “*Switzerland-ne*”), and shifts their gaze from the student who responded to the rest of the students in the classroom. In doing so, the teacher explicitly includes the rest of the students to be a party to the prior IRE sequence. By illustrating the variation of this teachers' inclusive practice, the study will provide additional insights to previous findings on the use of gaze by teachers in the classroom setting (e.g., Waring & Carpenter, 2019).

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# Teachers' pragmatic awareness in English as a third language: a multilingual analysis of regulative discourse for very young learners

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Panel contribution

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***Ms. Otilia Martí<sup>1</sup>, Dr. Laura Portolés<sup>1</sup>***

***1. Universitat Jaume I***

The focus of the present observational study is teachers' pragmatic awareness in the English as a third language (L3) classroom. This is an instructional setting under investigated when exposure to the target language is low and learners are very young. Participants are two preschool practitioners and two intact groups of 4-5 year olds. 1,942 regulative directives in all the languages employed in the classroom (English, Catalan and Spanish) are analysed. Data from audio/video-recorded lessons are collected at three different points of an academic year. From a multilingual discourse-pragmatic perspective, the linguistic realizations of procedural and disciplinary directives seem to respond to the teachers' pragmatic skilfulness or sensitivity before students' cognitive and affective needs at this early age. In showing the influence of a monolingual habitus still pervasive among preschool language educators, results could serve as a raising-awareness material for training teachers of English as an L3 in multilingual learning environments.

# Team interaction in cardiac arrest resuscitation

Panel contribution

***Dr. Chris Cummins<sup>1</sup>, Dr. Ernisa Marzuki<sup>2</sup>, Dr. Hannah Rohde<sup>3</sup>, Prof. Holly Branigan<sup>3</sup>***

*<sup>1</sup> The University of Edinburgh, <sup>2</sup> Universiti Malaysia Sarawak, <sup>3</sup> University of Edinburgh*

The resuscitation of patients undergoing out-of-hospital cardiac arrest (OHCA) represents a major challenge to first responders. The procedure is acutely time-critical, with delays contributing strongly to mortality; it is physically challenging, for instance because of the need to manipulate the patient in a confined space; and it requires excellent coordination between a team of paramedics. Successful team leadership has been identified as a key determinant of success (Cooper & Wakelam, 1999; Marsch et al., 2004; Yeung, Ong, Davies, Gao, & Perkins, 2012). Yet communication in this critical context remains understudied, due both to the challenges of accessing relevant data and of establishing what forms of knowledge would be relevant to enhancing practical outcomes.

In this presentation, we discuss the interaction between paramedics performing OHCA resuscitation based on a corpus of interactions recorded via body-mounted cameras during real-life emergencies. These resuscitations involved the deployment of a specialised paramedic with specific training in OHCA, whose role is to coordinate the other paramedics at the scene. We focus in particular on two aspects of the teams' interactional behaviour: their use (or non-use) of closed-loop communication, which guarantees fidelity of communication but at a potential time cost, and the parallel trade-off between considerations of pro-social behaviours and brevity. We also examine how situational awareness is managed and communicated between team members.

Our work also addresses the question of how to train paramedics to deal most effectively with these scenarios. Paramedic training incorporates simulations of OHCA, which are highly realistic in respect of the physiological behaviour of the simulated patient, but less so in respect of the social context, emotional engagement and so on. We compare a corpus of these simulations with real-life interactions, with a view to exploring how these simulations could be made more realistic. In particular, we look at how the interactants deal with challenges that are not prefigured by the training.

This project is novel among studies of medical communication in that it considers interaction between medical professionals in the context of critical care, which is generally difficult to access for analysis. We conclude by discussing the relevance of this work within a larger ongoing and interdisciplinary project that examines the entire life-cycle of emergency medical interventions – including emergency call handling, triage, and hospital admission – from a broad social science perspective, in close collaboration with medical colleagues.

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# Teasing and Shared Knowledge in a Newbies Football Fan Forum

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Panel contribution

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***Dr. Jonathan White<sup>1</sup>***

***1. Högskolan Dalarna***

In the Chelsea FC fan site, The Shed End, there is a forum for new users at the site (newbies) to introduce themselves. The forum site itself started in 2006 and the newbie forum began in 2008. This forum was chosen as a good case study for how users do identity work and present themselves to other users. According to research, online communities are characterized by banter, conflict and an impoliteness that is considered by many to be normalised behavior (Beers Fägersten, 2017). This is clearly reflected in the Shed End forum. Users tease each other and can generally be explicitly face-threatening, even though it is warned against in the community guidelines. This teasing behavior is marked and is sometimes explained metapragmatically as joking. Secondly, there is much presupposed knowledge surrounding Chelsea FC used in the football discussions, such as the nicknames of players (*Lampo*, *Wisey*). Users do ask if they do not understand particular terms, specifically users from outside the UK. Thus, it seems to be expected that users share knowledge of certain nicknames or initialisms. Finally, the textchat speech style is mentioned in the guidelines as “horrible”, but this is clearly not filtered out by moderators, despite explicit references to this happening. Non-native speakers are often apologetic about their language skills, but this leads to teasing about the proficiency of non-standard native speaker users, and so this seems to be a linguistically open community. To conclude, we see that users are explicitly part of a teasing, non-standard linguistic culture in this fan forum.

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# Technical supported competence. The construction and resemiotization of competence during the development of a reminder robot.

Panel contribution

***Dr. Antonia Krummheuer<sup>1</sup>, Dr. Matthias Rehm<sup>1</sup>, Dr. Kasper Rodil<sup>1</sup>***

***1. Aalborg University***

Assistive technologies aim to support people's autonomy in everyday activities. For example, a scheduling and reminder robot aims to support a person who has problems in remembering. As such, these technologies aim to assist people in (re)gaining agency and competences in the performance of certain activities that pose challenges.

This talk approaches the construction of competence across different contexts by following the construction of human and technical agency during the development of a reminder robot for and in collaboration with a person living with severe memory loss. Therefore, I will combine Actor-Network Theory's concept of human and non-human agency (Latour, 2005; Winance, 2006) and Iedemas (2001) concept of resemiotization with an ethnomethodological and conversation analytical approach to the situated construction of competence in interaction (Clarke & Wilkinson, 2013; Garfinkel, 1967; Goodwin, 2004).

My insights are based on a multimodal interaction analysis (Heath, 2011) of three video sequences that derive from a co-creation process in which researchers build a reminder robot for and together with a person living with severe memory problems. The project was undertaken in collaboration with a Danish residential home for people living with acquired brain injury and was build up as an iterative workshop series with residents and staff.

As central aim for the project was to find out how the robot could support the resident's autonomy by promoting his/her agency to participate more competently in activities that posed difficulties for him/her. We aimed to understand what are relevant activities for the resident, how does the resident participate in this activities, and how can these activities be supported by a robot?

The analyses of this talk follows the resemiotization process (Iedema 2000) in which the agency of the human-robot interaction was developed from talking about the design features the robot should have, to testing cardboard prototypes and finally implementing the high-fidelity prototypes at the resident's apartment. My interest is directed to understanding the concept of communicative competence by looking at how the participants understand resident's and robot's competences in the different sequences of the development of the robot. This will be done by analyzing sequences in which the participants assess the resident's and robot's competence to support each other's agency.

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# Technologies of Recognition

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Panel contribution

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***Dr. Stuart Reeves<sup>1</sup>, Dr. Martin Porcheron<sup>2</sup>, Dr. Burak Tekin<sup>3</sup>***

***1. University of Nottingham, 2. Swansea University, 3. University of Basel***

A signature concern of ethnomethodology and conversation analysis is examining how and in what ways participants in social interaction achieve intersubjective understanding (Garfinkel, 1967; Garfinkel, 2002). Recognition in / as one another's actions—i.e., reflexively 'doing' recognisability whilst also 'showing' recognition—is central to social activity and a methodological bedrock to the curation of intersubjectivity (Dourish & Button, 1998; Schegloff, 1992; Suchman, 2007).

But technologies of *machine recognition*—including but not limited to voice recognition, facial recognition, bodily recognition, or behaviour recognition—complexify this picture. To start with they are beginning to pose serious challenges as engines for significant social problems (e.g., bias, unfairness, etc). Concomitantly, there are major conceptual problems encountered with the spread of 'recognition'. In this paper we tackle such conceptual difficulties by treating machine 'recognition' as a distinct, *different* sense to the reflexive recognisability of social action. In other words we turn the tables on machine recognition by looking at it *as a members' problem*. Technologies of recognition are therefore technologies that require members to manage their own distinct kind of recognisability *to* the machine to trigger intended human-machine interactions, i.e., to fit within orders of *machinic* recognition. Such 'users' therefore must juggle machine recognition alongside and embedded amidst the ordinary organisation of social activities. Moreover, this work may require responding to designed output from these technologies to aid recognisability.

To investigate this phenomenon empirically, we examine two cases of machine recognition—voice recognition and bodily recognition—as exemplars of a broader class of technologies. Analogous with recipient design (Sacks, Schegloff & Jefferson, 1974), participants work to design input in machine-recognisable ways whilst simultaneously attending to how human-machine interactions are embedded into the wider ongoing production of social order (Porcheron et al., 2018). As part of this we must also examine how co-present 'spectators' intervene in and orient to the 'capacities' of technologies of recognition by engaging in some moral work of distributing responsibility and ascribing agency for situatedly emerging troubles (Tekin & Reeves, 2017). We compare both verbal and bodily ways of 'disciplining' action as well as the repair and resolution of troubles that arise as a socially and sequentially organised, collaborative accomplishment.

# Temporary norms as building blocks in emergent common ground

Panel contribution

*Prof. Istvan Kecske<sup>1</sup>*

1. STATE UNIVERSITY OF NEW YORK, ALBANY, USA

The paper revisits the notion of “language norm” from the perspective of intercultural interactions. It also attempts to demonstrate and discuss how temporarily co-constructed normative elements create emergent common ground in intercultural interactions.

In the traditional sense language norms are usually considered essential properties of language that ensure its functioning and historical continuity due to their relatively inherent stability. However, this relative stability goes together with historical variability. Norms, on the one hand serve to preserve speech traditions, and on the other, to meet current and changing social needs. It is argued that the traditional approach to the notion of “norm” is untenable because it is mainly prescriptive and considered a diachronic phenomenon (see Havránek 1964; Labov 1972; Bartsch 1987; Milroy and Gordon 2003). Analyzing intercultural interactions Kecske (2019) argued that norm development is not necessarily just a diachronic process, but it can also be synchronic and temporary. Even if interlocutors spend only a short time together, they attempt to co-construct some temporary norms that become a part of their emergent common ground.

In order to collect supporting data for the claim and demonstrate how this process works in language production, data will be gathered from two 30-minute discussion sessions by a group of seven university students representing five different L1s. The two sessions will be on different topics, and the participants are going to be encouraged to have a spontaneous, uncoached interactions on the two topics. The recorded data will be analyzed for occurrences of temporary norm development. What is sought in data is collectively used language elements (words, expressions) that are co-constructed by participants and made part of temporary common ground during interaction to assure mutual understanding. Temporary norms emerge through a self-organized process in which group-level consensus is the unintended consequence of individual efforts to coordinate locally with one another.

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# Ten years on, what do we say? Examining the Facebook threads of a crisis-ridden bank

Panel contribution

***Dr. Lise-Lotte Holmgreen<sup>1</sup>***

***1. Aalborg University***

The omnipresence of social media has created unprecedented possibilities for consumers to publicly criticize organizational behaviour. For corporations, this represents a formidable challenge to image and earnings, requiring vigilance in online communication (Gretry et al. 2017; Van Noort and Willemsen 2012).

One of the sectors to have felt consumers' discontentment most acutely is the financial sector. Since the 2008 financial crisis, which ushered in a period of severe economic instability worldwide, financial institutions have fought to retain legitimacy. However, this has been no easy task when stories of questionable conduct continue to surface, resulting in disgruntled publics which seek to hold the institutions accountable by sharing criticism online (Holmgreen 2020).

This situation forms the background of the presentation, which discusses the case of a bank that used to be among the top three of Danish finance. In the ten years that have passed since the crisis, the bank has been under continuous attack in the media (social and news) because of its poor moral judgement in many cases, and most recently in a historic case of money laundering.

Drawing on Khosravinik's (2017) social media critical discourse analysis (SM-CDS) and discursive legitimacy (Van Leeuwen 2008), I will analyse how the bank negotiates its position and makes legitimacy claims on Facebook. The data for the analysis consist of seven Facebook 'threads' from early September to early November 2019, one year after the results of the investigations into money laundering were presented. The threads are initiated with the bank posting events that are unrelated to the case, and which present the bank as a good corporate citizen. However, this is met with relentless criticism by several Facebook users, who condemn the bank of immoral behaviour. Thus, the strategy of proactive webcare, inherent in the posts opening the threads, appears only to have partial effect (cf. Van Noort and Willemsen 2012).

This suggests that despite decades of respected business conduct, corporations may suffer the long-term consequences of bad business decisions if they imply underlying values of greed and immorality. Furthermore, the opportunities that social media offer for voicing criticism are instrumental in maintaining the pressure to change corporate behaviour.

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# Textual construction and discourse characterization: The case of letters of the 15th century

Panel contribution

***Dr. Blanca Garrido-Martin<sup>1</sup>***

**1.** University of Seville

Letters have proven to be an important source of data for the history of the Spanish language since it offers the possibility of observing the gaps in the most spontaneous variety of speakers from past stages. In this sense, letters, especially private ones, are understood as a mixed discourse tradition in which features of communicative immediacy are revealed (Koch / Oesterreicher 2007: 34), along with others from distance (Kabatek 2007). However, studies that deal with linguistic aspects have focussed on either canonical literature of the Golden Age or, most recently, 19<sup>th</sup>-century private letters.

Regarding the chronological framework that concerns us, we find few editions of letters from the 15<sup>th</sup> century written by literary figures (cf. De Ochoa 1850-1870 for a collection of several authors, Gómez Moreno 1985 for Íñigo López de Mendoza and Alfonso de Cartagena, Cátedra and Carr 2001 for Enrique de Villena, and Zaharescu 2017 for Fernando de Pulgar). Nevertheless, there are no linguistic studies, to the best of our knowledge, that address the textual construction of these texts in contrast to private letters.

Therefore, in this talk we will analyse a corpus of private correspondence collected within the project DOLEO-Historia15, composed of private letters from the noble and courtesan class dated between the 15th and 17th centuries, to observe their configuration in the textualization process that involves the writing of the private letter in Spanish from the underlying models and textual conventions of Humanism and the Castilian Renaissance. In this sense, we will study what elaboration processes these letters present in terms of their (para)textual structure compared to other similar and highly developed ones, such as the epistle, and in what way it is determined by discursive traditionality in which the text is inserted, as well as its subsequent evolution beyond the 15th century.

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# Textual Histrionics: Stance, Community, and the Construction of an Ideal Witness in the Witness Depositions of the Salem Witch Trials (1692–1693)

Panel contribution

***Dr. Peter Grund<sup>1</sup>***

**1.** University of Kansas

The witch trials in Salem, Massachusetts, in 1692–1693 have left us with rich documentation of the trial proceedings, including over 400 witness depositions (Rosenthal et al. 2009). These depositions attest to a range of linguistic strategies that the witnesses and the recorders of their statements adopted to present and frame the evidence, the accused, and the deponent. Focusing on a subset of these depositions (ca. 150) filed by or on behalf of witnesses who claim personal affliction by witches, this paper explores these linguistic strategies through the lens of “stance,” or expression of “personal feelings, attitudes, value judgments, or assessments” (Biber et al. 1999: 966; see also Englebretson 2007; Jaffe 2009). I will consider, for example, the use of degree modifiers, such as *grievously*, *dreadfully*, and *greatly*, words of affliction, such as *torture* and *torment*, as well as markers of the source of information, including *see* and *believe*. I argue that these resources are deployed variably and strategically by witnesses and/or recorders to perform a range of stance functions. In some depositions, the use helps underscore claims to privileged knowledge, victim status, and a bid for a central role within the community of practice that developed during the trials (Wenger 1998; Kopaczyk and Jucker 2013). The linguistic strategies in the depositions also complement and overlap with how some of the witnesses behaved during hearings; indeed their often over-the-top performances in court are mimicked by the textual histrionics in their depositions. I also consider the complex and intersecting roles of the witnesses and recorders in accomplishing this discursive fashioning. I pay special attention to the role of Thomas Putnam, a militia sergeant and former parish clerk, who acted as the main recorder of testimony for what has been called the core group of accusers during the Salem trials (including his daughter, Ann Putnam Jr.).

Overall, this approach allows us to see the complex dynamics of how recorders and witnesses tried to (co-)construct the “ideal” witness linguistically, and how this linguistic construction in text is part of a broader semiotic system of behaviors, acts, and discursive strategies in a community of practice.

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# Thai narrative discourses of internal thoughts with SELF expressions

Panel contribution

***Dr. Kiyoko Takahashi<sup>1</sup>***

**1.** Kanda University of International Studies

This paper aims to investigate a language-particular characteristic of Thai narrative discourses expressing internal thoughts. Specifically, it examines 'logophoric' (Clements 1975) uses of Thai morphemes referring to the 'SELF' (Sells 1987) whose internal thoughts are being narrated (SELF expressions) and clarifies semantic and pragmatic factors that influence the choice of those SELF expressions.

The holder of internal thoughts being narrated may or may not be identical to the narrator. The style of narratives in which the narrator's own thoughts are conveyed is called 'reportive' (Kuno 1972). Different styles of English examples include: (a) the reportive, direct one, e.g., ' $I_i$  thought, " $I_i$  am pushy."'; (b) the reportive, indirect one, e.g., ' $I_i$  thought that  $I_i$  was pushy.'; (c) the non-reportive, direct one, e.g., 'Mary<sub>-i</sub> thought, " $I_i$  am pushy."'; and, (d) the non-reportive, indirect one, e.g., 'Mary<sub>-i</sub> thought that  $she_i$  was pushy.' In the logophoric context, English narrators use first- or third-person pronouns and normally do not use other nominal expressions such as reflexive pronouns and kinship terms, e.g., ' $I_i$  thought that \*myself<sub>-i</sub> was pushy.'; 'Mary<sub>-i</sub> thought that \*Mommy<sub>-i</sub> was pushy.'

The data for this research are from Thai novels. The research findings show the following. First, reportive narratives in Thai do not clearly distinguish between direct and indirect speech. Second, besides ellipsis (zero anaphora), a variety of SELF expressions are utilized by considering the referent's specificity, viewpoint, and social status. In the reportive style, first-person pronouns are used to refer to the narrator herself/himself as the SELF. In the non-reportive style, third-person pronouns are used to refer to a specific discourse-character (except the narrator) as the SELF, while morphemes encoding the self (Self terms) are used to refer to a non-specific discourse-character as the SELF. Self terms may also be used to refer to a specific discourse-character as the SELF, provided that the specific discourse-character is the 'PIVOT' (Sells 1987) from whose point of view the internal thoughts in question are narrated.

Thai narrators must select a socially appropriate item of the pronouns or Self terms according to the narrative-discourse situation. In addition, they may use other nominal expressions (such as kinship terms and proper names) logophorically as well, thereby specifying a particular interpersonal relationship between the discourse-characters.

Narrative discourses of internal thoughts are by no means addressee-oriented; they are simply a private, monological assertion. Yet, such narrative discourses in Thai require consideration of interpersonal relationships among different discourse-characters. This is reflected in the fact that they largely indicate, by means of various SELF expressions, specific links between a discourse-character as the SELF and the other discourse-characters.

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# The ‘emotional turn’ in science dissemination: Towards a promoevolutionary science?

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Panel contribution

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***Dr. Carmen Guinda<sup>1</sup>***

***1. Universidad Politécnica de Madrid***

Due to the current technological affordances, the commodification of science, and the implementation of more democratic models of science dissemination, we are witnessing an ‘emotional turn’ in scholarly discourse, especially in multimodal online genres, such as the graphical abstract, increasingly demanded by high-impact journals. Starting out from the traditional expectations of formality and objectivity in academic discourse, and with the aid of a blended theoretical framework that combines Multimodality, Systemic Functional Theory, Positioning Theory, and Bednarek’s taxonomy of affect, I examine published scholarly samples of graphical abstracts criticized by science bloggers and academic network fora. Findings suggest that emotion is frequently caused by visual stylization, may co-occur with emotional talk, and sometimes takes for granted encyclopedic and experiential backgrounds that the intended audience not always has and may go against the democratisation of science or constitute face-threatening acts. A reflection on the challenges and dangers posed by graphical abstracts is finally offered, and emphasis is laid on the need for visual literacy training and more explicit and controlled guidelines for authors in scientific journals.

# The acquisition of spoken French: a study of pragmatic markers - *donc*, *alors* and *du coup* - in a contrastive native/non-native corpus of spoken French

Panel contribution

***Ms. Grace Mercy Dornukuor Kitcher<sup>1</sup>, Prof. Juliette Delahaie<sup>1</sup>***

**1.** Université de Lille, CNRS-STL-UMR 8163

This research presents a contrastive study of the use of the pragmatic markers *donc*, *alors* and *du coup* in spoken French by native and non-native speakers.

Numerous studies have been conducted on the pragmatic markers *donc* and *alors* (Mosegaard Hansen, 1997; Pellet, 2009). Some of them propose a contrastive study between two languages, like French and English (Beeching, 2016), or between native and non-native speakers of the English language (Muller, 2005). Our analysis will give new insights on the use and the pragmatic meaning of *donc*, *alors* and *du coup* by the contrastive study of two types of data : spoken French by native speakers of French, and French spoken by Ghanaian students of French after a one year immersion programme in a French University.

This study has two main objectives. The first is to find out the impact of a year abroad programme in a homoglot environment (France) on the acquisition of pragmatic markers by non-native (Ghanaian) learners of the French language. Secondly, this study aims to contribute to the description of the meaning and functions of pragmatic markers *donc*, *alors* and *du coup*.

We analyse the language development of pragmatic marker use in non-native speech over two periods of time (T1 and T2 : 5 months), in an interactional and semi-directive conversational context, where two speakers have to debate around two topics. Furthermore, we examine the similarities and differences in the use of pragmatic markers between Ghanaian students and French native speakers recorded in the same situation.

Our study focuses on the use of two pragmatic markers, *donc* and *alors*, by native and non-native speakers, and *du coup*, only used by native speakers. Although there was a quantitative and functional change in the use of *alors* and *donc* by non-native speakers over the period T1 and T2, pragmatic markers are not used in the same way and for the same functions by native and non-native speakers. Even after a one-year immersion, non-native speakers tend to use *donc* and *alors* in spoken French, just like they are used in written French. We noticed for example that in certain instances *donc* was used by non-native speakers in a more formalised and structured way as one is likely to use it in written French. In our native corpora, we identified cases where *donc* was used in manner that is mostly associated with spoken French. Finally, we observe that in contexts where non-native learners use *alors*, native speakers tend to use *du coup*, whose meaning will be explored.

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# The Apparent-Time Construct as a proxy to spoken data in the 20th century: a Spanish case study

Panel contribution

**Mrs. Renata Enghels<sup>1</sup>, Ms. Linde Roels<sup>1</sup>**

**1. Ghent University**

The 20<sup>th</sup> century is characterized by important changes in the sociohistorical context of Spain which have led to the steady process of ‘colloquialization’ of Spanish, in spoken and written language. So this era should not be overlooked as a site of linguistic change (Pons Bordería 2014). Still, these major developments contrast sharply with the scarcity of oral data, mostly available from the 90s decade. As a way out, linguists have turned to the analysis of particular forms of written data as a proxy to the analysis of spontaneous informal discourse (Taavitsainen 1995), but several studies concluded that written data have to be handled with care (Enghels & Azofra 2018).

This contribution investigates whether the Apparent-Time analysis offers a solution to the data-problem. According to this method, a linguistic phenomenon is analyzed across the speech of different generations during one time period (Bailey et al. 1991). The basic assumption is that differences between generations mirror developments in language, and that the language of older generations can be treated as a proxy for language use at an earlier stage. However, the method has been subject to critical assessments. The hypothesis that adult vernaculars remain stable has been debated and few studies have empirically monitored if the method is able to detect previous uses of a particular phenomenon.

This study investigates whether the generational use of the Spanish discourse marker *sabes* ‘you know’ corresponds to the pragmaticalization cline previously observed (Azofra & Enghels 2017). It looks into the data of three generations in the present-day CORMA corpus and plots the patterns on a timeline, after which real time data are compared to the apparent-time profiles. It is shown that the prototypical functions of *sabes* as used by speakers of the third and fourth generations largely coincide with the predominant functions observed in the (scarce) oral data available for the 20th century. However, some additional functions are observed (e.g. filler use), although less frequently than in the speech of the second generation, suggesting that some speech community related influence has taken place. It is concluded that the method constitutes an added value to the analysis of spoken data in the mid till late 20th century, but that it should be handled with care.

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# The Application of Standard Melody Patterns to Instruction in Shamisen Lessons: Findings of a Multimodal Analysis of Shamisen Practice through Simultaneous Imitation

Panel contribution

***Dr. Seiji Nashio***<sup>1</sup>

*1. Hiroshima University*

The purpose of this study is to apply multimodal analysis to examine the instructions that the *shisho*, a shamisen instructor, conducts with a combination of bodily and verbal behaviors so as to determine the contribution of standard melody patterns unique to shamisen music as instructive tools to the extremely complicated practice. The shamisen is a traditional Japanese stringed instrument with a variety of historical types (Tanaka et al., 2009). The data analyzed in this study are videotaped segments of lessons in *nagauta* shamisen, which is played while singing songs narrating Noh or Kyogen plays, Japanese traditional performing arts. During a lesson, two adult women, the *shisho* and her student, are seated on the floor facing each other across a small table. The student is a novice player.

The most remarkable feature of the lesson is its practice style. The *shisho* and her student basically engage in a simultaneous imitation in which the student watches and imitates the *shisho*'s playing (especially her fingering) and without a score (Nashio, 2020). In this style, the *shisho*'s evaluations and corrections of the student's play proceed as follows: 1) When the student plays well, the *shisho* continues playing. In contrast, when the student makes a mistake, the *shisho* stops playing and, making some bodily or verbal sign, indicates that the student replay the part that she played wrong. 2) The student cannot stop playing until the *shisho* so orders: the *shisho* sometimes plays alone to present an example, although the student does not. In order to maintain this practice style, the *shisho* must conduct very brief and concise instructions, such as dropping words into narrow gaps syllable by syllable or melody by melody.

This study focuses on the instructions with which the *shisho* verbally refers to some melody patterns just before playing them. These patterns are standardized for *nagauta* shamisen music and are preferred by classic composers. They are essential forms of fingerings that players must master to play *nagauta* shamisen, because the melodies regulate their fingerings. They have a variety of names, some of them *kuchi-jamisen*, words imitative of shamisen sounds. When the *shisho* calls them, they may evoke in the student's mind the fingerings to be practiced at that time and recall related caution, advice, and experiences from previous lessons.

This study presents examples of the application of the standard melody patterns and investigates their role in organizing practice and their effective in instructing and learning shamisen techniques.

Nashio, S. (2020). Multimodal Analysis of the Instructions through Simultaneous Imitation in *Shamisen* Lesson: The Face-to-Face Instructions for 'Playing'. The 37<sup>th</sup> Annual Meeting of the Japanese Cognitive Science Society, 412-420.

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## The artisan bread market in action

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Panel contribution

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***Dr. Emma Tennent<sup>1</sup>, Prof. Ann Weatherall<sup>2</sup>***

***1. Vict, 2. Victoria University of Wellington***

Mundane marketplace interactions are an everyday location where positive sociality is practiced and people support and learn about local food initiatives. Artisan bread offers high quality and speciality versions of an otherwise staple food item. Market stalls where artisan breads are bought and sold provide an ideal setting for examining how people engage with what members refer to as “real bread” in mundane and meaningful ways. Drawing on a corpus of interactions between customers and a stallholder, we examine the kind of affective and sensorial engagements that constitute a local sociality produced by the boutique bakery. An analytic focus is on how customers identify and choose breads through looking, naming, and pointing. We show that descriptions of characteristics of the bread, including ingredients and taste, have a sequential organisation.

The data are around three hours of audio-visual recordings at a university campus market-day. Data were collected in March 2020 and include more than 50 service encounters at the artisan bread stall that were transcribed and analysed drawing on discursive psychology and using multimodal conversation analysis.

We begin by showing the shortest cases of sales encounters where customers know what they want, request bread by name, and have their requests granted. The local sociality around artisan bread is tacit in these cases because they appear as straightforward economic exchanges. However, we show that socialisation does underpin knowing about the bread and being able to identify and name it. The more visible sociality occurs in particular sequential positions. Customers can identify themselves as appreciating the bread in the openings of the interactions. Positive sociality also happens in positions where decision-making occurs in the here and now of the interaction. Furthermore, when a requested product is unavailable parties display knowledge about relevant substitutions and affective engagements such as regret and disappointment.

The following extract is an example where a customer learns about the bread. It begins with the customer asking about the name of the bread while looking and pointing at it. In response, the seller names the bread and shows it.

HM-22

01 CUST: and what are th#e:se?

#fig1

02 (0.6)

03 SELL: these are our focaccia? er- fougasse sorry? (0.4)

04 they look like that?#

#fig2

In sum, our analysis shows how parties engage with a local artisan bread business. We conclude that the market stall is an important site where people learn about food and specialist knowledge is displayed through labelling and describing ingredients, texture, and taste. It is a setting where affective and sensorial engagements with the bread for sale are core to the sociality of a local food community.

# The body as prison, machine, or battleground: metaphors of the body in chronic pain consultations

Panel contribution

**Dr. Jana Declercq<sup>1</sup>, Dr. Lotte van Poppel<sup>1</sup>**

*<sup>1</sup> University of Groningen*

This paper analyzes metaphors of the body in consultations between doctors and chronic pain patients in a pain clinic, and how they shape and get shaped by ideologies of what constitutes good health, good patients, and good health care. In Western societies, health and illness are predominantly seen from the perspective of mind-body dualism: the mind and body are constructed as functioning independently, and as requiring separate, different forms of health care (Scheper-hughes & Lock, 1987; Slatman, 2014). In the literature, this dualism is associated with the metaphors of the body as prison (in which the mind is imprisoned by the body, specifically because of reduced functionality when ill); the body as machine or vessel (in which the body is a technical carrier of the mind), and the body as battleground (in which there is competition between an individual/the mind and their body/bodily functions) (Coveney, Nerlich, & Martin, 2009; Malson & Ussher, 1996; Scheper-hughes & Lock, 1987; Slatman, 2014). However, this dualism is increasingly found untenable. A more integrated perspective in health care, which takes the physical, mental but also social into account, is now increasingly implemented in treatment (Gatchel, Peng, Peters, Fuchs, & Turk, 2007; Loftus, 2011).

Despite this tension being identified, little empirical research is done on which and how metaphors on the body are employed in health care interactions. However, metaphors used in illness discourses, e.g. war and journey metaphors (Flusberg, Matlock, & Thibodeau, 2018; Semino, 2010), come with specific assumptions and evaluations about illness- or, in other words, ideologies (Goatly, 2006). As these ideologies can come with stigma and have an impact on how patients feel and experience treatment, it is key to understand the metaphors of the body used in health care interactions.

This paper therefore takes a qualitative empirical approach to study the metaphors used to talk about the mind and the body by health practitioners and patients in a Belgian pain clinic. It is determined what source domains are employed (e.g. PRISON, MACHINE, WAR), how these are used to talk about the body/mind, pain, treatment and medicine, and which ideologies these metaphors are embedded in.

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# The challenges of lingua-franca communication and its translation in multilingual institutions: a case study on ELF at the European Central Bank

Panel contribution

***Dr. Elena Magistro<sup>1</sup>***

*1. University of Bologna*

Lingua-franca texts produced in multilingual institutions pose major challenges in terms of public communication and translation, even more so when they have significant repercussions on society. This study expands on preliminary research investigating the intriguing case of a market-sensitive press conference held in 2018 at the European Central Bank (ECB) (Magistro 2019, Ceccarini 2019). On that occasion, an “unconventional” use of English – albeit legitimate – led to multilingual translations by the ECB language service that, according to external recipients, generated conflicting messages. This prompted a wave of media queries urging for disambiguation, followed by remedial responses by high-level ECB officials, ultimately resulting in changes to the institution’s official translations – in an emblematic clash between expectations of a “standard” (native) use of English and “divergent” meanings found in lingua-franca discourse (Seidlhofer 2017).

From the perspective of ELF studies (Jenkins 2015; Seidlhofer 2011; House 2003, 2013), English was in this case legitimately appropriated by ELF speakers and adapted to their communicative goals. However, the chosen locution triggered inferences in the recipients that did not match the actual communicative intention, giving rise to an extensive process of meaning negotiation. In this respect, Ceccarini (2019) designed a survey polling over 500 respondents – mostly advanced users of English and with a translation background – which aimed to assess their perception of a set of English clauses that were co-textually comparable to the one uttered at the ECB. The results showed that, as with the press conference, a rule-abiding interpretation of the clauses was largely given by both NSs and NNSs of English.

The events that followed the press conference and this communicative mismatch – as well as the evident resistance to accommodating deviations from a prescriptive reading of English – highlight two practical yet critical issues that seem largely unexplored. First, the effects of lingua-franca variability in institutional contexts, where highly influential information is conveyed to a vast audience including advanced/native users of English. Second, the repercussions on the practice of translation and, primarily, the challenges faced by institutional translators in making decisions and taking risks when it comes to “unconventional” usage in impactful lingua-franca discourse (Pym 2015, Albl-Mikasa 2017, Albl-Mikasa et al. 2017).

# The Change from the Come/Go-and-V Sequence to the Come/Go-V Sequence over the Last 80 Years

Panel contribution

**Dr. Noriko Matsumoto**<sup>1</sup>

1. Kobe University

This paper shows the change from the *come/go-and-V* sequence to the *come/go-V* sequence over the last 80 years, relying on the *COHA*, *Collins Wordbanks Online (CWO)*, *Movie Corpus*, and *TV Corpus*. The historical development of the *come/go-and-V* sequence is discussed in comparison with the uses of the *come/go-V* sequence, which are in many ways semantically similar to the *come/go-and-V* sequence. From a semantic standpoint, there is no satisfactory differentiation between the *come/go-and-V* and *come/go-V* sequences. This paper supports one hypothesis: The differences in meaning that different forms exhibit include differences in historical development based on functional differences in meaning. Based on our corpus data, this paper also shows how the differences between the *come/go-V* and *come/go-and-V* sequences are closely related to genres of language use, inflectional categories of V1, V2 selection, and historical development in a complicated way.

This paper divides both the *come-V* and *come-and-V* sequences into two semantic types, the motion type, as in (1), and the hortative type, as in (2).

(1) Come (and) see us.

(2) Come (and) join us.

Both the *go-V* and *go-and-V* sequences are divided into two semantic types, the motion type, as in (3), and the modality type which expresses counter-normative stance, as in (4).

(3) You can go (and) buy food somewhere else.

(4) Did you have to go (and) wreck my ideas?

In terms of morphological marking, one restriction is imposed on the *come/go-V* sequence: Both V1 and V2 are always in a bare form. No restrictions are imposed on the *come/go-and-V* sequence.

There are four main findings from our corpus data. First, concerning genres of language use, the CWO shows that both the *come/go-V* and *come/go-and-V* sequences generally occurs in spoken English. This validates the outcome of previous studies, where both sequences are regarded as colloquial. Second, concerning inflectional categories of V1, the CWO shows that whereas imperative forms are predominant in the *come/go-V* sequence, non-imperative forms are predominant in the *come/go-and-V* sequence. Third, all four corpora employed in this paper show that the *come/go-and-V* and *come/go-V* sequences indicates the roughly similar distribution of the top ten V2s used most frequently. Fourth, all the four corpora show that the *come/go-V* sequences have been recently gaining in currency in that they are replacing the *come/go-and-V* sequences. Note that the V2s where the replacement happen are limited.

From these findings, it is fair to state that both the *come-V* and *go-V* sequences are undergoing historical development not based on grammaticalization or auxiliarization, and that the motivations behind their historical developments are different. It can be concluded that the historical development of the *come-V* sequence is related to what this paper calls hortative device functioning at the discourse level, whereas the historical development of the *go-V* sequence is related to two kinds of devices functioning at the discourse level, what this paper calls the full motion and modality devices. Both the *come-V* and *go-V* sequences are undergoing different historical development from each other, though both sequences are currently undergoing change.

# The changing landscape of academic publishing: Wiggle room for elusive hypocrisy of inclusion?

Panel contribution

***Prof. Tuija Virtanen<sup>1</sup>***

***1. Åbo Akademi University***

The changing landscape of academic publishing: Wiggle room for elusive hypocrisy of inclusion?

Recent years have seen the birth of a plethora of new academic journals across disciplines in tandem with the shift to Open Access (OA) publishing. Online journals occasionally issue calls for academics to submit papers and to join their editorial boards as reviewers or editors. In addition to their web sites, such invitations may appear on professional mailing lists and in the email inboxes of targeted candidates. Some OA-sites urge you to start a journal of your own and thus become its editor-in-chief. Voluntary work as a peer reviewer or an editor of some kind is a great opportunity for scholars to advance their careers and contribute to high quality OA-publishing in their field. The rapid increase of ‘predatory’ journals, however, warrants due attention to the interactional activities of recruiting editors and reviewers (see e.g. Sorokowski et al. 2017).

Leaving aside the blatantly deceptive practices of blacklisted journals, this paper investigates the extent to which personalized email invitations to join editorial teams might constitute subtle instances of verbal hypocrisy. Some degree of hypocrisy appears to be expected for the smooth running of everyday life, in the sense of the politic behaviour of ritualised politeness (Feinberg 2002; Mills 2003; Watts 2003). Further, moral hypocrisy serving mutual gain also seems to be generally accepted as benign in complex social environments such as business, politics and governance (see e.g. Batson et al. 2006; Grant 1997; Mörkenstam 2019). Less attention has, however, been paid to the possible hypocritical nature of the kinds of recruitment practices under study, which profess to contribute to increased inclusion of individual academics in a global research community and to forward the laudable goals of openness and scholarly debate in international scholarship. Yet, there may arguably be wiggle room for hypocrisy as journal owners appearing to be committed to a high scholarly standard may in reality choose to avoid honouring their commitment in pursuit of ulterior gain.

Using concepts and methods from pragmatics and discourse analysis, I examine traces of the elusive notion of hypocrisy at the micropragmatic level of personalized email offers of honorary positions as an editor/reviewer as well as the macropragmatics of possible organised hypocrisy in OA-publishing. The postulated wiggle room is approached from the perspectives of adjacent phenomena such as politeness and deception, in order to identify interdependencies as well as boundaries and central characteristics of hypocrisy. Findings raise the issue whether the scale from outright deception to honest and trustworthy OA-publishing features a fuzzy zone of hypocrisy in this professional sphere. The study opens new vistas on the changing landscape of academic publishing and provides theoretical insights into verbal hypocrisy as a multifaceted pragmatic phenomenon in its own right.

# The choreography of multimedial procedures in family dinners

Panel contribution

***Prof. Aliyah Morgenstern<sup>1</sup>***

**1.** Sorbonne Nouvelle University

When we analyze human interactions, not only is the large variety of semiotic resources often disregarded, but environments, objects or activities whose affordances have a multitude of impacts on communication are rarely taken into account. In order to capture the full complexity of language use, approaches are needed in which all semiotic resources can be analyzed as they are deployed in their natural habitat.

We share with Cienki (2012) an integrative view of language, and use what he calls the “dynamic scope of relevant behaviors” to capture the complexity of interactive practices. Following Boutet (2018), we analyze the bodies of our participants as both the support (the instrument) and the substrate (that which constitutes and structures) for “languaging” (Linell, 2009). In this paper we present a multimodal multimedial approach to multiparty interactions through the analysis of French family dinners in which child and adult participants are engaged in the activities of eating and interacting. We will use multimodality to refer to the variety of semiotic resources (gesture, speech, facial expressions, gaze) used in “languaging”, and multimediality to refer to the various media used in context to construct meaning (such as manipulative actions/languaging”).

Through family dinners, language practices can be analyzed in the framework of multiactivity (Haddington et al. 2014). We focus on the finely-tuned coordination and in situ organization of the joint activities of conversing and dining that fully engage the same body components (eyes, head, mouth, hands, arms). Our aim is to capture the multiple deployments of the embodied behaviors of dinner participants, and children’s progressive socialization to multiactivity. We show how family members collaboratively manage the accomplishments of multiple streams of activity and coordinate their temporal organizations through the embodied performances of dining and interacting (Goodwin, 1984). The families consist of two adults and two to three children. For this study, we recorded sixteen dinners in eight middle-class families living in Paris with children between 3 and 16 years old.

The range of behaviors are usually categorized as being either verbal, gestural or actional. Manipulative actions are separated from communicative gestures. Our detailed coding demonstrates that when we use an integrative approach and include the artifacts that are present and handled, we need to question the categories we have constructed. Food and utensils are fully integrated in the situated script that is deployed. Manipulative gestures can be communicative as are the offering of food and wine, but also use of napkins, cutlery, glasses, or the actions of getting up from the table, sitting down in a chair, moving towards a participant or the kitchen. They are constraints - using the mouth to eat and speak is problematic; but there also are possible multiactivities one learns to combine - chewing can be synchronous with actively listening and gazing at the speaker. We also show that children are progressively socialized to the art of dining and interacting. They learn to deploy multimedial procedures in a multitude of skillful variations in the collective coordination of bodies, activities and artifacts.

# The collaborative accomplishment of communicative competence in interaction between a teacher and a child with autism spectrum disorder

Panel contribution

***Ms. Orlagh O'Leary<sup>1</sup>, Dr. Mike Clarke<sup>1</sup>***

***1. University College London***

This paper explores interaction between Emma, a child who has a clinical description of autism spectrum disorder (ASD) and has been proved with a speech generating device (SGD), and her teacher John, in the context of language intervention. The provision of SGDs to children with ASD is intended to support and enhance possibilities for communication by fostering in the child new skills and new learning to promote more general communicative competence.

The intervention examined in this paper is based largely on John coaxing Emma to use the SGD to make more socially recognisable turns (e.g. requests for food items or toys) than she might normally do through less conventional methods such as vocalisations or physical actions (e.g. reaching out and taking a toy). By using the SGD to take a relevant turn, Emma is judged by John to display a form of communicative competence through behavioural compliance and appropriate language use. One method that John uses to encourage Emma's use of the SGD is to use it himself in his own turns. John's SGD use is intended to be a noticeable and recognisable model of the desired form and content for Emma's next turn (see Sigurd Pilesjö & Norén, *in press* for analysis of modelling practices).

In this analysis we examine how John's intervention goals and his intervention practices may diverge, and how Emma's contributions may be relevantly aligned with John's actions despite not being desired in relation to the intervention goal (Sterponi & Kirby 2016; Maynard & Turowetz 2017). We discuss also how transitions within and between intervention activities can enhance and mask John's expectations for Emma's next turn (the intervention goal), and the recognisability of Emma's actions as relevant.

Through the analysis we highlight how communicative competence is realised as a shared accomplishment that is the outcome of interactive practices between both teacher and child in interaction, and how communicative competence is generated incrementally on a moment-by-moment basis through the participants' realisation of recognisably shared actions.

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# The communication between the aged people and the foreign carers in Japanese nursing homes

Panel contribution

***Ms. Liansi Gao<sup>1</sup>***

***1. Japan Women's University***

The aim of this study is to clarify the communication gaps between the aged people and their foreign carers in Japanese nursing homes. This research illustrates what the aged people expect to the carers in relation to the communication and is designed for foreign careers in order to understand the psychology of the Japanese aged people and communicate smoothly with them. The smooth and considerate interaction will bring about the harmonious inclusion beyond the different cultural backgrounds.

The Japanese government has begun to promote the immigration policy and invite foreign workers from 2019. About 340 thousand workers are expected to come to Japan and work over 14 categories of business. The demand of the labor force in the category of carers is urgently high and the government has provided the new internship system especially for the caregivers. The situation like this motivates this study.

As the research design of this study, the mixed method is adopted. The quality and quantity approaches are employed in order to observe the situation accurately. In this study, the quality and the quantity surveys are carried out chronologically. At the first step, the author had the experience of working in the nursing homes as a volunteer and realized the importance of the addressing in conversation. As the second step, the survey by questionnaire has implemented and asked the aged people in which form they want to be addressed and whether they will expect the change of the addressing as the familiar relation is strengthened. It can be noticed that a certain ratio of the aged people prefer to the change of the addressing from the family name to the first name, 'papa (father)' or 'mommy (mother)'. As the last step, the interviews of the aged people has been done. It shows that the aged people are generally intend to accept the foreign carers under the condition that they have deep consideration for the aged people rather than the Japanese language ability or the technical knowledge about caring.

In conclusion, the relation between the aged people and their foreign carers is not exceptional in terms of cross-culture communication. The adjustment of the distance between the speakers and the listeners usually reflects the forms of the address.

reference:

Weil , Joyce (2017) *Research Design in Aging and Social Gerontology*, Routledge ,  
NEW YORK AND LONDON

# The construction of a polite professional identity through telephone role-plays in a Japanese company

Panel contribution

***Prof. Haruko Cook<sup>1</sup>***

*1. University of Hawaii at Manoa*

This paper examines how new employees in a Japanese company are socialized into a polite, trustworthy professional through role-plays of a telephone call from the perspective of language socialization (Schieffelin & Ochs 1986).

To date, the research on linguistic politeness in Japanese has focused on honorifics (see Haugh 2018). The centrality of honorifics in the Japanese linguistic politeness literature gives an impression that the use of honorifics alone is sufficient to act politely in Japanese society. On the contrary, business manners training in Japan places a great importance not only on honorifics but also on manners of communication such as speaking cheerfully and clearly (Cook 2018; Dunn 2011). In fact, Dunn (2011) reports that business manners course instructors consider that a cheerful and kind attitude can make up for small mistakes in honorifics. Studies on business manners training indicate that ultimately, the polite professional self to which new employees aspire is the co-ordinated enactment of honorific use and co-occurring appropriate manners of delivery. Dunn's study (2011) is based on the reports of instructors of business manners classes, but does not include actual socialization practices. This paper fills the gap left by Dunn by examining role-plays of a telephone call in a new employee orientation of a Japanese company and asks the following questions: i) What kinds of non-honorific features are considered as resources that constitute a polite professional identity? and ii) Through telephone role-plays, what are new employees socialized into?

The data consists of twelve role-plays of a phone call conducted during a new employee orientation of a Japanese company. The video-recorded data are transcribed and qualitatively analyzed.

The qualitative analysis shows that although new employees' utterances all contain honorifics, ten out of twelve trainees are not judged polite because their utterances lack non-honorific features such as a cheerful tone of voice, proper intonation, and/or quality of voice, among others. The analysis demonstrates that honorifics alone do not index politeness and proposes that both honorifics and co-occurring multimodal features are part of *kata* 'prescribed form', which indexes a good image of a trustworthy company. In the larger context of Japanese cultural tradition and business practice, the role-play of answering a call is a way of socializing new employees into the *kata* of answering a call, which requires the mastering of all the details as discussed in the paper.

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# The construction of ‘otherness’: a way towards a kind of inclusion? The case of refugee victims of torture

Panel contribution

***Dr. Iphigenia Moulinou<sup>1</sup>***

***1. independent scholar***

The presentation explores issues of social representation of a particular group of refugees, those being victims of torture (hence VoT, recognized or waiting to have their cases examined and be recognized as such), from the theoretical standpoint of linguistic anthropological research and discourse analysis.

The data to be analyzed draw from representations shaped in two kinds of sources: policies’ and implementation institutional texts (e.g. international protocols, official guidelines) concerning refugee-VoT, and narratives of the latter.

In addition to the analysis of the duality of labelling this refugee group both as victims and survivors, another recurrent representation is also examined, that of VoT as dehumanized, disintegrated, with broken will and loss of control. The dehumanizing portrayal of migrants in social and formal media and political discourses leads to discriminatory otherness and discourses of exclusion (Musolff 2019, Nikunen 2020). Interestingly, however, in this context, the ‘dehumanized other’ which, still, portrays VoT as intrinsically different and alien, not only ethnically and culturally but also ontologically, as human beings, rather than producing discourses of exclusion and rejection, it serves the legitimization of their inclusion (asylum), be it at a first level. Through my analysis based mainly on agency linguistic devices, I show how agentive positionings play a major role in constituting discursive trajectories towards exclusion and different kinds of inclusion.

What emerges is the complexity of the identity work and integration work for this social group and also the complexity between othering and discourses of rejection. In effect, social representation of refugee VoT provides a yielding field of further elucidation of nuances between the notions and the discourses of discrimination and rejection, inclusion and division, among others.

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# The COVID-19 pandemic in Japan: The meaning ascribed to the cultural keywords *jishuku* and *dōchō-atsuryoku*

Panel contribution

***Dr. Yuko Asano-Cavanagh<sup>1</sup>, Prof. Robert Frederick Cavanagh<sup>1</sup>***

***1. Curtin University***

This study investigates the semantics and pragmatics of two keywords which have recently emerged in Japanese discourse as a result of the COVID-19 crisis. These are: *jishuku* ‘self-restraint’, and *dōchō-atsuryoku* ‘pressure to conform’.

A distinguishing feature of the COVID-19 is its epidemiological designation as a pandemic. The virus has spread throughout the world irrespective of geographical, political and cultural boundaries. Given the multiplicity of locations and contexts in which the virus exists, it is not surprising there is a wide variation in how countries have responded to the presence of the virus. Since initial identification of the contagion, governments and public health organisations have implemented a range of strategies aimed at controlling the spread of the virus. These include restricting local and international travel, isolating infected persons, and the wearing of face masks. However, community acceptance of such measures is inconsistent within countries and between countries. Totalitarian regimes require compliance whereas more liberal regimes can be less dogmatic in their expectations. In the latter case, a crucial issue is the how the public perceive policy intentions including levels of compliance. These perceptions or interpretations derive from the semantics of the terminology used. The thesis of this paper is that resolution of the misunderstandings and inconsistencies that occurs in Japan when making sense of the COVID-19 pandemic requires semantic and pragmatic analyses.

Although the Japanese keywords *jishuku* ('self-restraint'), and *dōchō-atsuryoku* ('pressure to conform') can be roughly translated into English, the literal translations do not convey the cultural nuances and complexities embedded in the expressions. The study identifies the exact meaning of *jishuku* and *dōchō-atsuryoku* using the framework of the Natural Semantic Metalanguage approach. The corpus was obtained from newspapers, news reports, and social media. The semantic analysis reveals that the two keywords mirror the tension between freedom of choice and a sense of social obligation. The study illustrates how complementary semantic and pragmatic analyses can be applied to a contemporary socio-cultural phenomenon.

# The deployment of inter-(dis)fluencies in the course of multimodal communication: a French case study in two interactional settings

Panel contribution

***Ms. Loulou Kosmala<sup>1</sup>, Dr. Maria Candea<sup>1</sup>, Prof. Aliyah Morgenstern<sup>1</sup>***

*<sup>1</sup>. Sorbonne Nouvelle University*

So-called disfluency markers (*uh*and *um*, pauses, repetitions, self-repairs), also known as “repair phenomena” (Schegloff et al., 1977) have often been associated to speech production difficulties by a number of linguists and psycholinguists (see Bortfeld et al., 2001 ; Smith & Clark, 1993) as their main formal feature is to interrupt or suspend the flow of speech (Fox Tree, 1995). However, they can also be analyzed from an interactional perspective (hence *inter*-(dis)fluency) which views them as multimodal and dynamic processes contributing to the interactional flow.

The different roles served by inter-(dis)fluency markers in talk-in-interaction is highly contextual: while some of them occur in contexts of speech production trouble (e.g. self-directed, solitary searches), others can also be used to facilitate the coordination of the co-speakers’ actions (Goodwin, 1981), maintain a hearer-speaker relationship (Fischer, 2000) or manage turn-taking (Kjellmer, 2003). Therefore, the use of “dis” in brackets is adopted (following Crible et al., 2019; Götz, 2003) in order to stress their interactional ambivalence. This ambivalence also relies on the use of the visual-gestural resources embodying inter-(dis)fluencies, mainly gaze behavior, facial expressions, body orientation, and manual gestures. The combination of verbal, vocal, and visual-gestural modalities can be used as multimodal strategies by speakers to make the delay of an utterance visible to the hearers: the display of a thinking face (Goodwin & Goodwin 1986) during a multimodal word search (Hayashi 2003, Dressel 2020) can indicate a speaker’s preference for self-repair (Schegloff et al. 1977). A delay in discourse can also be embodied in the coordination of a vocal marker (e.g. a filled pause) and a held hand gesture (Graziano & Gullberg, 2018) making the process of delaying talk visible.

Therefore, inter-(dis)fluencies can constitute relevant bodily actions deployed by speakers in the course of their multimodal production. Given their contextual and dynamic nature, the use of inter-(dis)fluencies is strongly determined by the type of discourse produced. The present contribution aims to investigate the impact of the conversational context on the multimodal deployment of inter-(dis)fluencies. The data under study, (the *DisRegCorpus*) comprises video recordings of French students in two different communication settings (individual class presentations vs face-to-face interactions). Three research issues will be addressed: (1) the preference for certain inter-(dis)fluency markers in particular conversational settings, (2) whether this preference is determined by the type of communication setting, or if it predominantly displays speakers’ need to delay discourse; and (3) the speaker’s preference to rely on different multimodal resources to embody delays in the interactional flow.

An overview of the distribution of inter-(dis)fluency markers in the data shows that speakers produce different types of inter-(dis)fluencies in the two situations recorded. Furthermore, a close examination of the use of inter-(dis)fluency markers in specific conversational sequences highlights the different speakers’ multimodal strategies for delaying discourse in various turn positions (turn beginning, mid-turn, and turn-final). These strategies further allow the speakers to visibly display their degree of (dis)engagement in the unfolding conversation.

# The development of participants' orientation to the chat function in video-mediated L2 interaction

Panel contribution

***Ms. Jenny Gudmundsen<sup>1</sup>***

*1. The Center for Multilingualism in Society across the Lifespan, University of Oslo*

Because of distancing during the Covid-19 pandemic, many language cafés moved to video-mediated settings to continue informal language training. This paper zooms in on video recordings of naturally occurring interactions between second language (L2) and first language (L1) Norwegian speakers at a digital language café. The study uses multimodal Conversation Analysis (CA) as a method to investigate vocabulary-oriented sequences in which the participants orient to the chat function as a textual screen-based resource to identify linguistic items. Applying the concept of recruitment (Kendrick and Drew, 2016), I analyze both how the participants seek assistance from each other by requesting the other to write the trouble-source in the chat as well as how they offer or volunteer assistance by writing the trouble-source in the chat, and show how these methods change over time.

The analysis explores prolonged vocabulary-oriented sequences between an L2 user in different dyads in video-mediated interactions over time. Examples show how the participants orient to the chat function as a relevant resource after they – unsuccessfully – have attempted to solve the interactional trouble verbally (e.g. by repeating the trouble-source and providing reformulations to identify the linguistic item).

First, the analysis shows how the L2 user develops a practice of explicitly requesting the L1 user to write the trouble-source in the chat. Thereafter, I investigate how the L1 user develops a practice of offering or volunteering to write the problematic item in the chat after the L2 user has encountered an unknown word. By showing different interactions between each of the dyads chronologically ordered in time, I find that the L2 user's requests lead to the L1 users offering or volunteering assistance at later points in their interaction history. I argue that the two methods of recruitment develop systematically in and through interaction and intertwine with the larger processes of learning and socialization in a complex video-mediated environment.

This study exemplifies how the chat function is oriented to as a relevant resource in the co-constructed work of identifying linguistic items in video-mediated L2 interaction. The observed changes in methods of recruitment show the participants' evolving social relationships and processes of learning in this particular setting.

# The diachrony of politeness in British and American movies (1930-2019)

Panel contribution

**Dr. Daniela Landert<sup>1</sup>, Prof. Andreas Jucker<sup>2</sup>**

***1. University of Basel, 2. UZH Zürich***

There appears to be a widespread consensus among cultural commentators, self-appointed etiquette authorities and public opinion that politeness standards have continuously fallen in living memory and that they have never been quite as bad as at the present moment. However, irrespective of how much credence we want to give such claims, they are notoriously difficult to assess empirically. In this contribution, we explore a relatively new source of data, the Movie Corpus compiled by Mark Davies, which contains transcripts of movies from 1930 to 2019. In this data, we trace a range of elements that have relatively clear default politeness values (see Culpeper and Gillings 2018). The results suggest that there are some expressions that show a declining pattern (*Sir, Madam, pardon, would you mind*), some that remain more or less stable (*please, thank you/thanks*) and one that becomes somewhat more frequent over the period up to the 2000s before it starts to decline (*could you*). We carefully discuss the reliability of these results, which fully depend on the composition of the corpus and its consistency over time as well as on the reliability of the chosen elements as politeness indicators. We also discuss the extent to which movies can be taken as indicators of language change in general and compare the results with those of a similar investigation based on written data taken from the fiction component of the Corpus of Historical American English (COHA) (see Jucker 2020: Chapter 9).

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# The diachrony of Spanish “como” between communicative distance and immediacy

Panel contribution

***Ms. Nicole Feifel<sup>1</sup>, Prof. Wiltrud Mihatsch<sup>1</sup>***

***1. University of Tübingen***

Today, Spanish *como* is a colloquial mitigator and imprecision marker in many Spanish varieties. *Como* tends to be considered a recent phenomenon and as such also subject to metalinguistic criticism. Miguel Ángel Mendo's comment is typical in this respect:

Como muletilla puede llegar a ser enfermiza, puesto que puede colocarse delante de cualquier adjetivo, sustantivo o frase adverbial. Se puso de moda en los noventa entre la juventud pija, hasta tal punto que bastaba con utilizarla dos o tres veces para caricaturizarlos.

(<https://www.fundacionlengua.com/es/como-muy/art/2488/>, page last consulted 20/01/2020)

However, *como* was used as an imprecision marker as early as in the Middle Ages and, perhaps surprisingly for us today, was already employed in scientific treatises such as the *Lapidario* by Alfonso X around 1250, and throughout the centuries also appears in religious texts, poetry and other domains (see Cano Aguilar 1995 and Velando Casanova 2005) rather belonging to the communicative distance. The variant *como que* is also attested in these contexts early on, which now seems diatopically marked and rather belonging to the communicative immediacy. Another intriguing variant is the position of *como* after the article as in *una como sonrisilla de hombre de mundo* (Galdós (1887): *Fortunata y Jacinta*, 485, in Cano Aguilar 1995: 67), which again seems rather marginal and diatopically marked today (for a summary of these tendencies also documented in other Romance languages see Mihatsch 2010).

Generally, the approximative uses seem to become more restricted after the Siglo de Oro (Montes 1980/1981: 672), Wielemans (2005) observes a similar phenomenon for French *comme*.

Based on extensive corpus analyses we will trace the usage patterns of the imprecision marker *como* with a particular focus on the question of communicative distance and immediacy, we will try and explain the increasing restrictions in the communicative distance in the light of normative tendencies and we will close with an outlook to the contemporary more pragmaticalized uses of the communicative immediacy and the missing links between the earlier uses in the communicative distance and the current uses in colloquial language.

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# The dialogicity of ironic meta-representation: Demanding accountability from political leaders through ironic positioning

Panel contribution

***Dr. Hilla Atkin<sup>1</sup>, Prof. Elda Weizman<sup>2</sup>***

*1. Oranim Academic College of Education, 2. Bar-Ilan University*

In April 2020, a nation-wide lockdown was imposed on the Israeli population in an attempt to slow down the spreading of the COVID-19 pandemic. This included the requirement that people should not join the traditional Passover Eve (*erev pesach*) dinner, *leil haseder*, with family members who lived in another household. As a result, the elderly were separated from their children and grandchildren and most of them spent this traditionally, emotion-loaded family evening all alone. On the other hand, Israel President Reuven Rivlin and Israel Prime Minister Binyamin Netanyahu were reported to have invited their children to spend *leil haseder* with them. This was a severe breach of the health regulations.

Heated backstage and frontstage discussions evolved around these events. Public figures, politicians, journalists and commenters demanded from both leaders accountability for the breach of requirements to ordinary people (Weizman & Fetzer 2019). Whereas President Rivlin apologised publicly, PM Netanyahu did not.

In this presentation we discuss demands for accountability made by commenters in two online journals: the internet version of the liberal, highbrow, subscription-based *Ha'aretz* (17 articles, 2311 comments) and the free-of-charge Israel's most-widely read, pro-Netanyahu *Israel Hayom* (11 articles, 862 comments) in two separate online outlets: their news websites and Facebook page. The data was retrieved through key-word based queries between April 8th-29th, 2020[i]. A sharp decline of public trust has been observed in both journals, but Rivlin is more often defended, whereas Netanyahu and his followers are extensively blamed. The loss of confidence is conveyed mostly through ad-hominem commenting, i.e. comments addressing directly and indirectly the personality and positioning of the politicians and their families. (Weizman & Dori-Hacohen 2017).

The discursive analysis focuses on ironic comments, with special emphasis on comments which have ironic signatures, which represent the commenter's self-positioning. Irony is conceived of as meta-representation of beliefs and stances (Wilson 2012). It is argued that through the ironic utterance the commenter conveys a demand for accountability, while the meta-represented belief or stance implies its rejection. Ironic demands for accountability are thus inherently dialogic, as they convey both stances while prioritizing the implied commenter's position.

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# The discourse-interactional uses of interjection “hai” in responsive turns in Mandarin Conversation

Panel contribution

*Mr. Ruixiang Zhang<sup>1</sup>*

*1. Innter*

Interjections are prevalent in spoken interaction. In general, they are seen as spontaneous or instantaneous verbal expressions in response to some prior actions in interaction. However, with little semantic meaning, their actual functions are often interpretable only in context, which makes understanding of their uses a less straightforward matter. In recent years, conversation-analytic methods have been employed in examining interjections in Chinese, such as “ei”, “ou” and “aiyou” for their functions in interaction (Tsai 2008; Wu 2014; 2016; 2018; Wu & Heritage 2017). This study, as part of a large project, focuses on another token of interjection “hai” in Mandarin conversation. Chao (1968) points out that “hai” is an interjection expressing disapproval, which could be used in situations such as when seeing someone put salt in the tea. Yet there is little systematic study of this interjection based on authentic interactional data. The present study aims to fill the gap by examining “hai” as it is found in spontaneous spoken interaction. As an initial step, the use of “hai” in responsive turns is examined in a number of sequence types for its possible interactional functions. The data for analysis are drawn from telephone calls and videotaped face-to-face interaction in Mandarin Chinese. The research method in the present study is guided by conversation analysis and interactional linguistics.

It is found that “hai” is used in response to questions, suggestions and assessments. In question-answer sequences, “hai” is found to preface non-type-conforming responses (Raymond 2003). Specifically, “hai” can serve to point out the inappropriateness of the terms of the question, take issue with the questioner’s understanding. In assessment sequences, especially in competitive contexts, turn-initial “hai” is used to preface counter argument, treat the prior assessment as divergent from his/her own. In suggestion sequences, turn-initial “hai” serves as a resource for displaying disagreement or incongruent epistemic stance. In these sequences, “hai” in the responsive turn is often followed by accounts or explanations. Such characteristics of “hai” indicates that the interjection could be seen as a preface to a disaligning response. The findings from the study can provide us insights into the function of interjections in Mandarin talk-in-interaction, and in particular the different sequences of action in which they are situated.

# The effect of the rubric at Japanese junior college during a Covid-19 affected school term

Panel contribution

***Dr. Ritsuko Izutani<sup>1</sup>***

*1. self-employed*

The purpose of the study is to clarify the effect of the rubric in English lessons at a Japanese junior college through a comparison of the school term affected by the Covid-19 crisis and the school term not affected by Covid-19. In Japanese universities, there are cases that a cognitive gap is observed in the understanding of the concept “presentation” between teachers and students. Shiobara (2020) reports that many Japanese university students when they are to give presentations, don’t use presentation notes but read aloud the essays they wrote without eye contact with the audience.

To fill the gaps of understandings between teachers and students, Stevens and Levi (2014) suggest rubrics. They say detailed explanations of teachers are not sufficient to solve the problem and argue that having students discuss lesson themes and rubrics usage is practical for clarifying teachers’ expectations. This study shows how far rubrics fill such gaps about “presentation” between a teacher and students employing discourse analysis of transcription of video data.

The data consist of video records of English Communication lessons of 2019 and 2020 of some junior college in Japan. The change of students from mid-term presentation to the final presentation in 2019 and 2020 compared respectively. Thus how the rubric affects the changes is discussed.

In 2019, after the mid-term presentation, the teacher intervened orally. In 2020, after the mid-term presentation, the teacher intervened with a rubric and a checklist. The study notes that in 2020, the beginning of the spring term was delayed for two weeks due to the Covid-19 crisis, and even after the spring term started, face-to-face communication between the teacher and students was not possible until six weeks had passed. From the first to the sixth week, students had to learn through paper documents, pdf files, or lesson movies provided by the teacher through Universal Passport, a designated school internet system, which both the teacher and the students are not familiar with at all. The last three lessons of the autumn term were conducted hybrid.

In the 2019 mid-term presentation, 11 students (three groups) chose role play, and no students chose PowerPoint presentation, and in the final presentation, 12 students (4 groups) chose role play, 16 students (seven groups) chose PowerPoint presentation, and two students (one pair) chose presentation by cardboards.

In the spring term of the 2020 mid-term presentation, 24 students read out their essays and two students chose PowerPoint presentations, and in the final presentation, seven students read out their essays, and 19 students chose PowerPoint presentations.

In the autumn term of the 2020 mid-term presentation, all 32 students read out their essays, and in the final presentation 14 students chose PowerPoint presentation , and 18 students chose presentation by cardboards.

A change between mid-term presentation and final presentation of one group from 2019 and a change between mid-term presentation and final presentation of an individual from 2020 spring term and autumn term will be analyzed in detail by the methodology of discourse analysis and discussed.

# The Embodied Enactment of Politeness Metapragmatics

Panel contribution

***Dr. Lucien Brown<sup>1</sup>, Dr. Soung-U Kim<sup>2</sup>, Dr. Hyunji Kim<sup>3</sup>***

*1. Monash University, 2. SOAS, 3. University of Oregon*

Along with the multimodal turn in politeness research, recent years have also witnessed increased acknowledgement of the importance of metapragmatics within the field. The interest in metapragmatics marks a shift towards recognizing politeness as residing in the recursive evaluations of social behaviour, and the discursive negotiation of societal norms and ideologies (see Watts 2003, Mills 2003, Locher 2006). From this perspective, if we are to understand the workings of politeness, then we need to understand the ways in which people talk about politeness in their everyday lives.

In this paper, we attempt to connect these two emerging themes of politeness research (multimodality and metapragmatics) by exploring the embodied properties of the ways in which speakers talk about politeness. The research is motivated by the observation that research on politeness metapragmatics to date has tended to look only at *WHAT* people say about politeness or the meaning of politeness metalexemes, but has not addressed the question of *HOW* people talk about politeness using various verbal and nonverbal resources.

To explore the way that metapragmatic discourse emerges as an embodied achievement, we conducted a multimodal analysis of sociolinguistic interview data collected from two speakers of Korean. Despite commonalities between the two participants' backgrounds (same dialect, same gender, similar social standing, etc.), they enacted contrasting understandings of politeness during the interviews. Whereas one participant equated politeness with following prescribed rules, the other identified it with the promotion of mutual attentiveness and interaction. Through analysis of embodied movements that the two participants performed during the interviews, we see how these different views on politeness were multimodally manifested in the ways that they talked about politeness. The participants employed bodily movements when evoking specific embodied practices related to politeness, and used gestures and other multimodal resources for enacting politeness-related concepts, and for mapping them onto imaginary and physical spaces. The results speak to the importance of researching inter-cultural variation in understandings of politeness. Moreover, the research works towards locating the study of politeness metapragmatics firmly within the multimodal turn in politeness research.

## The essence of face

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Panel contribution

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**Dr. Jim O'Driscoll<sup>1</sup>**

**1.** University of Huddersfield

Face has become an established concept, almost a buzzword, in scholarship on the interpersonal aspects of interaction. But what exactly is its role in this enterprise? To answer this question, we need to find its essence, so that we can answer another question which follows from the first: what can it offer us as a tool for explanation which related concepts (e.g. identity, self-esteem) cannot? This talk will begin with a five-minute ‘performance’ in which I introduce myself (at absurd and, indeed, tedious length) as a way of demonstrating the essence of what I suggest face is - a phenomenon not merely (as has been recognised) both constituted *in* and constitutive of interaction but actually a *sine qua non* *for* interaction.

It will be followed by brief examinations of two scenes from (non-academic) autobiographies which likewise exemplify one or more crucial characteristics of face. These are its omnipresence, its relational reflexivity, its emotional impact and its sheer preciousness for the interactant. While most of these qualities are arguably also involved in concepts such as identity and self-esteem, it can be shown that there are situations in which the consequences for these aspects of a person are in conflict with those for their face, thus supporting the claim that face can explain some interactive behaviour which these related concepts cannot.

Having re-affirmed (I hope) that face is a heuristic tool in its own right, I will proceed (if there is time) to argue the need for a distinction between face itself and notions such as face concerns and face wants.

# The evidentiality-pragmatics interface in argumentative settings: Implicit communication as a modulator of information source and commitment degrees in political debates

Panel contribution

**Dr. Viviana Masia**<sup>1</sup>

1. University of Roma Tre/University of La Sapienza

Argumentative and dialogical settings offer a valuable testing ground to investigate the use of implicit communication (IC) (Lombardi Vallauri & Masia 2014) and its implications in the reconstruction of speakers' information sources and commitment degrees. IC thus works as an evidential strategy (Faller 2002, Murray 2010) through which speakers can modulate their source of information or committal attitude to truth, so as to dodge recipients' potential challenging reactions (Masia 2017a, 2020). In political speech, whether in dialogical or monological contexts, the use of IC as an evidential strategy becomes particularly noticeable with respect to certain types of contents (CTs) and, notably, those with a stronger challenging or face-threatening nature, such as attacks or self-praises (Lee & Xu 2017, Masia 2020). Building on the analysis of two political debates, one held in 2016 between Donald Trump and Hillary Clinton in Hampstead before the Presidential elections, the other aired on TV in 2019 between Matteo Salvini (League party) and Matteo Renzi ("Italia Viva") after the resignation of the former, data are shown that highlight how IC, mainly in the form of implicatures, presuppositions, and other implicit communicative devices, are preferred to more explicit strategies when it comes to more challengeable CTs. Conversely, less challengeable CTs (either involving neutral or stance-taking information, cf. Garassino et al. 2019, Masia 2020) often find encoding in more explicit and/or assertive communicative strategies. In the former case, IC discourse devices encode a less direct type of evidentiality, as they reduce the speaker's commitment to truth, while with assertions the speaker strengthens her degree of sourceness and commitment to the exchanged content. The trends observed hint at an inverse relation between evidential strategy (implicit/non-implicit) and CT, and trace quite interesting profiles of the four politicians' communicative behaviors with respect to either attacking, praising, stance-staking or simply neutral conversational moves.

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# The Expression of Sympathy in African Contexts: A Case Study of Iraqw

Panel contribution

***Dr. Chrispina Alphonse<sup>1</sup>***

*1. The university of Dodoma*

This study examines linguistic and nonlinguistic resources that are used to communicate sympathy in Iraqw, a Cushitic language spoken in Tanzania. This research area has scarcely been addressed in East African contexts as evidenced by very limited literature on the topic. This study thus aims to add to our knowledge of African ways of communicating compassion. The investigation considers situations where sympathy is appropriate or inappropriate and analyses the forms used to express sympathy, taking into account the interdependence of verbal and non-verbal resources (Goodwin 2000). Methodologically, data were collected through metapragmatic introspection and elicitation from Iraqw native speakers residing in Mbulu (Irqwar Da/aaw) and Babati Rural District (Masabeda). These areas were purposely selected due to minimal interaction or contact with other indigenous populations. My goal was to identify specifically Iraqw cultural heritage and practices.

In Iraqw, sympathy expressions serve to show pity for someone who is experiencing a bad situation, and to give courage or comfort. The analysis reveals that sympathy expressions are used in tragic or traumatic situations such as death, disaster (e.g. war, flood, famine), accidents, loss or destruction of property (crops, farms, livestock, houses), sickness or emotional distress. Additionally, they are employed when a person is hurt or injured, or if someone has stumbled, fallen over, broken or dropped an object, or was insulted or beaten for no reason. We also find sympathy expressions used to comfort children. In some contexts, sympathy may be accompanied by congratulations, for instance, when a woman gives birth to a new baby, or when people are injured during fights with enemies or wild animals. In contrast, sympathy is not appropriate in the context of circumcision, during which boys and girls are also not allowed to cry. Sympathy is also withheld from people who are aggressive or who are perceived to be suffering as a result of their own misbehaviour.

To express sympathy, Iraqw use the conventional phrase *orok lowa ale* for singular and *orokee lowa ale* ‘very sorry’ for more than one person. Other expressions include *muuna gawdese* or *guraa gawdese*, *tla/angw tseege*, *naas qitl*. These expressions are accompanied with non-verbal cues involving facial expressions, bodily contact, pauses, silence and interjections such as *oooyee*, *uuuuu*, *uuuuu aree*, *ah ah ah ah*, as well as clicks and prosodic features include low volume and talking slowly. Following a discussion of these different resources, I consider how people comfort children, an activity called *halaahao na/ayin* Iraqw. Songs are a notable part of *halaahao na/ay*(cf Milligan et al 2003). While I try to identify an indigenous Iraqw model of expressing sympathy, no communities live in isolation, and in the final part of my talk I comment on possible contact effects in this domain.

# The freestanding adverbs in responsive turns: A case study of queshi ‘indeed’ and zhende ‘really’

Panel contribution

**Ms. Ting Tian<sup>1</sup>, Prof. Mei Fang<sup>1</sup>**

***1. Chinese Academy of Social Sciences***

This study investigates the aligning function of independent confirming adverb *queshi* ‘indeed’ and *zhende* ‘really’, particularly when they appear as responses in spontaneous conversation. Previous studies have described their semantic properties and their uses in sentences extensively. However, it is observed that the two adverbs are often used in spoken Chinese conversation as independent units occupying the whole turn, yet few studies have focused on this use of these adverbs.

Mainly using the conversation analysis method, and drawing on over 20 hours spontaneous Chinese conversation, this research examines the independent use of *queshi* and *zhende*, especially concerning the features of the responsive turn they locate in, as well as their function. As it can be observed in our data that there is linkage between the two uses, independent and dependent use, we compare the two uses of the same adverb in similar sequential context, to explore the function change of their independent use, as well as the functional distribution of the two freestanding adverbs used in responsive turns.

Based on all the analysis and findings, this article argues that the syntactic change and independence as realized in freestanding *queshi* and *zhende* should be treated here as an instance of Emergent Grammar. Some earlier research pointed out that the independent use of an adverb can be seen as a result of omission, we hold the view that subjectivity of language plays a significant role in the freestanding use of an adverb. Either *queshi* or *zhende* can be used at the beginning of a responsive turn as an affirmative response, however, there are still some clear distinctions between the two adverbs when they are spoken independently: speakers use *queshi* to show their affiliation to the preceding utterance, while *zhende* often appears in a sequence with epistemic incongruence, which means more of a subtle contradiction.

# The grammar-body interface: A cross-linguistic analysis of pseudo-cleft-like constructions in Hebrew, French, Swedish and Estonian interaction

Panel contribution

**Prof. Yael Maschler<sup>1</sup>, Prof. Simona Pekarek Doepler<sup>2</sup>, Prof. Jan Lindström<sup>3</sup>, Prof. Leelo Keevallik<sup>4</sup>**

*1. University of Haifa, 2. University of Neuchâtel, 3. University of Helsinki, 4. Linköping university*

We present a multimodal, interactional linguistic analysis based on recordings of casual spoken interactions in four languages, focusing on complex clausal structures that have traditionally been regarded as pseudo-clefts, opening with Hebrew *ma she-* ‘what that’, French *ce que/qui* ‘this that’, Swedish *det som/vad* ‘that which/what’, and Estonian (*see*) *mis/mida* ‘(that) what (nom/part)’ clauses (‘Part A’).

In line with existing research (Hopper 2001, Pekarek Doepler 2011, Maschler & Fishman 2020), we argue that, rather than constituting the first part of a bi-clausal structure, the A- parts pertain to a continuum of pseudo-cleft-like constructions, ranging from canonical A+B variants to free-standing A-parts. In the latter case, Part A is a projecting construction: it occurs without any syntactic link to subsequent talk, serving to frame the following talk as an action/event/rephrasal or to display the speaker’s stance towards his/her upcoming talk. We show that this projecting construction has become grammatically and lexically sedimented for specific interactional purposes in a similar fashion across the four languages, although ‘full’ grammaticalization has been realized to differing extents.

We further show that speakers’ co-occurring embodied conduct manifests some consistencies across the four languages as a function of the sequential contexts in which the construction appears. When Part A occurs at a major frame shift (Goffman 1981), it tends to be accompanied by a prominent shift in bodily-visual conduct. In the following Hebrew example, Dotan has just completed a narrative about a situation evaluated as *drives one nuts* (line 1) and *difficult*(3-4):

- 1 Dotan: ...meshagea.  
drives one nuts.
- 2 Alex: tsk
- 3 ...kashe.  
difficult.  
gazing towards his lower right
- 4 ...ka%she.  
{-pp-}  
difficult.  
%—turns head in Dotan’s direction, looking down——>
- 5 ...%tsk  
—%
- 6 (inhale)
- 7 ...%&'az ma she-'asiti%&,  
{——f——}  
%straightens up, pulls head up and backwards, gaze at Dotan%  
so what that I did  
so what I did,  
dot: &turns head and gaze towards Alex&
- 8 ...be-zman she-nasata-,  
when you drove,

- 9 ...lehabi 'et 'e-h  
to bring u-h

10 Dotan: Nikolaus.

11 Alex: Nikolaus.

12 ..(inhale)

13 ...'e-m,  
uh-m,

14 .yom xamishi ha-'axaron?  
last Thursday?,

15 ...halaxnu- la-gan ha-botani?,  
we went to the botanical garden?.

After closure of the previous topic, Alex turns his head towards Dotan, still looking down (4). Following a click, inhale, and the DM so, he produces what looks like a potential Part A of a pseudo-cleft – *ma she'asiti* ‘what I did’—in continuing intonation and higher volume, projecting further talk depicting actions. Following an inserted co-constructed adverbial clause, an inhale and hesitation marker (8-13), he frame-shifts to a new narrative (14-15). No syntactic link connects Part A with what follows. Part A is produced with a noticeable shift in bodily-visual behavior (line 7). In response, Dotan returns his gaze back to Alex, showing reciprocity.

Systematic analysis of such occurrences across the four languages sheds new light on cross-linguistic consistencies in the grammaticalization of projecting constructions and on the interface of embodied conduct and emergent grammar.

# The Hawaiian language in the Hawai'i state educational system

Panel contribution

***Dr. Yumiko Ohara<sup>1</sup>***

**1. University of Hawaii at Hilo**

The negative social, psychological, and physical effects of language endangerment are well documented (e.g., Fishman 1997, Fitzgerald 2017, Haliniak 2017, Hallett et al. 2007, Harrison 2008, Taff et al. 2018) and we now know that there are numerous factors involved in language endangerment. However, the educational system arguably has the most influence in determining if a previously dominant language might be on its way to endangerment. For instance, Wilson and Kamanā (2006) claimed that the English-only law of 1896, which was enacted three years after the overthrow of the Hawaiian monarchy, had a tremendous effect on its current endangered status by making Hawaiian-medium education in both private and public schools illegal. Largely due to these forced assimilation policies in education, the devaluation of the community's language resulted in an interruption of intergenerational transmission of language.

- However, as a result of a Hawaiian cultural renaissance in the 1960s as well as grassroots work carried out by families in 1970's and 80's, the Hawaiian language was reintroduced into the educational system in the state of Hawai'i. In 1978, at the same time the Hawaiian language gained official language status of the state, the state mandated the teaching of Hawaiian language, culture, and history from kindergarten to the sixth grade in public schools. In 1980, a Hawaiian studies program from kindergarten to the 12th grade was established by the Hawaii State Department of Education making it a requirement for all schools to provide a Hawaiian studies component in their curriculum. In 1984, the first Hawaiian-medium preschool was established.
- In this presentation, I will focus on the current status of the Hawaiian language within the educational system in the state of Hawai'i. I will provide an overview of how well and to what extent the language is incorporated from the preschool to the university level 125 years after the banning on Hawaiian-medium instruction, and by doing so I will examine how some of the negative consequences caused by endangerment have been reversed.
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# The impact of new technologies on language services in healthcare

Panel contribution

***Dr. Doris Anita Hoehmann<sup>1</sup>***

**1.** University of Bologna

Language barriers can have a negative effect on both the quality and efficiency of face-to-face interactions, especially in situations involving large numbers of individuals who are not speakers of the local languages (refugees, migrants, but also tourists), and where appropriate professional language mediation services are often not available. Furthermore, in today's multilingual societies language services can hardly cover all the language combinations required.

In order to overcome, at least partially, the communicative problems which can arise in such settings, both patients and healthcare providers more and more often are using translation and interpreting applications which are increasingly sophisticated and efficient.

The paper tries to outline some key issues related to the use of language tools in healthcare communication:

- types of communicative practices for which they are (not) appropriate
- to what extent they can be considered reliable
- how and to what extent their use contributes to standardization processes

The paper will discuss the results of empirical studies concerning, on the one hand, the evaluation of currently used apps, and on the other, the creation and optimization of model dialogues in plain language.

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# The impact of silence(s) on politeness in Russian

Panel contribution

**Prof. Wolfgang Stadler<sup>1</sup>, Ms. Priska Wahrstätter<sup>2</sup>**

**1. IPrA, 2. Innsbruck University**

Silence (*молчание*) has been a topic in pragmatics since the 1980s but to many linguists it remains a marginal phenomenon, and at best a “non-verbal peculiarity”. At first, only few publications appeared, which were mainly concerned with pauses in conversation. Further research was prompted by the publication of Tannen & Saville-Troike’s volume (1985) and by the works of Jaworski (1993, 1997). More recent publications on silence from a pragmatic point of view are Kurzon (1998, 2007) or, for example, Ephratt (2008, 2014). Most of these papers focus on English. One of the first and more detailed studies of Russian silence(s) outside Russia is Stadler’s monograph (2010). Silence as a component of Russian speech culture has been studied only in a fragmented, incomplete, and unsystematic manner (Muchametov 2012). Important Russian contributions treating silence from the perspective of culture theory and philosophy are Ěpštejn’s (2005) essay and Kopylova & Marynenko’s (2015) expositions.

The extant gap in the investigation of silence in Russian in connection with (im)politeness, as well as the under-researched inability to deal with silence in conversation, makes our study a valuable contribution to this conference. In our talk, we will zero in on the following research question:

Which types of silence(s) are relevant to face-work: acts of silence, phases of silence (e.g. pauses, gaps) or “silence(s) during activities”?

We assume that acts and phases of silence are directly related to language etiquette and constitute a significant part of linguistic politeness, whereas to silence someone explicitly would be considered impolite.

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# The Implicit Negative Meaning of *Shenme* Rhetorical Questions in Chinese from the Perspective of Pragmatics-Grammar Interaction

Panel contribution

***Prof. Shaojie Zhang<sup>1</sup>, Ms. Hongjuan Wang<sup>1</sup>***

***1. Northeast Normal University***

The implicit negative meaning of *shenme* rhetorical questions in Chinese remains an open discussion in the linguistic circle. For example, A says, “Her dress is so nice.” B responds, “Is it nice for what?” (In Chinese, “Nice what?”) Such a question with a negative meaning has attracted a great deal of attention from scholars in the literature. This paper aims to analyze this type of rhetorical question from the interactive perspective of pragmatics and grammar. It addresses three research questions:

(1) How is the negative meaning of *shenme* rhetorical questions derived? (2) Whether or not is the negative meaning grammatical or pragmatic in nature? (3) How is it possible to explain the speech acts that rhetorical questions perform with negative and emotional meanings from the interactive perspective of grammar and pragmatics?

Drawing on insights from the studies on grammar-pragmatics interaction, the present study reconstructs a theoretical framework within which *shenme* rhetorical questions are analyzed on the basis of the Chinese corpus data. For the derivation of negative meaning expressed by *shenme* rhetorical questions, we argue that driven by a specific communicative purpose, the speaker’s intention to express negative meaning with certain additional subjective emotion occurs more than often in interpersonal communication, and due to the deficiency of conventionalized grammar resources, the speaker is forced to employ *shenme* interrogative sentences to express negative meaning in the process of pragmatic function compensatory selection, in which the form/meaning of *shenme* interrogative sentences is extended in order to better fulfill the communicative effect. In response to this pragmatic selection, the grammar’s regulative adaptation impels *shenme* interrogative questions with rhetorical mood to emerge as a grammatical innovation so that the negative meaning compensated with emotion is derived. Furthermore, in such an interaction between pragmatic selections and grammatical adaptations, the negative meaning of *shenme* rhetorical questions has been gradually conventionalized. Thus such negative meaning is both grammatical and pragmatic in nature, with the conventionalized grammatical meaning and the pragmatic implicit meaning encoded together. The two aspects of meaning encoded by such rhetorical questions interact with each other to achieve its pragmatic functions: speech act function and emotional function. The former is dynamic but modulated by the latter which is driven by the speaker’s communicative purpose in the interaction of the pragmatic functional selection and grammatical functional adaptation.

To conclude, through analyzing the origin, nature and pragmatic function of the negative meaning expressed by *shenme* rhetorical questions in Chinese from the interactive perspective of pragmatics and grammar, this paper reveals that pragmatic selection and grammatical adaptation interact with each other in meaning construction.

**Key words:** *shenme* rhetorical questions, implicit negative meaning, pragmatic function, pragmatics-grammar interaction

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# The intelligibility and accountability of speaking and crying

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Panel contribution

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***Prof. Ann Weatherall<sup>1</sup>***

*1. Victoria University of Wellington*

There are common sense ideas about when, where and for whom it is OK to cry. Studies of children and crying have begun to document the socialisation processes involved with making emotional displays. Other work has identified the patterned ways crying episodes are built and understood in sequences of turns. In this paper I focus on documenting the different ways talking and crying can be organised within a turn of talk. I ask how that organisation produces the crying as a display of upset and also shows an orientation to ‘feeling rules’ or the accountability of emotional expression in different institutional settings. Cases of crying were collected from three different corpora of naturalistic interaction: courtroom cross examination in rape cases, a telephone mediated victim support service and therapeutic interviews. In all three settings talking and crying regularly occurred together, with evidence of efforts to keep talking and suppress crying. When talking was suspended by crying, the resumption of talk was routinely linked back to where it had been left off. Both practices point to a normative orientation to not crying and to progressing talk. However, the settings differed in how the displays of upset were managed. In the victim support service and the courtroom cross examination next speaker turns did not explicitly respond to the crying either continuing an ongoing action or launching a new action. In contrast, the clinician in the therapeutic encounters examined instructed the client to stay with feelings and sensations and interrupting their claims to the conversational floor. The findings underscore the importance of studying emotional displays *in situ* in order to understand their meaning and accountability.

# The interactional function of a turn-final particle in service encounters: An analysis of *nuntey* ‘but’ in Korean

Panel contribution

***Dr. Sung-Ock Sohn***<sup>1</sup>, ***Dr. Mee-Jeong Park***<sup>2</sup>

*1. UCLA, 2. University of Hawaii at Manoa*

Cross-linguistic studies in naturally occurring talk demonstrate that clause connectives are often used in utterance/turn-final positions. The use of clause connectives without main clauses is pervasive in Japanese and Korean. For instance, the Korean clause connective *nuntey* ‘but’ is commonly used without main clauses in conversational discourse. This has been traditionally considered as a syntactic ellipsis derived from a main clause omission.

However, conversation-analytic approaches to turn-final elements reveal that these final connectives are used in particular contexts as a vehicle for implementing particular social interactions (Park 1999, Kim&Kim 2015). Specifically, Park (1999) illustrates that *nuntey* in a final position (without a main clause) indexes interactionally delicate actions such as requests, disagreements and denials. Based on authentic conversational discourse, Park’s study demonstrates that the speaker invites the interlocutor to infer the speaker’s intention by employing *nuntey* at a turn-final position. Furthermore, Park’s study confirms that the interlocutor can understand the invited inference without any trouble.

While the previous studies focused on usage of the final *nuntey* in everyday conversations among friends and/or family members, very little research have examined its interactional function in institutional discourse such as commercial service encounters. Institutional discourse is different from everyday, informal conversation in terms of communicative goals and agendas, whereby the interaction and the speakers’ goals are partially determined by the institution.

This study attempts to explore the interactional use of *nuntey* in the context of commercial service. Specifically, we examine how the invited inference associated with the final *nuntey* is employed in dealing with delicate interactional contexts such as unexpected requests during service encounters taking place between a flight attendant and a passenger for South Korean airline meal service. In such contexts, it is crucial to satisfy the customers. Non-granting of customers’ requests may bring about negative consequences. As such, agents design their conduct to maximize preferred responses when dealing with dispreferred requests. A preliminary analysis of airline service encounters in Korean indicates that both a service agent and a passenger tend to employ the final *nuntey* in dealing with delicate situations. Through the invited inference associated with *nuntey*, both the agent and the passenger achieve mutual understanding and agreement for the given service.

The use of *nuntey* in this context exhibits unique features in terms of interactional functions, turn designs, and prosody. First, the use of *nuntey* by the agent is accompanied by multiple components (offering substitutes) and multimodal features (body gestures). Second, the service agent designs her turn as enabling the customer’s request to the maximum extent. Thus, the agent facilitates the process of granting a request in a very efficient manner. Finally, the turn-final *nuntey* tends to be realized as HL(rising-falling) boundary tones. The ‘H’ tone is

used as a resource to claim the speaker's epistemic primacy regarding the conveyed information, whereas the 'L' tone indexes the speaker's assertive stance (cf. Park 2012). By using the HL tone in a response position, the speaker signals new information and invites the interlocutor to infer the implied message in socially delicate situations.

# The interdependence of common ground and context

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Panel contribution

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**Prof. Keith Allan**<sup>1</sup>

**1.** Monash University

The aim of this essay is to argue that common ground is context shared between S (speaker, writer, signer) and H (audience) where S presents  $v$ , uttered by S in context C1 (the ‘world and time spoken of’), so as to bring about in C3 (the ‘situation of interpretation’ from H’s point of view) H’s understanding  $v$  in terms of the relevant beliefs that S holds or purports to hold in respect of uttering  $v$  (speaking of C1) in C2 (the ‘world and time spoken in’, the situation of utterance from S’s point of view). If C3 is very different from C2 (such that H does not share some of S’s system of beliefs and assumptions), H may be well able to understand what S intended to mean; nevertheless,  $v$  can have reduced comprehensibility and its psycho-social appropriateness may be differently evaluated from the way S expected to be understood: examples would be when a 21<sup>st</sup> century H reads a sonnet by William Shakespeare or, for another instance, reacts to Jeannie Gunn referring in 1908 to Indigenous Australians as *niggers*, despite her showing greater respect for their culture and landrights than most of her white contemporaries.

# The Ironies of Ainu Language Education in Public Schooling

Panel contribution

***Prof. Jeff Gayman<sup>1</sup>***

**1.** Hokkaido University

Beginning in the mid-Meiji Era (1890s~) Ainu people underwent assimilatory education at Native Schools (until 1937) as well as at mixed schools, where they were taught in the medium of the Japanese language and inculcated in value and knowledge systems which denied their unique culture, history, language, and Indigenous knowledge. Discrimination and prejudice accompanying the colonization of their lands and a huge influx of settlers from the south moved many Ainu individuals not to transmit the language to their children and grandchildren, with the result that today the Ainu language is designated critically endangered by UNESCO.

On the other hand, efforts by impassioned Ainu activists and cultural bearers combined with changing human rights standards have brought about cultural promotion legislation for the Ainu in 1997 and again in 2019, with the latter law culminating in creation of a new National Museum of the Ainu. However, neither of these Acts sanctioned the teaching of the Ainu language in public schooling, and indeed instruction in the Ainu language medium in a proposed nursery school in Nibutani in 1982 was given as reason for the Ministry of Welfare to threaten pulling funding. As a result, Ainu language instruction currently occurs through the medium of adult and community education community language classrooms, at student clubs housed in local universities, and through privately arranged self-study groups, with the exception in public institutions of limited instruction at the schools of the Biratori municipality. Meanwhile, however, the language is still very much alive in the songs, dances and prayer ceremonies of the Ainu people conducted by local cultural promotion societies, and has been gaining increasing visibility in public spaces and the media recently as a result of the 2019 legislation.

This presentation delivers the results of analysis of data gathered through two large-scale surveys, the first sanctioned by the Japan Agency for Cultural Affairs (2012-13) to overview the current status and conditions of transmission of the Ainu language, and the second (2014~present) to examine the articulations of Ainu Indigenous knowledge, including the Ainu language, within the complex social and educational structures described above. The former study was based on in-depth questionnaires combined with interviews, and the latter has centered around focus groups with Ainu elders/community activist/culture bearers.

The findings indicate an increased usage of the Ainu language in the younger generation, as well as an increase in domains of usage, especially in the performing arts and tourism realms, and additionally, a gap between the calls of activists for increased official recognition of the Ainu language in public services and schooling, and the ideology of the government which ‘promotes’ revitalization of Ainu culture but not as a linguistic human right. These disparities in actual usage/aspiration indicate that the efforts at inclusion of the Ainu people through education in the medium of the Ainu language are ironically too piecemeal and sporadic to contribute to concrete revitalization of the Ainu language.

# The language of the Spanish journalism on Political Economy in the 18th Century

Panel contribution

**Mrs. Maria Mendez Orense<sup>1</sup>, Mrs. Elena Carmona Yanes<sup>1</sup>**

**1. Universidad de Sevilla**

During the second half of the 18th century, the consolidation of journalism in Spain created a new type of discourse based on the specific treatment of economic matters (Astigarraga 2018). The Spanish journalism on Political Economy combines two different *textual traditions* (López Serena *et al.* 2020). On the one hand, its specialized content is related to the economic essays that were published by *arbitristas* and *proyectistas* in the 17th and 18th centuries. On the other hand, its textual organization is associated to the macrostructure of the 18th century periodical press. This new way of communication is closely connected to communicative distance and to the processes of linguistic elaboration that took place in the pre-modern Spanish language.

The aim of this contribution is to obtain new data on the grammatical characterization of the Spanish language during the 18th century (Octavio de Toledo 2016, 2020), as well as to establish the linguistic patters that specifically characterize this type of discourse. Additionally, the linguistic influence of the foreign sources (Urzainqui 1991) that could be observed will be analyzed.

Corpus:

[Correo] *El Correo mercantil de España y sus Indias*, Madrid, 1792-1808 (Hemeroteca Digital: <hemerotecadigital.bne.es>).

[Semanario] *Semanario Económico*, Pedro Araus y Juan Bautista Cubie, Madrid, 1765-1778 (Hemeroteca Digital: <hemerotecadigital.bne.es>).

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Octavio de Toledo y Huerta, Álvaro S.: «La lengua de la corte de Carlos IV», en López Serena, A./ Del Rey Quesada, S./ Carmona Yanes, E. (coords.): *Tradiciones discursivas y tradiciones idiomáticas en la historia del español moderno*. Berlín: Peter Lang, 2020, pp. 51-134.

Urzainqui, Inmaculada: «La prensa española y sus fuentes periódicas extranjeras», en: Jüttner, Siegfried (ed.): *Spanien und Europa im Zeichen der Aufklärung*. Frankfurt a.M.: Peter Lang, 1991, pp. 346-376.

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# The life cycle of the COVID-19 mask meme cycle

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Panel contribution

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***Prof. Marta Dynel<sup>1</sup>***

*1. University of Lodz*

This presentation contributes to the research on humorous memes as carriers of non-humorous meanings. In my talk, I will report the findings of a diachronic study of evolving trends among a heterogeneous meme cycle about COVID-19 mask memes, which has been evolving in the wake of the pandemic and the changing socio-political situation.

The study takes as its point of departure metapragmatic evaluations of memes as being humorous and addressing the topic of COVID-19 masks, which guarantees the relevance and representativeness of the data, as judged by individuals other than the researcher. The automatic, diachronic corpus was compiled to cover the time from January 2020 to January 2021. In the light of these data, I examine the dominant memetic trends gradually emerging in the various stages of the pandemic relative to the changing situation. The memes are discussed through a multimodal discourse analytic lens in order to extract the main memetic trends, which are shown to reflect the changing offline reality, ranging from humorous recontextualisation of peculiar masks worn by desperate citizens, lockdown spoofs and parodies of masks (Dynel 2020) to memes critical of some people's refusal to wear COVID-19 masks or unwise decisions on how to wear them.

As the different memetic trends and topics are elucidated, a distinction is drawn between (1) memes that are inspired by, and thus allude to, socio-political facts reported in the background but are essentially specimens of *autotelic humour* (Dynel 2017, 2019), and (2) those that serve the meme authors to express their true beliefs about the contemporary world in a humorous fashion. The topics of the memes prevalent at different points in time in 2020 give insights into users' perceptions and evaluations of the surrounding reality (notably, political decisions and citizens' reactions, as well as other socio-cultural facts).

Main reference

Dynel, M. 2020. "COVID-19 memes going viral: On the multiple multimodal voices behind face masks." *Discourse & Society*.

# The Linguistic Code as Basis for Common Ground Building in English as a Foreign Language

Panel contribution

***Prof. Olga Obdalova<sup>1</sup>, Dr. Ludmila Minakova<sup>1</sup>, Dr. Aleksandra Soboleva<sup>1</sup>***

***1. Tomsk State University***

This study was designed to check the validity of two intertwined hypotheses according to which linguistic code plays the role of common ground in L2 use (see Kecske 2007, 2013) and formulaic language use is an indicator of shared core common ground (Holtgrave 2002). When common ground among participants is high and figurative language is more likely to be understood, and probably more likely to be used, while literal interpretations (linguistic code-based use) tend to be preferred when common ground is low.

In order to check the validity of the hypotheses we organized conversation groups on two levels: intermediate and advanced. On each level there were two groups created. The participating groups received two topics to discuss for 20 minutes on different days. The result was four batches of datasets, each of which was transcribed. The data analysis was based on two measurements: number of formulaic units (idioms, SBUs, speech formulas) and metaphorical density (the number of words used in metaphorical sense divided by the number of words used).

It will be claimed and demonstrated through the measurements and examples that common ground construction in L2 EFL users is highly predetermined by the interplay between the interlocutors' discourse design and salience as a perception quality. It will be argued that speaker's and listener's perspectives are attributable to the linguistic coding by the non-native communicants.

We provide evidence on the role of the linguistic code as a tool of communication in common ground construction and we establish the link between shared core common ground and the nature of communicative means used. The study can deepen our understanding of cognitive processes in interactions between speakers of English as a foreign language at different levels of common ground construction.

# The Linguistic Landscape of Covid-19 Mask-Wearing Responsibility in New York City

Panel contribution

**Prof. Maureen Matarese<sup>1</sup>, Mr. Brandon Coombs<sup>2</sup>, Ms. Lorancy Denis<sup>2</sup>, Ms. Cristina Diaz<sup>2</sup>,**  
**Ms. Chloe Friedman<sup>2</sup>, Ms. Kylie Lance<sup>3</sup>**

**1.** BMCC, City University of New York, **2.** BMCC, CUNY, **3.** Hunter College, CUNY

## The Linguistic Landscape of Covid-19 Mask-Wearing Responsibility in New York City

There is growing research on how responsibility is constructed in social interaction (Östman & Solin, 2016). Matarese (2020) has argued that constructions of responsibility can occur in constellations, combinations of deontic formulations (Coates, 1984), references to neoliberal ideologies, and negative cultural mythologies (Ehrlich, 2010). She argues that responsibility needs to be viewed as it relates to time and space (“responsibility-as-chronotope”) and as a gestalt that evidences itself through the co-presence of a variety of features (“responsibility-as-gestalt”). However, constructions of responsibility such as these often involve orientation to goals, tasks, identities, and constraints specific to the institution (Drew & Heritage, 1992) and, therefore, likely depart from everyday encounters of a similar type. Using a linguistic landscape approach, this paper explores how responsibility is constructed in COVID-19 storefront signage.

In March and April of 2020, New York City’s cases of COVID-19 skyrocketed. By late October 2020, 494,874 total Covid-19 cases have been reported in NYC, and 33,022 people have died (NY Times, 22/10/2020). As the city began reopening in early summer, shopkeepers placed signs on doors and windows to enforce mask-wearing to protect themselves and others. This study uses a linguistic landscape approach (Landry & Bourhis, 1997; Shohamy & Gorter, 2009) to examine the complex interplay between constructions of responsibility and risk in storefront signage across New York City. Data in the form of over 500 photographs of COVID-19 signage were gathered from Brooklyn, Manhattan, Queens, and the Bronx. Machin and Mayr’s (2012) Multimodal Critical Discourse Analysis and a modified SPEAKING model (Huebner, 2009) are used to analyze the data.

Findings suggest a wide variety of linguistic and multimodal approaches to constructing responsibility regarding mask wearing, creating different constellations of responsibility. Drawing on Curl and Drew (2008), Potter, (2010), and Antaki and Kent (2012), this analysis reveals an intersection between responsibility, contingency, and entitlement. Data further reveal a radically different responsibility-as-gestalt. Mask wearing signage presents a responsibility that gatekeeps institutional membership and (albeit often inadvertently) indexes political membership. Certain graphics and colors become weighty cultural symbols in context, and signs range from educational to prohibitive to combinations of the two. COVID signs index class, linguistic code, authority, group membership, and stances vis-à-vis coronavirus. In concluding, we present implications for institutional interaction theory, as COVID-19 signs exist in a hybrid space between institutional interaction and the everyday, presenting pre-requisites for institutional engagement.

# The local formulation of norms in situated activities during the pandemic

Panel contribution

***Mr. Philipp Hänggi<sup>1</sup>, Mr. Guillaume Gauthier<sup>1</sup>, Ms. Yeji Lee<sup>1</sup>***

***1. University of Basel***

Everyday life under Covid-19 has been massively shaped by prevention campaigns, the imposition of safety measures as well as normative discourses about how to prevent risk and promote safety. Much has been said about prevention discourse; less is known about how prevention is actually implemented moment by moment in situated actions (but see Mondada et al. 2020a, b). This paper explores how people treat preventive and normative injunctions when they engage in formulating norms within situated courses of action. In particular, it addresses i) how safety measures are instructed *in situ*, formulated in so many words and how, consequently, participants locally understand and respond to these instructions, complying with them; ii) how norms and measures—like the obligation to ensure distance or to queue in a specific way in certain institutional settings—are made relevant and enforced when correcting the conduct of people, disciplining them; iii) how norms and normative expectations relative to safety are not only formulated, but also discussed and negotiated endogenously in relation to specific circumstances and contingencies. Within the framework of Ethnomethodology and Conversation Analysis, the analyses are based on video recordings of instructions issued the first day of school, of injunctions produced while people queue in order to access goods, and of negotiations of norms and normative expectations on public transport. The analyses show how the formulation of norms is a situated accomplishment, how they are uttered for all practical purposes, how they orient to the specific circumstances and contingencies of ongoing actions, and thereby shape these very courses of action.

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# The Mainlandization of Political Discourse in Hong Kong

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Panel contribution

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***Dr. Jennifer Eagleton<sup>1</sup>***

*1. Open University of Hong Kong*

Hong Kong officials increasingly struggle to transpose and adapt the language of an authoritarian governing system for use in Hong Kong where the rights and freedoms of it as a Special Administrative Region of China (SAR) with a high degree of autonomy are supposed to remain undisturbed.

Following the large-scale protests of 2019 and by 2020's National Security Law imposed by Beijing, the Hong Kong government's language have even more so echoed the vocabulary and phrasing of that of the central people's government while still emphasizing that Hong Kong's past norms remain intact. In 2021, Beijing plans to radically overhaul Hong Kong's electoral system so that "patriots rule Hong Kong", it being a "necessary condition" for implementing the governance framework of One Country, Two Systems. This presentation, though a critical discourse analysis of Hong Kong Government's press releases and statements, will look at how the Hong Kong Government sees "patriotism" vis-à-vis this future political reform, democracy, the pro-democracy camp, and the promise of the "ultimate aim" of universal suffrage for the election of Hong Kong's leader contained in Article 45 of the Basic Law.

# The Meaning of Pittsburgh: Deixis in Mac Miller’s “Frick Park Market”

Panel contribution

**Ms. Alexus Brown<sup>1</sup>**

1. University of Pittsburgh

The interpretation of deictic forms, like *I*, *here*, or *now* in English, is context-dependent and linked pragmatically to the identity of interlocutors, their locations, and the time of the utterance (Hanks 1992; Yang, 2011). Drawing on Hanks's (1992) deixis model, my analysis demonstrates poetic usage of deixis (Jakobson, 1960) by rapper Mac Miller to achieve meaning-making in his song lyrics, and specifically, how these elements situate the rapper's place ideologies. Early in his career, Miller would often speak highly of Pittsburgh in interviews and songs. Miller's song “Frick Park Market,” propagates his self-characterization as a “Local *Pittsburgh* boy,” while delineating his audience through deictic reference in two figure-ground relationships: space deixis invocations of Frick Park Market in “Mac’s Pittsburgh”, and the person deixis invocations of the speaker-addressee continuum. The lyrics are a commodification of Miller’s experience, a social construction wherein the social meaning of place and identity are composed, space and person deixis are key semiotic means underlying the commodification process (Heller, 2010).

Therefore, I argue that poetic parallelism develops the deictic figure-ground relationships mentioned previously through semantic linkage with rhyming and repetition conventions (Jakobson, 1960; Tannen, 1987). The poetic function of language (message factor) is evident in Mac Miller’s lyrical use of different forms of parallelism. Deictic usage such as *I*, *you*, and *here* in the examples [1] and [2] can be considered poetic because such forms determine how the metalinguistic code is to be understood between speaker and addressee. Example [1] defines space deixis, meaning Miller’s use of the deictic *here* in reference to Frick Park Market defines “Mac’s Pittsburgh.”

[1] Fool you better get prepared/ Don’t know ‘bout you but all my rhymes are deadly  
HERE / FRICK PARK MARKET where we kicking out the garbage (Miller & Dan, 2011).

In example [2] demonstrating person deixis, *I* and *you* define the speaker-addressee continuum, where *I* is deictically anchored to the referent Miller, while *you* refers either inclusively to the audience within “Mac’s Pittsburgh” in line 1, or exclusively to those outside of “Mac’s Pittsburgh”, as within the conditional statement in line 2.

[2] Anything YOU need YOU can find it at the market  
If YOU don’t hold me down for all I care YOU can starve bitch  
(Miller & Dan, 2011)

There is value in studying popular music lyrics for semiotic commodification. This paper attempts to link two types of commodification: material commodification (buying and selling an image while gaining prestige) and a kind of “semiotic” commodification (through repetition/poetic function of deictic forms to make stable comparisons within the lyrical content). Embedded within the song “Frick Park Market,” is Mac Miller’s personal social construction of the meaning of Pittsburgh, insofar as Mac’s lyrical choice is part of the process of language ideology creation and dissemination of his affinity to place.

# The metapragmatic discourse around the argumentative strategies associated with trolling on British and Hungarian political blogs

Panel contribution

***Dr. Marton Petyko<sup>1</sup>***

*1. Aston University*

This paper investigates the metapragmatic discourse around trolling, a negatively marked online behaviour (Hardaker, 2013), on British and Hungarian political blogs. It aims to identify the argumentative strategies that users attribute to those they call trolls in 1,713 British and 519 comment threads from 2015. These threads include 740,841 British and 107,719 Hungarian comments. The paper is also concerned with how the argumentative strategies associated with trolling affect the ways in which trolling is depicted and trolls are portrayed in the users' comments.

The analysis focuses on 2,542 action-related metapragmatic comments taken from the comment threads. In these comments, participants call other users trolls or identify comments as trolling and also discuss the specific communicative actions in which the alleged trolls engage. Consequently, the paper approaches 'trolling' and 'troll' as metapragmatic labels that participants use to describe, conceptualise, and evaluate others' communicative behaviour (Haugh, 2018). Using the concordance lines of the search term \*troll\*, the study presents a fine-grained taxonomy of the argumentative strategies mentioned in these comments.

The paper points out that both British and Hungarian users contrast 'trolling' with 'engaging in reasoned and intelligent political debate', which they see as the normative behaviour in online political discussions. This suggests that participants utilise 'trolling' as an umbrella term for perceived non-normative behaviour. The paper also identifies a set of argumentative fallacies that both British and Hungarian users regularly associate with trolling, including *argument by repetition* (Walton et al., 2008), *argumentum ad hominem* (Walton, 1989), *hasty generalisation* (Walton, 1999), *false dichotomy* (Tomic, 2013), *undistributed middle* (Tindale, 2005), *false analogy* (Walton, 1989), *straw man argument* (Macagno & Walton, 2017), and *appeal to common practice* (Walton et al., 2008).

Finally, the paper concludes that users generally depict trolling as a non-normative and manipulative behaviour while trolls are portrayed as bad debaters and uncooperative troublemakers. This also suggests that users accuse perceived trolls of committing argumentative fallacies not only to conceptualise their behaviour but also to belittle and discredit them.

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# The Metapragmatic Negotiation of Critical Comments on YouTube Electronic Word-of-Mouth

Panel contribution

***Mr. Michael Wentker<sup>1</sup>***

**1.** University of Duisburg-Essen

Electronic word-of-mouth (eWOM) in the form of product reviews on YouTube is a fairly recent and rapidly evolving genre (cf. Vásquez 2014, Pollach 2008). The socio-technical affordances of the online video-sharing platform allow for highly creative displays of both products and selves. Spurred by incentivization or altruistic motives, reviewers draw from a broad repertoire of linguistic styles, visuals as well as production and editing techniques to multimodally construct reviewer identities which are accessible to an international audience. These reviewer identities are frequently the target of metapragmatic evaluation in the discursive spaces below the review, where audience members negotiate how authentic and credible the review(er)s are (cf. Mackiewicz 2010). Naturally, these evaluative processes prompt a substantial amount of critical, i.e. potentially face-threatening, comments, originating from a perceived lack of relatability, i.e. disidentification, between audiences and the reviewer, or a potential mismatch between audience members' genre expectations (Pollach 2008) and the product review itself.

Drawing on material from a corpus of 160 beauty and technology reviews, this study investigates the metapragmatic discourse (Bublitz & Hübner 2007) revolving around such critical evaluations. Adopting a first-order, social-constructivist perspective (Bucholtz/Hall 2005), the qualitative analysis investigates users' critical comments targeting the review(er) and focuses particularly on the ensuing metapragmatic discussions (Kleinke/Bös 2015) about these potentially impolite and face-threatening discursive moves. In more detail, the analysis sets out to identify second-order impoliteness tokens directed at the reviewer, viewing them as triggers for first-order negotiations among users in the comment section (cf. Culpeper 2011). The analysis thus aims to disentangle the complex relationship between multimodal identity construction in the review video and perceived impoliteness in the comments (Blitvich/Sifianou 2017). The cumulative subjective criticism of both reviews and reviewers and their negotiation shape and (re-)define the social norms (cf. Locher & Watts 2008) governing the genre as well as the norms of this emerging multimodal genre itself.

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# The metapragmatics and discourse of hypocrisy: how do people talk about ‘word-deed misalignment’?

Panel contribution

**Dr. Mathew Gillings<sup>1</sup>**

1. Vienna University of Economics and Business

Generally speaking, deception is considered to be a negative act, with Grice (1975) identifying truthfulness (through the quality maxim) as part of what it takes to be a cooperative speaker. However, Vrij (2008: 12) argues that lying is ‘a social lubricant’, going as far as to suggest that we ‘often like the company of people who lie frequently’. One potential reason for this perceptual disparity is because so many different types of deception exist; they are governed by the individual speaker, receiver, and context around the communicative event. This, too, is what makes hypocrisy (also referred to as *word-deed misalignment*) so tricky to model.

Researchers from a range of disciplines have explored various forms of deception - white lies, falsifications, distortions, concealments, etc. However, the study of hypocrisy is still in its infancy: there have been efforts to study its cognitive realisation (Fried and Aronson, 1995) and to theorise it (Wieting, 2015; albeit from a non-pragmatic perspective), and scholars within organisational studies have made a first step towards an interactional model (Effron et al., 2018), which helps to understand its subjective nature.

This paper aims to achieve two main objectives: (1) consider how hypocrisy fits into other theories of deception; and (2) consider how hypocrisy is discussed in natural language. The rationale, here, being that if speakers are *discussing* hypocrisy, this can provide clues as to what is considered prototypical. To do this, I will take a corpus-led approach and search for instances of the lemma *hypocrite* within the *Times Online 2000s* corpus. By reviewing how people characterise hypocrisy metapragmatically, we can begin to explore how it fits into wider theoretical frameworks. For example, preliminary collocation and concordance analysis of the data suggests not only a negative semantic prosody and an emphasis on politics and religion, but also a frequent usage of *who*, *whilst*, and *when* to represent that misalignment. It is also clear that hypocrisy is seen as an affront to one’s morals, or even a direct attack on society, and this may explain why hypocrisy is frequently featured in literature. Not only do some of these findings fit Effron et al.’s (2018) model of word-deed misalignment, but they also fit work from deception detection, suggesting that liars undergo a form of attempted behavioural control to moderate the information being passed to the hearer.

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# The Ministry of Health, Labour and Welfare's stance on the press conference -An Attempt at critical discourse studies of PCR Testing-on the Response to the Novel Coronavirus Disease

Panel contribution

***Ms. Zhang Shuo<sup>1</sup>***

***1. Osaka University***

The Novel Coronavirus disease (COVID-19) which was identified firstly in Wuhan, China in December 2019 has globally triggered an unprecedented health and social emergency. So far (Oct.20th.2020) the number of confirmed cases in Japan has been reported about 93,000, while the death toll has reached 1,674. Although the death rate in Japan is lower than that in Europe and the U.S, the Japanese government has been criticized for ambiguous testing guidelines and low Coronavirus test rate using PCR (Polymerase Chain Reaction). This study has been conducted to investigate how the policy of PCR testing was narrated and to clarify the representations and attitudes of the Ministry of Health, Labour and Welfare (MHLW) that determine the policy of PCR testing. Analysis is mainly based on the theory of "Order of Discourse" (Fairclough, 2003). The perspective of critical discourse studies will be taken to micro-analyze the speeches which are related to PCR test in press conferences by MHLW from Jan.7th ,2020 (the first press conferences on the COVID-19) to July.31th of the same year. The results show that (1) MHLW is represented as a government institution which has the sense of responsibility and values the health of its citizens while presenting the justification and advantages of its policies.(2)When MHLW had been criticized by media reporters, the spokesperson of MHLW (former Minister of MHLW, Katsunobu Kato) would be obscure about the criticisms or divert them towards the medical profession and the public in order to rid the government of responsibility.

# The Moral Call for Hopeful Action and the Pragmatics of Precarity in the Village of Tewa

Panel contribution

***Prof. Paul Kroskrity***<sup>1</sup>

**1.** University of California at Los Angeles

At a time when there are multiple threats to the language, culture, and the very existence of the Village of Tewa (Kroskrity 1993), its members are deploying cultural and linguistic resources to generate an appeal to hope “as a moral call” (Mattingly 2010). The Village of Tewa consists of about 700 people who are heritage speakers of a Kiowa-Tanoan language their ancestors brought to Hopi lands 320 years ago from their former Rio Grande pueblos in the wake of the Second Pueblo Revolt of 1696.. Their distinctive language has become emblematic of their persistence as a people but now that enduring emblem is threatened by a sweeping language shift to English.

Adding to language shift, are other dangers including climate change, environmental degradation through domestic colonialism, and now the COVID-19 pandemic. According to many Tewa, all these patterns result from their own past failures to maintain cultural values. Changing things for the better, in the Tewa view, requires a moral reaffirmation and reconnection with traditional linguistic practices. Some Tewa work toward a dictionary of their language and the possibility of language instruction in their community. They also turn to such cultural resources as social dance song performances, *yaaniwiwae*, as an appropriate venue for the kind of explicit intergenerational language instruction that has been lacking in their community. As in Miyazaki’s (2004) analysis of Fijian gift giving, “hope lies in the reorientation of knowledge” taken from the past with the interest of reshaping thinking about the future (Miyazaki 2004). I will describe this “hopeful nostalgia” (Debenport 2015) and how it is regimented by Indigenous beliefs and practices emerging from their *language ideological assemblage* (Kroskrity 2018). Language ideologies and cultural norms guide this hopeful action. As Narotzky and Besnier (2014:11) describe: “The habitus here is the expression of the limits that frame future expectations and therefore condition the modes of mobilization in the present for a future.” Using ethnographic, ethnopoetic, and metalinguistic data collected in decades of field research, I will examine how local resources inform a particular cultural form of hope and how that hope appears to shape the future of Tewa language and identity.

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# The multimodal ritual practices used for organizing transitions between activities in a Budo class: an analysis of a Taido lesson

Panel contribution

***Dr. Ikuyo Morimoto<sup>1</sup>***

*1. Kwansei Gakuin University*

This study aims to investigate the multimodal resources through which a Taido lesson is organized, and, more broadly, to discuss where traces of Geido's philosophy can be identified in the way participants organize the transitions between steps.

Taido is one type of Japanese mixed martial art. It originated from various kinds of martial arts, such as Judo and Karate. The lessons are normally structured following several steps. First, the teacher demonstrates in front of all trainees the correct movements of '*kata*', which are 'forms' of specific patterns of movement. Second, the trainees each practice the movements on their own. And third, the teacher gives a command and all trainees practice the movement in chorus following this. This third step can be further categorized into two types: individual practice sessions and paired practice sessions. Using the methodology of Conversation Analysis, I illustrate the embodied and linguistic ways in which the transitions between the steps are organized.

The analysis shows that the transition from the first step to the second is made gradually, and that they sometimes merge into each other. In contrast, the third step is launched more recognizably. A transition to an individual practice session is organized through the teacher's saying "hai [ok]" and announcing the command "kamaete [en garde]", followed by the students' response "sei [yes]", along with crossing their arms in front of themselves, then quickly pulling their arms down to their sides, and taking a ready position. The students then start practicing the *kata* in chorus. For a transition to a paired session, the teacher first announces the end of the second step by saying "OK", then launches the third step with "jya ikima::s [so, we'll start]" followed by the same practice used for individual practice sessions.

There are three points to note. First, the multimodal practices used to organize the transition to the third step are recognizably ritual. For example, the students' response "sei" and their arm movements are symbolic acts in Taido. These practices show that they are oriented to the third step as more real than the first two. Second, while the transition is initiated by the teacher, it is achieved in a collaborative way. For example, the teacher's announcement is usually prolonged, such as "ikima::s", "kamaete:::", which provides the students time to perform the command before the prolonged sound ends and enables them to start the next action in chorus. Råman (2018) found that teachers' management of the transitions in judo and Brazilian jiu-jitsu lessons is largely dependent on the students and their embodied conduct. His observation also aligns with the findings of this study[AA15]. Third, as mentioned above, participants are oriented to practicing '*kata*' in chorus.

In the presentation, I will discuss how all three of these points are relevant to the organization of Taido lessons, and how some aspects of Geido's philosophy may manifest in the lessons.

Råman, Joonas. 2018. The Organization of Transitions between Observing and Teaching in the Budo Class. *Forum: Qualitative Social Research*, 19(1).

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# The not-so-obvious nature of (pragmatic) inferences

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Panel contribution

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***Prof. Marco Mazzone<sup>1</sup>***

**1.** University of Catania

(1) has listed six challenges raised against Gricean pragmatics. Half of them converge towards a coherent view, according to which comprehension is not inferential: it is instead a unitary perception-like process, a pattern-recognition ability based on the retrieval of stored patterns and conventions in memory (2, 3, 4). I personally find much to agree with in this picture, *except* for the claim that it is non-inferential.

My aim in this talk is to outline a view of pragmatic processing as an inferential process, which is nevertheless compatible with the above picture – at least under a certain interpretation. In practice, I try to use a couple of intuitions that are normally marshalled against inferential pragmatics in order to shed light on what pragmatic inferences really are.

The first intuition can be phrased as follows: perception and comprehension are part of the same flow of associative activation. This view is considered with interest even by major supporters of the inferential approach (5), and in fact there are two reasons why it is not grist to the mill of anti-inferentialism. First, perception can be considered inferential, too, in the following sense: it involves rule-based transitions between mental contents. Specifically, perception makes use of domain-specific rules taking as input representations of proximal stimuli and then projecting hypotheses about distal objects. And second, comprehension is inferential (also) in a stronger sense than this: the rules (concepts, frames, schemas, scripts and so on) on which its transitions are based are intentionally (consciously) accessible.

With regard to the second intuition, I propose to phrase it as follows: comprehension is based on social conventions and patterns of regularity more than is often appreciated. However, this is a problem for inferentialism only under a couple of assumptions. One is that the conventions at issue are to be conceived in terms of linguistic conventionalization of inferential transitions: once such conventionalization occurs, there are no more inferences to be drawn. Another is that in comprehension conventions have no other function than to provide coherence: we retrieve patterns that confer meaning on inputs which would remain otherwise unrelated and unintelligible. In contrast, I will discuss a couple of crucial examples in order to show that i) an important role in comprehension is played by conventional knowledge which is not a case of conventionalization in the above sense (it does not dispense with inferential transitions) and ii) providing coherence is not the only function of the retrieved patterns, since these almost always warrant hypotheses formation.

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(3) Lepore, E., & Stone, M. (2014). *Imagination and convention: Distinguishing grammar and inference in language*. OUP Oxford.

(4) Recanati, F. (2002). Does linguistic communication rest on inference?. *Mind & Language*, 17(1&2), 105-126.

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# The organization of closing sequences in Periscope-like live video streams

Panel contribution

*Mr. Le Song<sup>1</sup>, Prof. Christian Licoppe<sup>2</sup>*

*1. Department of Social Sciences, Telecom-Paristech, and I3 (UMR CNRS 9217), 2. Department of Social Sciences, Telecom Paristech, and I3 (UMR CNRS 9217)*

Research on institutional organizations for talk-in-conversation (Drew & Heritage, 1992) have argued that ‘ordinary conversation’ and its organization were foundational, and that institutional forms of talk could be characterized as constraints on such a sequential organization. Such an argument can be extended to technology-mediated interaction, in which participants may orient jointly to ‘standard’ conversational sequences and the technology’s interactional ‘affordances’ to achieve interactional ends (Arminen, Licoppe, & Spagnolli, 2016). We discuss here the way such an interactional goal (closing a technology-mediated encounter), may be achieved in a highly asymmetric form of interaction, that is live video streaming (as on Periscope), in which a streamer appear live on video, with an active audience being able to respond to him/her through publicly available messages (See Licoppe & Morel, 2017 for an EM/CA perspective on live streaming sequences). We argue that while participants can be seen to do that in a way which orients to, and is made intelligible by, the organization of closings in ordinary conversation (Sacks & Schegloff, 1974), they do so in a way which is sensitive to the affordances of live video streaming, and especially : a) The preference for ‘talking heads’ (Licoppe & Morel, 2012); b) The existence of a flux incoming messages which are controlled by the technology, and timed in different ways with respect to the streamer’s talk in progress, especially regarding the potential placement of pre-closing sequences FPPs, the way in which topic completion or elicitation may be relevant after pre-closings, and finally the way closings per se appear sensitive to the agency of an online audience.

# The pediatrician's normalizing practice in well-child visits: reassuring parents and ratifying medical knowledge in infants' growth assessment sequences

Panel contribution

***Dr. Federica Ranzani***<sup>1</sup>

*1. Department of Education, University of Bologna*

One of the most common sources of anxiety among parents is the growth of their children, mostly indexed by length and weight. For this reason, well-child visits may constitute a stressful event for parents, given the potentially “atypical” outcome of their infant’s length and weight assessment. However, very little is known about the interactional accomplishments of these visits and particularly on how pediatricians and parents manage the evaluation of infants’ growth.

This paper presents data from the growth *assessment activity* (Goodwin & Goodwin, 1987) as it unfolds during the physical examination phase of the visit. In particular, it illustrates how pediatricians engage in normalizing the infant’s growth to reassure parents, while, at the same time, ratifying the “voice of medicine” over lay knowledge.

Given the growing parental health literacy and the widespread availability of pediatric information, parents often have expectations about their infant growth curve. However, if these expectations do not match the pediatrician’s assessment, parents may express concern and dissatisfaction. In these cases, pediatricians are expected to reassure and give explanations to parents (see APA guidelines, 2008). As we illustrate, they do so mostly by mobilizing medical and statistical knowledge, therefore patrolling their domain of expertise and institutional role.

Adopting a Conversation Analysis nurtured approach to a data set of 23 well-child visits, we analyze the normalizing growth assessment sequence which is structured as follows: 1. the pediatrician provides a numerical report-formatted online comment of length and weight; 2. parents display concern; 3. the pediatrician engages in the *normalizing practice*, i.e. comparing the infant’s growth values to the locally “talked into being” statistical norm.

We suggest that in this sequence the definition of what characterizes the infant’s “typical growth” is mutually accomplished and locally negotiated. On the one hand, by making explicit their concerns, parents orient the pediatrician to provide an assessment of the numerical values and to take into account the specific situation of their own child. On the other, through “normality talk” (Bredmar & Linell 1999, p. 257), pediatricians reassure parents by categorizing the case as “typical”, and ratify the medical knowledge as authoritative and accountable by making statistics “actionable through talk”.

In conclusion, we advance that parents and pediatricians engage in constructing a shared understanding of what an unproblematic infant growth is by cooperatively constituting statistics as the ultimate trustworthy representation of “normality”.

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# The perceived effects of machine translation on communication in a high-stakes setting

Panel contribution

***Dr. Tomas Lehecka<sup>1</sup>***

***1. Åbo Akademi University***

The quality of machine translation is becoming comparable to that of professional translators (Wu et al. 2016, Hassan et al. 2018, Popel et al. 2020), which opens new opportunities for inter-cultural communication. However, the efficiency and appeal of translated communication is not only dependent on translation quality, but also on opinions, attitudes and beliefs of the interlocutors regarding the act of (machine) translation itself. Such opinions may be especially consequential in settings where the stakes are high, i.e. setting where there is a substantial pressure to achieve a given communicative goal, such as in risk communication.

In my presentation, I explore the effects of machine translation on the relationship between two interacting agents, where one ("the local") is providing the other ("the visitor") with directions to reach a hospital in a foreign country. In an online-experiment with a between-participant design, participants were asked to follow route instructions presented in a video by a researcher. Crucially, while all participants received instructions from the same person, some received them directly in their native language, while others received identical instructions that were translated through a mobile device. Afterwards, participants filled in a questionnaire about how they perceived the task, the quality of the instructions, and the person in the video. The study investigates both task performance as well as the participants' responses to a series of follow-up questions.

Examining how people perceive real-time translated communication in relation to unmediated intra-language communication in a high-stakes setting helps us to understand the pragmatic value and the potential handicaps of (machine) translation. In risk communication, all communicative handicaps may have serious consequences. Given that machine translation is becoming a more and more prevalent means for inter-cultural communication, we need to be aware of any handicaps that the method brings.

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# The Phonetic Approach towards Alzheimer's Disease : Language Tasks and Phonetic Parameters

Panel contribution

***Mr. Xin Cui<sup>1</sup>, Prof. Hongwei Ding<sup>2</sup>***

***1. shanghai jiao tong university, 2. Shanghai Jiao Tong University***

***Background:*** The combination of language tasks and parameter evaluations has been broadly adopted in AD language impairment studies. Language tasks can elicit language production from AD patients, which can be evaluated via linguistic parameters. As speech is the most direct form of language output, the current article particularly focuses on language tasks that are suitable to elicit AD patients' speech and the phonetic parameters to evaluate the impaired speech.

***Aims:*** To introduce language tasks commonly adopted to elicit AD speech and relevant phonetic parameters for the language impairment evaluation.

***Method:*** This article firstly explains the type of language impairment each language task aims to reveal and how each task is performed, including necessary materials and the procedure. Then, relevant phonetic parameters adopted in the subsequent evaluation process are provided. According to their phonetic and phonological characteristics, phonetic parameters are classified as segmental, prosodic, and sequential parameters. After a discussion of state-of-the-art research on the phonetic approach towards AD language impairment, we point out some directions for future investigations.

***Main contributions:*** This article provides a systemic review of language tasks and phonetic parameters commonly used in AD language impairment studies, which brings manifold practical assistance for the understanding of AD language deficits.

***Conclusion:*** The combination of language tasks and phonetic parameters serve as an effective way to examine the language impairment of AD patients. Each task has its pros and cons and focuses on different aspects of language functioning. Readers interested in this field are suggested to select language tasks and phonetic parameters appropriate to their research goal, to ensure the validity and the efficiency of their research.

# The policing of emotion by institutional participants in the courtroom

Panel contribution

***Dr. Isolda Carranza<sup>1</sup>***

**1.** Conicet and Universidad Nacional de Córdoba

Within a research program centered on discursive practices in institutions, this presentation builds on an interest in the emergence of public emotion displays and talk about emotion in power-charged speech events. In addition to incorporating insights about the interactional management of emotion (Peräkylä & Sorjonen 2012) and about the relevance of participation frameworks in structuring it (Goodwin 2007), this study also draws from linguistic anthropological research on how the expression of emotion may be subjected to the workings of power and legitimation (McElhinny 2010; Wilce 2014; Lutz 2019). A prolonged multi-site ethnography of judicial settings provides a substantial corpus of audio-recorded and video-recorded criminal trials. This allows for the observation of a variety of situational roles and all the stages of the courtroom procedures. On the basis of comparative analysis of instances of participants' orientation to the absence and the presence of a certain emotion, this study shows that judges and attorneys evaluate witnesses' behavior either implicitly or through explicit metacommunicative commentary. This contextualized exploration of how emotion and emotion displays are interpreted reveals aspects of institutional culture, a concern with the connection between emotion and cultural values, and the existence of specific expectations related to categories of social actors. The findings also show that the emotional life of the individual is the object of regimentation beyond the face to face institutional encounter. It is concluded that research on participants' orientation to interactively regulate emotions and through them, interpersonal relations has the potential to complement established views of the role of institutions in social control.

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# The practice of poetics: Metapragmatic perspectives from professional wordsmiths

Panel contribution

***Dr. Gwynne Mapes<sup>1</sup>, Prof. Crispin Thurlow<sup>1</sup>***

*<sup>1</sup>. University of Bern, Switzerland*

In this paper, we offer a metapragmatic perspective on the poetics of language, drawing from our ongoing discourse ethnography of professional language workers – or wordsmiths. Seeking to contribute to this IPrA panel's collective interests, we consider issues of indexicality, stance, and enregisterment from the perspective of what we might call *high poetics* (cf Coupland, 2007): spectacular, institutionalized expressions of the aesthetic, artistic or creative dimensions of language. Where John Shotter (1996), after Wittgenstein, spoke of a “poetics of practices”, therefore, we are effectively concerned with the *practice of poetics*. Specifically, we examine how political speechwriters and advertising copywriters, as wordsmiths, talk about – and defend – their own work as poetic. These are two applied settings where the poetic is also expressly understood and deployed for its defining *rhetorical* capacity (see Herzfeld, 1997); in other words, with persuasive intention.

Our empirical evidence comes from a combination of primary and secondary data, all of which is focused on the ways wordsmiths themselves talk about their work and, especially in the light of Jakobson's (1960) famous formulation, the tension between verbal function (aka “the message” or pitch) and verbal form (aka visual or aural style). In descriptive terms, our paper documents how these relatively influential “creatives” (or mercantile poets) understand the aesthetic or artistic dimensions of their work vis-à-vis its core representational and instrumental objectives. More than this, and in critical terms, these insights may help language scholars in two ways: (a) with maintaining a clear sense of the poetic as a matter of political economy and semiotic ideology; and, (b) by complicating the self-invested but specious distinction we tend to draw between “everyday” poetics and “exceptional” poetics (or creativity; cf Swann & Deumert, 2018). To call language poetic – or creative – is not simply to make a technical, linguistic assessment; it is also to make social, moral and indeed economic judgments. In other words, “poetic” functions also as a claim-to-truth rhetoric in much the same way as does “authentic” (Thurlow, 2019). We thereby demonstrate how claims to the poetic are a key status-making tactic by which wordsmiths position themselves as experts and, in turn, how they shore up their privilege vis-à-vis peers and other language workers.

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# The pragmatics of diagnostic uncertainty – a closer look at hedges and shared understanding in diagnostic statements

Panel contribution

***Dr. Maria Dahm<sup>1</sup>, Dr. Carmel Crock<sup>2</sup>***

***1. the Australian National University, 2. Royal Victorian Eye and Ear Hospital***

Diagnosis is a complex clinical and communicative task. The diagnostic errors rate including missed, delayed, and mis-diagnosis, has remained prevalent at 10-15% over the last few decades (Graber, 2013). The patient-centred definition of diagnostic error encompasses failures to establish an accurate and timely explanation for a patient's health problem *and* failure to communicate that explanation to the patient (National Academies, 2015). Clinicians use "diagnostic statements" to name, describe or explain the health problem to patients. If uncertain, clinicians are encouraged to share their working diagnosis and indicate their level of uncertainty. Research on the communication of diagnostic uncertainty is sparse. Most studies on the communication of diagnostic uncertainty are based on elicited data from surveys or interviews. Strategies for communicating diagnostic uncertainty in interactions with patients have not yet been systematically investigated using interactional data.

In order to assess how clinicians communicate diagnostic uncertainty, we must first establish what exactly clinicians say when providing diagnoses to patients. Which explicit and implicit discourse features can we observe in diagnostic statements? More importantly, how are these features distributed in diagnostic statements; are there differences between those which are linked to correct diagnosis vs those linked to diagnostic errors and which might be linked to diagnostic uncertainty?

This study takes an interdisciplinary approach combining insights from medicine and applied linguistics to investigate the language of diagnostic statements. We focus, in particular, on the pragmatic functions of explicit and implicit expressions of epistemic modality – especially hedges (Fraser, 2010) – as linguistic realisations of diagnostic uncertainty within health care contexts. We aim to make inferences about potential divergent understanding of expression of uncertainty between patients and clinicians and draw connections to diagnostic errors and shared decision making.

We analysed a corpus of 32 transcribed, video-recordings across 2 role-play scenarios conducted as part of a practice high-stakes exam for international medical graduates (n=32) to gain accreditation to practice in Australia. Applying discourse analytical methodology (Harvey & Adolphs, 2012) and informed by literature (Heritage & McArthur 2019), we identified all diagnostic statements in the corpus. We analysed diagnostic statements deductively for type, ranging from plain assertions, to providing indexed or explicit evidence to generalisations (Peräkylä, 1998).

Results showed that evidentialised diagnostic statements were the most frequently used type of diagnostic statements. In role-play interactions linked to diagnostic error, clinicians drew more heavily on evidence in their diagnostic statements than in interactions with correct diagnoses. This suggests that clinicians might seek to support uncertain diagnosis with evidence, for example to build trust with patients.

In evidentialised statements, both clinician groups used evidentialised verbs but clinicians providing incorrect diagnosis also expressed uncertainty indirectly through hesitations, false starts and lengthy evidence-heavy introductory phrases. Such indirect features were less common for interactions with the correct diagnosis. This suggests that clinicians might use evidence in form of introductory phrases as 'shields' to signal their lack of commitment to the diagnosis conveyed. If patients do not recognise these shields as such, shared understanding of the diagnosis might be at risk.

# The Pragmatics of Expressions and Ritual: A contrastive pragmatic case study

Panel contribution

**Prof. Juliane House<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>**

***1. University of Hamburg, 2. Dalian University of Foreign Languages***

In the study described in this presentation we propose a new bottom-up and corpus-data driven methodological procedure for capturing the meaning and function of pragmatically salient conventionalised expressions serving as *tertia comparationis* for cross-cultural pragmatic analysis (for details see House and Kadar 2021). This procedure is also centered on the concept of ritual frame, and we define salient conventionalised expressions as *ritual frame indicating expressions* (RFIE). In the current study we engage in an examination of the English expressions *Sorry, thank you and hello*, their multi-word extensions and their translation equivalents in English, German and Chinese corpora. While these expressions are conventionally associated with the speech acts Apologize, Thanks and Greet respectively, our analysis shows that we need to differentiate between what we call ‘speech act-heavy’ uses and ancillary uses of these expressions. The latter typically take on meanings that differ drastically from their conventionalized speech act-based meaning, and we will show how these meanings unfold in different interpersonal as well as power and familiarity-related scenarios across the linguacultures involved in our study.

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# The pragmatics of requests: Naturalized Interactions as an innovative means of collecting cross-cultural data

Panel contribution

***Mrs. Aurélie Marsily***<sup>1</sup>

**1.** Université catholique de Louvain

Numerous studies in pragmatics have focused on finding the best way to collect data in order to reflect the way learners and native speakers express themselves in authentic situations (House, 2018), since different types of data are retrieved depending on the collecting method. For instance, in our study, the triangulation of methods allows for multiple perspectives on request production and perception, and how these requests are conventionalized and internalized in each culture and across these cultures. The COPINE corpus (*Corpus Oral de Peticiones en Interacciones Naturalizadas en Español*) comprises naturalized interactions, which is an innovative means of collecting spontaneous speech, where the aim is to distract the informant's attention in order to collect spontaneous speech. Indeed, the term 'naturalized' indicates the degree to which "data approaches natural data" (Tran 2006). The COPINE corpus also comprises written DCT, an online cross-cultural questionnaire and retrospective interviews on politeness issues, in academic settings.

Our hypothesis, based on the literature (Blum-Kulka & House, 1989; Bataller, 2013), is that the students perform their requests in a more formal way in the DCT than in the naturalized interactions, and that they perceive the formulation of this speech act differently than what they actually produce. The research questions of this presentation are: (1) How do native and non-native speakers use requests in academic interactions? (2) Which factors influence the way Spanish native and non-native speakers produce requests in naturalized interactions? (3) How do the cultural differences influence the way Spanish native and non-native speakers perceive requests in Spanish?

The contrastive analysis of the data shows that indirect strategies are among the preferred requests in the DCT, both from the native and non-native students. Yet in the naturalized interactions, a much wider variety of requests are produced. The questionnaires reveal that native speakers judge requests formulated by native and non-native speakers in different ways.

The different methodologies offer promising insights for cross-cultural studies on request pragmatics, and by extension, on translation studies and teaching pragmatics.

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# The pragmatics of transdisciplinary football research: Aligning linguistic and other perspectives to explore and transform gender (in-)equality in (female) football.

Panel contribution

***Prof. Eva-Maria Graf<sup>1</sup>, Ms. Melanie Fleischhacker<sup>1</sup>***

*<sup>1</sup>. University of Klagenfurt*

This paper presents the scope and goals of a transdisciplinary research project on gender (in-)equality in (female) football in the local context of the First Vienna Football Club in Austria. We will focus particularly on what applied linguistics contributes to the overall endeavor and critically discuss the added value of a transdisciplinary approach in comparison to intra-disciplinary linguistic research on the topic (e.g. Lavric et al. 2008; Caldwell et al. 2017).

In the envisioned project, linguistic insights together with ethnographic observations first help explore current (gendered) discourses in and through which (female) football is locally and socio-culturally co-constructed (Sunderland 2004; M  an 2001; M  an and Kassing 2008; Adams et al. 2010; Woodward 2019); secondly, sport pedagogical and (social) economic perspectives help develop and test transformative actions based on the qualitatively gained insights into causes and characteristics of gender (in-)equality. Both, the exploratory and the explanatory research foci, set off from – and are embedded in – a synergistic science-practice knowledge base. This base results from an assemblage of various epistemes within and outside of academia (Leavy 2011; Krohn et al. 2017). The transdisciplinary project is based on the following hypotheses: 1) Sustainable solutions for complex, socially relevant problems such as gender inequality can only be generated via dovetailing scientific and practical epistemologies. 2) The complexity of gender (in-)equality requires multi-perspectival insights into its individual, organizational and institutional manifestations and into its local embeddedness in communities of practice to generate sustainable transformation beyond the research site. As regards its methods, the project synergizes different disciplinary and methodological approaches in accordance with the different perspectives. The collaborative analysis builds on diverse data sets from multiple settings (e.g. focus group interviews, participant observation, surveys etc.) and applies qualitative, quantitative, multi- and mixed-methods approaches. As part of the exploratory research focus, the applied linguistic perspective examines *how* and *which* (gendered) discourses surrounding (female) football in Austria are (co-)constructed and (re-)produced or challenged and deconstructed by participants and stakeholders on the individual, organizational and social level. According to previous research the cultural field ‘football’ (Schirato 2013) entails and predisposes core discourses and practices deeply molded by hegemonic masculinity, masculine entitlement, as well as gender stereotypes and ideologies. For (female) footballers, this often results in perceived tensions between e.g. a female/feminine and an athletic identity (Scranton et al. 1999; Harris 2007; McDowell and Schaffner 2011; Jeanes 2012; Fielding-Lloyd and M  an 2016). Qualitative methods such as Critical Discursive Psychology (Edley and Wetherell 2008; Wiggins 2017) and Critical Discourse Studies (Wodak and Meyer 2015; Flowerdew and Richardson 2018) serve to investigate how individuals (e.g. players, family members, coaches) position themselves and construct their identities based on prevailing discourses; how gender (in-)equality is discursively manifested on the organizational level (e.g. by the club and management); and how it materializes on a societal macro level (e.g. in school curricula or media representations).

# The pragmatics of translanguaging in Indian social media

Panel contribution

***Dr. Usha Kanoongo<sup>1</sup>***

*1. The LNM Institute of Information Technology, Jaipur*

The linguistic diversity of the fast digitizing multicultural and multilingual Indians is manifested in their social media texts in the form of phonetic typing, Romanized transliteration, flexible use of named languages and language varieties and other semiotic resources. Viewing this playfulness and fluidity as a translanguaging ritual, this paper proposes that this kind of practice is a conscious pragmatic feat of multilingual users which they exploit to maximize their socio-communicative potential. Grounding on this idea, the paper aims to address the following questions:

1. What pragmatic motivations drive the multilingual social media users to capitalize translanguaging in their online communication?
2. How does translanguaging become an agent of group socialization online?
3. Is social media translanguaging a conscious work of the designing mind (Jørgensen 2008) or a random and unintentional practice as it is generally perceived?

Positioned at the interface of text and social practice, the paper conducts a linguistic ethnography (Rampton et al. 2014) of interactional data from a WhatsApp group of twenty-nine extended family members, collected over a period of time. Methodologically, it combines the discourse analysis of text with blended-ethnography involving thick description of the setting and participant observation through questionnaire responses. Findings reveal that the multilingual social media users draw on their repertoire of linguistic structures, multimodal resources and multi-semiotic strategies in order to maximize their communicative capacity as well as to negotiate social relationships and facets of group behaviour. Tranlanguaging frequently serves as a conscious resource for performing pragmatic functions, mainly of the five kinds viz. constructing identity, indexing individual stance, performing culture, creating humour and building solidarity. Fulfilling a variety of functions thusly, its usage is contingent upon the event and topic of communication, while also occasionally emerging as an unmarked behaviour within the group. These translanguaging practices of multilingual users reflect how they not only manage diversity but also use it as a resource of social capital. This fluid languaging online can also be viewed as indexing the fluid nature of the WhatsApp instant-messaging medium. The present paper also tries to shed light on how the affordances of social media translanguaging help in sustaining multilingualism and linguistic adaptability of online dwellers within multicultural societies.

Keywords: translanguaging, pragmatics, WhatsApp social media, linguistic ethnography

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# The pragmatics of *wei* ('danger') in Chinese government discourse

Panel contribution

***Dr. Zhengdao Ye<sup>1</sup>***

*1. Australian National University*

In Chinese government discourse, fostering an awareness of the consideration of danger in untroubled times, as reflected in the historically-established set phrase *ju an si wei* (lit. ‘dwell security think of danger’) occupies an important place. Systematically expounded by successive Chinese top leaders, the concept forms part of a party-state theory which defines ‘socialism with Chinese characteristics’ and guides the government’s strategy and planning. Given the critical role of China in the new global order, understanding the key ideas underlying Chinese elite politics serves to illuminate how China’s leaders and government perceive the world. Understanding the idea of *ju an si wei* is fundamental to this, especially since it has drawn on early Chinese ideas of global governance. In this paper, I aim to achieve three objectives. First, I look closely at the contexts in which the expression is used in the government discourse, including those during the COVID time. Second, I undertake a detailed meaning analysis of *wei* ('danger') in conjunction with its opposite *an* ('settled state /security'), and discuss the key differences in conceptions of 'danger' between Chinese and English. Third, I unravel and elucidate a web of embedded cultural scripts which underlie how 'danger' should be thought of as they are reflected in a cluster of idioms and set phrases. These scripts will illuminate ways of talking and thinking about danger distinctive to the Chinese linguacultural sphere.

# The Relationship Between Laughter and ‘Proper’ Behavior in Restaurant Conversations over Food

Panel contribution

***Ms. Vipasha Bansal<sup>1</sup>, Dr. Polly Szatrowski<sup>1</sup>***

*<sup>1</sup>. University of Minnesota*

This paper focuses on how participants use laughter to show what they consider ‘proper’ or appropriate behavior in a conversation between three women in an upscale urban restaurant. Laughter is used when behavior that is interpreted as inconvenient, impolite, or otherwise inappropriate is mentioned. Subsequently other participants laugh (or withhold laughter) to agree (or disagree) with the initiator of the laughter, showing their stance on the behavior under question. This research addresses three questions: When do the participants laugh? What functions does the laughter serve? How is laughter used in an utterance sequence in the interaction?

Previous research by Chafe (2007) argues that laughter can be triggered by the combination of pseudo-plausibility and absurdity, and creates a sense of non-seriousness. He also outlines other factors that trigger laughter, such as awkwardness or rudeness. Ervin-Tripp and Lampert (2009) argue that laughter can accompany self-criticism, lighten the tone, and build shared perspectives. Additionally, Jefferson, Sacks and Schegloff’s (1987) research on conversational responses to impropriety, ranging from disaffiliation to escalation, plays an important role, as does Glenn and Holt’s (2013) work on laughter and alignment.

My research shows that the three women tended to laugh in non-humorous contexts. In (1) the participants discuss their enjoyment of butter:

(1)

- k Seriously: (.) that butter,
- j I’m gunna start licking it off the, {huh huh huh huh} #it=BUTTER #off the=off the dish  
 {ha //ha ha ha ha ha} ||  
 h //{ha ha ha ha ha || ha}  
 k //{ha ha ha ha ha || ha}

Applying Chafe’s (2007) research, here we see the combination of plausibility and absurdity – it is possible for j to lick butter off the dish, but given existing norms, it seems unlikely. Throughout the data, we see other examples where factors such as embarrassment or surprise serve as causes for laughter. (1) is also an example of escalation (Jefferson et al 1987). K’s utterance (implying the butter is good) begins the sequence; j then escalates the sentiment while using laughter to show her non-seriousness. H and k then show their agreement and appreciation by adding their laughter. In this way, all three participants create a shared perspective (Ervin-Tripp and Lampert 2009) in their positive assessment of the butter, and reaffirm a norm against licking butter off the dish. The shared imagination of violating this norm creates a stronger sense of friendship within the group (Glenn and Holt 2013).

This paper demonstrates how existing research on laughter can be applied to new data on conversations about food, and how the link between laughter and ideas about ‘proper behavior’ can be analyzed through these frameworks. Laughter can serve as a mechanism for speakers to show agreement or disagreement, and their perspective on the acceptability of any given behavior. This paper contributes to the growing body of research on laughter in interaction, and language and food, suggesting ways that behavioral norms are created and reaffirmed in conversational interaction.

# The relationship between stereotypical meaning and contextual meaning: A study of Korean self-address form *ce*

Panel contribution

***Dr. Xi Chen<sup>1</sup>, Ms. Jungmin Lee<sup>1</sup>***

***1. University of Central Lancashire***

Address terms have attracted a number of pragmatics studies for ideologies underpinning people's choice of them and context-specific meanings that people's choice creates (e.g. Fetzer and Bull 2008; Kim 2018; Miyazaki 2004; Morford 1997). Particularly the choice between honorific and non-honorific address forms is often laden with one's self-values in relation to his/her reticulation of social relationships (Agha 2004). The mechanism of how the value-laden and ideology-saturated address terms are translated into context-specific meanings has, however, rarely been investigated.

In this study, we address this question by exploring the specific ways that Korean native speakers connect their knowledge of a self-address form *ce* to their understanding of its contextual meanings. Specifically, *ce* is an honorific form that Korean language speakers typically use to address themselves in relationships with status-higher or socially distant interlocutors (lit: a humble 'I' in English). The conventional belief about how *ce* should be used is regarded as its 'stereotypical meaning' (Okamoto 2011). Contextual meaning, on the other hand, emerges when an honorific is used by a speaker's active choice in a specific context (Okamoto 2011). For example, in the context of inter-Korea summit, *ce* used by the North Korea leader, Kim Jong Un, delivered a variety of contextual meanings, including politeness, image change, his political intent and appeal to public sympathy, as reported by South Korean media outlets.

Drawn on 30 one-to-one interviews, we analysed Korean native speakers' metapragmatic discourses in which they explicitly denoted the connection between contextual meanings and stereotypical meanings of *ce*. We find that contextual meanings of *ce* are metapragmatically related to different subsets of stereotypical meanings. The varied relationships between the two meanings follow the mechanism that people make cognitive relevance between their language choice and pragmatic interpretations. Participants' contextual awareness and language ideologies mediate the functionality of the mechanism, and hence explaining how and why one stereotypical meaning instead of another was activated in creating a contextual meaning.

The findings revealed the nexus between metapragmatics, language ideologies and pragmatics through the lens of a Korean address term. The mechanism we found in Korean can be re-tested in other languages, particularly Asian ones which have honorific and non-honorific address forms. Cross-cultural comparisons of the mechanism will help us to understand why the seemingly equivalent translations of address terms in different languages are construed differently. In addition, we also expect this study to navigate second language research to explore how contextual meanings are interpreted by language learners, which is an essential part of their pragmatic competence.

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## The renaming of football stadiums

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Panel contribution

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**Dr. Cornelia Gerhardt**<sup>1</sup>, **Dr. Ben Clarke**<sup>2</sup>

**1.** Saarland University, **2.** University of Gothenburg

In FIFA men's football, two discourses about league clubs may clash: the practices of the fans often represent a celebration of local identification with their city or region with the stadiums usually constituting the homestead of a tradition. On the other hand, big business takes precedence in decision making within the clubs (and associations and leagues), decisions about fixtures, media coverage, kick-off times, kits, player transfers, but also the naming of leagues, clubs and stadiums. In this paper, we will consider the (re-)naming of stadium at the intersection of these competing discourses.

Stadiums have traditionally been named after local sites (e.g. *Betzenberg*(1. FC Kaiserslautern) or *Anfield* (FC Liverpool) or regions (*Ruhrstadion* (VfL Bochum) or *Somerset Park* (Ayr United F.C.)). Such toponyms are increasingly being replaced by company or product names (e.g. *Playmobil-Stadion* (SpVgg Greuther Fürth 1997-2010) or *bet365 Stadium* (Stoke City)) (cf. Boyd 2000 for the US). We will mainly consider (re-)namings within the German Bundesliga (Bering 2007, Stellmacher 2010).

Starting from an onomastic enquiry (origin and history of the names), we will analyse the clubs' official stance, the media reception, the reaction of the general public as well as the fans coming to terms with such changes. Topics include stadiums as sites for identity construction, commemoration (Boyd 2000), as public memory (Browne 1995), as homestead and symbol of a tradition, as enduring, detached from time, and the positioning of the fans within a radical critique of capitalism (Bering 2007). Based on an array of documents such as the clubs' websites, fan sites, as well as media coverage, we will discuss in pragmatic perspective why some renamings were hotly disputed while others represented viable options for all parties concerned, most notably also the fans.

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# The role of ambiguity and vagueness in language change: quantity or quality of knowledge?

Panel contribution

***Prof. Elisabetta Magni<sup>1</sup>***

**1. University of Bologna**

Questions concerning the relevance of ambiguity and vagueness, as well as their interactions in language change, have been addressed in some recent works (e.g. Magni 2020a, 2020b; Denison 2017). According to Denison, both phenomena imply ‘incomplete knowledge’ on the part of the interlocutors and choices that can lead to the ‘wrong’ interpretation with ambiguous expressions but are in general less ‘risky’ with vague terms. Nevertheless, in his opinion, “greater weight should be given to vagueness than ambiguity as a driver of change” and as “an enabler of change ‘from below’ (in the sense of unconscious change)” (Denison 2017: 294 and 318). In this communication, after discussing the definition of the two concepts, several examples will be presented in support of the view that ambiguity, also due to its pervasiveness (Wasow 2015), plays a greater role in language change than vagueness. Besides, the following points will be explored to corroborate this assumption:

- vagueness is in itself limited to lexical semantics, while virtual ambiguity is found at all linguistic levels and becomes effective whenever the prosodic or contextual clues do not allow disambiguation;
- semantic underdetermination is an intrinsic feature of vague terms and can be modulated through context, while multiple interpretations of ambiguous expressions are not given *a priori* but arise contingently from the uncertainty associated with their use in a particular context;
- hermeneutic impasses can become a source of instability and trigger various mechanisms of change which, in most cases, do not depend on the quantity (incompleteness) of knowledge but on its quality, that is, on the uncertainty or opacity perceived in linguistic forms and contextual data;
- diachronic processes occurring at the interface between semantics and pragmatics can be better investigated by making reference to pragmatic ambiguity rather than to the notion of ‘pragmatic vagueness’.

Lastly, it will be shown how ambiguity can be both a source and a result of language change.

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# The role of communication in building social and emotional reserve for people with dementia

Panel contribution

***Prof. Alison Wray<sup>1</sup>***

***1. Cardiff University***

This talk contributes to answering the question *How can inclusivity be enhanced for people with dementia?* It proposes that inclusivity is part of *social reserve*, that it impacts on *emotional reserve*, and that it is fundamentally dependent on how effective communicative events are judged to be.

*Brain reserve* and *cognitive reserve* are recognised ways of understanding the variation in the extent to which people are protected against dementia-causing diseases and their symptoms. In my recent book (Wray, 2020), I introduce two more types of reserve. *Social reserve* is ‘the currency of resilience located in a person’s cultural and social context, both local and global’ (p.76). People with dementia (and their families) who have high social reserve have access to strong infrastructure and practical support, positive social attitudes, opportunities for socialising and adequate social credibility. *Emotional reserve* is the internal resilience that individuals bring to the many frustrations and indignities of living with dementia or caring for someone who does. People with high emotional reserve are less likely to be lonely and depressed.

This talk explores the relationship between communication and the building and sustaining of social and emotional reserve. Both types of reserve pivot on *inclusion*, and inclusion in turn is heavily determined by the quality and effectiveness of communicative events. People considered uncommunicative, unfriendly, incomprehensible or difficult to interact with are likely to experience social exclusion with onward impact on their emotional resilience. Dementia has many effects, direct and indirect, on people’s ability to communicate optimally, including impairments of language, memory, concentration and processing. The determinant of whether social and emotional reserve are diminished, however, is how interlocutors respond to these effects. To understand that, we need to examine the impact on interlocutors of communication not working as they expected. Only when interlocutors conceptualise their communicative acts in a manner that renders them successes rather than failures will they be able to create the socially and emotionally inclusive environments that people with dementia need.

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# The role of cultural ideologies in indexing socio-pragmatic meanings through dialogs in Japanese translations of English novels

Panel contribution

***Dr. Shigeko Okamoto<sup>1</sup>***

**1.** University of California, Santa Cruz

The repertoires of indexical signs to convey socio-pragmatic meanings differ from language to language. This difference becomes salient when we translate one language into another. In this study, I analyze dialogs in English novels and their Japanese translations as “mediatized language” (Agha 2011) to see how the two languages differ in the availability of indexical signs, how the translator deals with this difference—i.e. what socio-pragmatic meanings, are added or lost in translation, and how ideologies are involved in this indexical process. Two English mystery novels by Michael Connelly, a best-seller writer, and their Japanese translations by Furusawa Yoshimichi were chosen for analysis: *The Burning Room* (2014; translation 2018) and *The Late Show* (2017; translation 2020). The former’s protagonist is a male police officer and the latter’s a female police officer. I examined dialogs in each novel and their translations with regard to a variety of indexical signs used in the speech acts of statements, information-seeking questions, and directives uttered by the two protagonists and several secondary characters.

Findings and their interpretations:

- The comparison of English originals and Japanese translations show that among the wide variety of indexical signs, personal reference and address terms, honorifics, and utterance-final forms in Japanese convey far more detailed socio-pragmatic meanings than in the corresponding (original) expressions in English. As a result, the translated utterances usually offer much more information about the relevant characters’ social identities (in terms of gender, social class, social position, age, etc.) and relationships to the reader than the English originals. In contrast, although not many, there are some information lost in translations (e.g. meanings indexed by standard and non-standard forms in English).
- A close analysis of the use of indexical signs in the data indicates that the translator uses, or recycles, highly stereotypical mediatized, or commodified, speech styles related to social identities, which may be quite divergent from actual speech practices that have been reported in many recent studies. I argue that the process of constructing such speech styles in translations (as well as in the originals) is highly ideological, illustrating a complex version of “double-voiced discourse” (Bucholtz 1999; Meek 2006) that involves: (a) the voice of the original author of the novel; (b) the voice of the character in the novel; and (c) the voice of the translator. The analysis suggests that the choice of styles is “culturally filtered” (House 2019) in that the translator’s voice is highly informed by cultural ideologies about certain social groups—both in Japan and US—and their speech styles.

# The role of emotions and context in the reception of news; brain-imaging experiment

Panel contribution

**Dr. Mareike Bacha-Trams<sup>1</sup>, Dr. Lauri Haapanen<sup>2</sup>**

**1.** University of Helsinki, **2.** University of Jyväskylä

This is how the news is made: real-life circumstances and events are, first, elevated to newsworthy status, then constructed in a semiotic form and, finally, mediated as written or audio-visual news stories. The reception of news – as perceived by the reader, viewer or listener – is affected by the way, in which these real-life circumstances and events are represented as news. However, this way is not one and certain. Therefore, what is interesting - and crucial to the success of the journalistic industry - is the relationship between the way the semiotic resources have been recycled into the news and the effect it produces.

On this basis, we present three research questions:

**RQ1:** What is the effect of newswriting style on the reader's experience of the news story?

**RQ2:** What is the effect of the publishing context on the credibility of the news story?

**RQ3:** What is the influence of different forms of feedback on the reader's initial, individual evaluation of the veracity of the news story?

Our interdisciplinary study answers these questions through a laboratory experiment that combines neurosciences, linguistics and journalism studies.

For the experiment, we have selected three news topics (containing elements of *disgust, fear* and *surprise*), prepared two different news stories of each topic (*unemotional, emotional*), and embedded them in four different contexts (*a high-quality newspaper in print, newspaper in print, newspaper online, personal blog online*). In this way, we have 24 different news stories that we use as stimuli material in the experiment. In addition, we prepared various (written) feedback texts that are either *supportive* or *opposing* and either (said to be) written by *a friend* or *an expert on the issue discussed in the news*. All the material is in Finnish.

In the experiment (that will be conducted in spring 2021 in Espoo, Finland), we will ask Finnish-speaking adolescents ( $n = 40$ ) to read three stories (one of each topic), each followed by the feedback texts, in a magnetic imaging scanner. The scanner records the reader's brain activity by using functional magnetic resonance imaging (fMRI), thus allowing us to compare intersubject correlation (ISC) of brain hemodynamic activity across the 120 stimuli news stories. We also ask the readers to verbalize their reading experience both at the scanner right after reading each stimuli story and then afterwards. These retrospective verbalizations allow us to compare the readers' brain hemodynamic activity (e.g. in regions of emotional processing, reasoning, cognitive control, emotion regulation, etc.) to their conscious reading experience.

The results of the experiment, which will be discussed in our presentation, will contribute the knowledge of the use of language by explaining in a new way how different co- and contextual aspects of a news story affect its conscious and cognitive reception. This also relates to the topical discussions in journalism studies on, e.g. the role of emotion in the audience engagement (*an emotional turn*, Wahl-Jorgensen 2020); media literacy, especially among young people; and the supportive means for the penetration of fake news and disinformation.

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# The role of lexical ambiguity in vagueness

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Panel contribution

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***Prof. Miriam Voghera***<sup>1</sup>

1. University of Salerno

*Systemic vagueness* is a property of human languages that consists in the possibility to broaden or narrow meanings and form of the linguistic signs without compromising communication. There is abundant evidence that natural speech cannot be represented as a linear chain of sequences of well-formed units and communicative efficiency cannot be calculated as a function of adherence to a canonical form of the verbal output. On both sides, meaning and signifier, speech can vary in every respect, according to the speakers' characteristics, context, rhythm and speed of turn-taking, interactive setting and so on. Whereas canonical shape displays the relevant features in the most redundant way, speakers can use signs with a different number and quality of relevant features. There is a continuum from vagueness to precision, from hypospeech to hyperspeech, depending on the exigencies of the speaker-addressee pair. Speakers do not identify the signs on the basis of specific inherent properties, but because they are distinguishable from each other. The degree of discriminability depends on communicative conditions, but a number of studies have shown that speakers tend to be vague at both meaning and form level.

A semantic manifestation of systemic vagueness is ambiguity, i.e. morphems, words and constructions that have multiple meanings. There is abundant evidence that ambiguity is not a feature of a restricted class of words: the most frequent words we use in any language are polysemous. Many ambiguous items, such as general nouns, placeholders, dummy words etc., occur in Vagueness Expressions to convey *intentional vagueness*, i.e. in linguistic choices with low discriminating power in relation to the situation. Intentional vagueness responds to different communicative needs:

- a) lack of information (informational vagueness);
- b) reluctance to establish a clear relation with the utterance or the addressee (relational vagueness);
- c) exigencies due to online programming and production processes (discourse vagueness).

We investigate to what extent ambiguous lexemes contribute to intentional vagueness. Our prediction, resulting from previous studies, is that an ambiguous lexeme are not so relevant in producing vagueness, which rather derives from specific constructions.

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# The role of pragmatic markers in an emerging mixed code: the case of Gibraltar

Panel contribution

***Ms. Marta Rodríguez García<sup>1</sup>, Dr. Eugenio Goria<sup>2</sup>***

*1. University of Basel, 2. University of Torino*

In this paper, we give a description of the bilingual patterns involving discourse and pragmatic markers in three corpora of English-Spanish bilingual speech from Gibraltar, UK.

While English is the sole official language of Gibraltar, Spanish is also spoken by most of the community at a familiar level. In this scenario, code-mixing is a widespread phenomenon (see Moyer 1998). As demonstrated in previous studies (Weston 2013; Goria 2018, 2020), code-mixing varies across different age groups, reflecting different stages of language shift in the community. Therefore, we find in the corpora both Spanish- and English-dominant speakers. Thanks to a sociolinguistic analysis grounded on the comparison between different generations, we will show that a new mixed code is being developed by younger speakers. This is based on the systematic use of Spanish discourse markers and pragmatic markers in an otherwise English discourse; see the following examples:

- PERO MIRA, once you learn to accept those things, and you find you way things around... PUES MIRA, it's fine. (Canessa 2019, *Bordering on Britishness corpus*)
- PERO I think QUE EL influence VIENE DEL english NO. and the consciousness of the lisp. PERO SI the elements are that I think. (Goria 2018)

Our methodology is corpus-based, as we will resort to both self-collected corpora (Goria 2018, Rodríguez García 2021) of bilingual speech, as well as to the corpus of biographic interviews *Bordering on Britishnesscorpus* (2019), where code-mixing is also frequent in the recordings.

While previous studies focus on the whole class of pragmatic markers, which are treated as *utterance modifiers* (Matras 1998), we will analyse from a quantitative perspective the distribution of specific Spanish markers in bilingual discourse (namely *y*, *pero*, *sabes*, *bueno* and *mira*), in order to show the emergence of regular patterns that characterise mixed codes (Auer 2014). On the one hand we will classify different types of bilingual patterns, identifying cases where the use of a Spanish discourse/pragmatic marker prompts a change in the language of interaction and cases where it does not. On the other hand, we will analyse the pragmatic functions of the switch by asking the question whether there are differences in bilingual usage between items with a discourse-oriented function and items with a participant- or interaction-oriented function (see Fraser 1990, 2006; Aijmer and Simon Vandenberg 2011).

To conclude, this study will significantly improve our understanding of the behaviour of discourse and pragmatic markers in bilingual speech in Gibraltar; furthermore, it will highlight the benefits of a multidisciplinary approach to DMs and PMs in order to analyse pragmatic functions in the light of more global sociolinguistic aspects.

# The role of speaker goals in children's use of evidence and reasons for joint decisions

Panel contribution

***Dr. Andreas Domberg<sup>1</sup>***

***1. Max Planck Institute for Human Development, Berlin***

Reasoning together and making joint decisions are a ubiquitous aspect and clear benefit of social life. While individual decision-making entails setting goals, understanding the present situation and taking appropriate action to reach these goals, deciding together means putting together relevant individual knowledge and aligning goals to find the best course of action given the situation and joint goals. Commonly, however, cooperating individuals disagree either about their goal, or about how to attain it. To resolve disagreements and prevent gridlock, speakers often direct each other's attention to mutually accessible evidence around them or shared beliefs. A used car buyer may for instance point out a scratch to justify a lower price, instead of just insisting on paying less. However, how we go about searching for evidence and using it in argumentation is itself influenced by individual goals, and this competence for goal-sensitive reasoning emerges early in ontogeny.

The experimental research reported here shows that children's reasoning is attuned early to their goals, and their use of evidence is flexible. Given a joint goal, 5- and 7-year-old children can be unbiased and unrestrained in finding reasons that best inform their shared endeavour. However, when children also have individual competitive goals within a cooperative task, this can lead to relatively impoverished reasoning, with joint decisions informed by less reasoning. Our results suggest that children produce this outcome via omission: They withhold evidence or reasons that, even if informative to the cooperative goal, are misaligned with their individual goals.

Additional experimental evidence suggests that collaborative and competitive goals also do not work as drivers of reasoning per se, but that the configuration of these goals matters: Motivating cooperative reasoning dyads of children additionally by exposing them to outgroup competition does not improve their reasoning. This contrasts with results from cooperative trust games with adults, but is in line with the hypothesis that goal configuration is key in how reasoning performance varies.

# The Sequential Organizations of the Speech Event of Offer-acceptance in Chinese: A Framing Approach

Panel contribution

***Ms. Junli Liu<sup>1</sup>***

***1. School of Foreign Languages Beijing Institute of Technology***

This research proposes a framing approach to the sequential organizations of the speech event of offer-acceptance in Chinese. It is mainly inspired by the frame theory adopted in previous studies on offers. They are the frame theory by van Dijk (1977) to justify imperatives in the initiation of offers in certain situations; the frames of speech events by Aijmer (1996) to justify the speech act sequence; the frame-based approach to politeness by Terkourafi (2001, 2005, 2009, 2011a, 2011b, 2015, 2019) to illustrate that both indirect and direct speech acts are natural defaults; and the ritual frame theory by Kadar and House (2020a, 2020b, 2021) to justify a pragmalinguistic approach in their study. Moreover inspired by Hymes (1986) and Rabinowitz (1993), this study deems the physical realization of the offer as the obligatory step. Thus the speech event of offering sometimes may extend to two or more than two interactions (from the initiative offer to the final realization of the offer).

In general, the sequential organization of the speech event of offer-acceptance can be classified into four categories according to the interactive structures exhibited either in one interaction or in two or more interactions: the direct acceptance (single structure in one interaction); the indirect acceptance (the multturn structure with embedded ritual refusals and reoffers in one interaction); the indirect unwilling/forced acceptance (the multturn structure with forced offers in one interaction); and the ritual refusal in the first interaction but later acceptance when the offer is reissued in the ensuing interaction (the multturn structure realized in two interactions). Although the fourth type is quite similar to the second type in structure, yet the second is realized in one interaction while the fourth is extended to two or more than two interactions.

**Key words:** the framing approach, speech events, offers, acceptance, Chinese

# The Simplification of the Honorific Language in Japanese of the Globalized age

Panel contribution

***Dr. Kazuko Tanabe<sup>1</sup>***

***1. Japan Women's University***

This study attempts to understand simplification of the Japanese language in the globalized age from the inter-cultural communication's point of view. In modern Japanese

language, "desu" and "masu" are auxiliary verbs which can make two types of polite forms. During the past 20 years, the use of "desu" expanded as emergence of the colloquial style "ssu" expression, which seems to be in trend taking the place of the role

"masu". The purpose of this study is to illustrate the influence of the frequent multicultural communication on the honorific language.

According to Trudgill (2011), the reason why Japanese has a developed system of honorific registers lies in cultural values. He claims that Japanese society has traditionally been highly stratified, with "strict conventions of politeness" and the relative social status of the speaker and hearer determines in the speech register employed. However, after the world war II, the society of Japan has been democratized under the new constitution. The business conventions such as the life-long employment and the seniority based on the traditional ideas have been gradually de-constructed in a few of decades in order to increase the productivity. These social and personal changes of value can give influence to the language use in the honorific language.

This study is to analyze the expanding of "desu" in place of "masu" by utilizing Yahoo's real-time search engine and the survey with questionnaires. The data which has been collocated by lexis by Yahoo's real-time engine provide us the frequency of use of both of "desu" and "masu" in twitters. On the other hand, the questionnaire's answers show us the people's consciousness related to the honorific language use. The combination of these two kinds of data clarifies the process of the transition of polite forms in Japanese honorific language.

# The social actions of parenting: managing multi-layered situations at home

Panel contribution

***Dr. Anna Vatanen<sup>1</sup>***

*1. University of Oulu*

This conversation analytic study looks at situations in the family home where parents and their children conduct various everyday activities. The data are video-recorded naturally occurring everyday interactions in Finnish family homes. These families have several children, and at times, rather hectic moments occur where the parents need to attend to several children and several ongoing activity trajectories at once – i.e., the situations involve multiactivity (Haddington et al. 2014). The analytical focus of this study is on the social actions that the parents accomplish to manage these busy situations. Preliminary findings indicate that at least accounts (Sterponi 2009), suspensions (Keisanen et al. 2014) and requests/recruitments (Drew & Couper-Kuhlen 2014, Zinken 2016) are used, as well as norm-policing turns that aim at modifying or changing a child's behavior. These actions are mostly accomplished by verbal means, but also various embodied actions occur, such as shepherding a child (Cekaite 2010) or manually granting a child's request (Rauniomaa & Keisanen 2012).

This study examines the situational and interactional contingencies that have an effect on which of the social actions is/are used in each case. The studied social actions – accounts, suspensions, requests, norm-policing turns, and the various embodied actions – in various ways and to different degrees highlight the rights the parents exert when interacting with their children and guiding their behavior (what they are allowed to do and when), but also the parents' responsibilities for (taking care of) their children. The aim of the study is to sketch the array of resources and practices the parents use in the busy everyday situations, and to provide an insight into what doing being a parent looks like in actual interaction.

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# The Sound of Urgency: Listener Perceptions of Synthetic and Natural Speech Warnings for Hazards and Disasters

Panel contribution

***Ms. Marikris de Leon<sup>1</sup>, Dr. Marc Pell<sup>1</sup>***

***1. McGill University***

Human listeners are able to recognize emotions, such as panic fear, communicated through the prosody of speech. As they process emotional prosody, they automatically make an approximation of urgency, which is the personal relevance and time pressure implied by speech. This approximation may be based on vocal acoustic properties, and is expected to moderate arousal and generate perceptual judgements. The present study investigates listener perceptions of voices used in speech warnings for environmental, safety and health risk communication. These warnings employ either a natural voice (e.g. biohazard warning relayed by a TV news anchor) or a synthetic voice (e.g. automated building fire warning that uses a computer-generated text-to-speech message). Depending on the type of prosody used, it is expected that listener evaluations of the speech warnings would vary.

The present study examines how listeners subjectively perceive 3 different prosody types (synthetic, non-urgent and urgent) used in speech warnings. Through acoustic-perceptual testing, it describes how listeners evaluate the different prosody types in terms of perceptual ratings (negative emotional valence, risk, urgency, believability and appropriateness) and in relation to their acoustic properties. Seventy Canadian Anglophone speakers rated warning message stimuli that each consisted of a hazard description and safety instructions (e.g. "A tsunami is coming. Move to higher ground now."). Ten types of hazards and disasters were used. Preliminary results reveal that listeners were able to perceptually differentiate each of the three prosody types. They gave urgent speech the highest perceptual ratings. This could be attributed to the acoustic characteristics of urgent speech as it has significantly different values of fundamental frequency, jitter, harmonics-to-noise ratio standard deviation, Hammarberg Index and total duration of voice breaks in comparison with synthetic and non-urgent speech. Synthetic speech resulted in perceptual ratings higher than those given to non-urgent speech but lower than urgent speech. This may be due to the widespread use of synthetic speech in automated safety systems, which generated conditioned associations with risk contexts.

It is critical for listeners to make accurate judgements of urgency in dangerous situations for them to respond to hazards or disasters in a timely and appropriate manner. It is thus useful to determine what prosody types are optimal for listeners to recognize and accurately estimate urgency in speech warnings. The results of the study show that urgently intoned speech may be the most effective in communicating urgency. This information may be used towards the improvement of risk communication systems. It may provide insight into more appropriate voice types for applications in automated warning systems, news broadcasts and public service announcements.

# The Taiwanese child in families with dementia: learning through their inclusion

Panel contribution

***Dr. Boyd Davis<sup>1</sup>, Ms. Ching-Yi Kuo<sup>2</sup>, Dr. Margaret MacLagan<sup>3</sup>***

***1. UNCCharlotte Emerita, 2. Independent researche, 3. UCantebury Retired***

In Taiwan, young children often help older family members care for older persons with dementia who are home-bound. The children may be more empathetic if they know more about the condition affecting their relative. Studies of the impact of disseminating knowledge about dementia typically focus on adults or on adolescents. Little is known regarding the effects of increasing dementia knowledge in pre-adolescent children in Asia or its impact on combating the stigma of dementia still prevalent in Asian societies.

We report on our initial study of Taiwanese youth and their understanding of dementia. The study first surveyed 350-plus children, grades 3-6, in seven middle-income elementary schools in southern Taiwan, to elicit what Taiwanese children might know about Alzheimer's disease and related dementias (ADRD), and their self-disclosed empathy towards home-bound old adults in their families. We then delivered a short multimedia presentation at the same schools about key features of dementia. We conducted interviews on a subset of the participants (5%) designed to gently probe potential attitudes about dementia from the children and their teachers that suggested filial piety and/or stigma. A pair of post-interview surveys, staggered two weeks apart in delivery, was designed to elicit what information children and school personnel retained from the initial presentation. Conventional quantitative analysis was used to compile survey findings; discourse analysis was used to investigate the conversational interviews and identify critical pragmatic issues. We contextualize our findings with responses from a subset of 5 community adults and compare responses from children who live in 2- and 3-generational families.

Our study explores whether the application of dementia education in the child population could reduce the impact of dementia stigma on inclusion and can help pre-adolescent children to accept potential problem behaviors of dementia elders at home, especially as the children assist in home care work.

# The Three Oranges: Political influencers as flashpoints for manufacturing online aggression

Panel contribution

***Dr. Philip Sargeant<sup>1</sup>, Dr. Korina Giakoglou<sup>2</sup>***

*1. The Open University, UK, 2. The Open U*

This paper examines political influencers' social media feeds as sites of antagonistic political debate. We focus, in particular, on how the persona and activity of an influencer becomes a lightning-rod for audience outrage as part of an affect-based rhetorical strategy.

We take as a case study a media event centring around the British journalist and activist Ash Sarkar's tweet of a selfie accompanied by three orange emojis as a caption, which was posted on 20 June 2020, the same date on which three people were killed in a terrorist incident in a park in Reading, UK (Sarkar, 2020). The tweet unleashed a storm of abuse from people erroneously relating it to the killings in Reading. This response was manufactured by an element of her audience mixing conspiracy theories, political partisanship, racism and misogyny and projecting intentions and meanings to her post, specially targeting her use of the orange emoji as a symbol of the three people killed in the Reading stabbing.

The data for this study consist of the original tweet and the cascade of hostile responses it received during the five-day period of this social media storm between 20 and 25 June 2020 (126 tweets and 32 retweets). The tweets are drawn from a bigger corpus of posts extracted and compiled via NCapture from Sarkar's feed and covering four months from April to July 2020 (No=3,187). We also draw selectively on selected media coverage of the event.

Our analysis reconstructs how an undistinguished selfie was recontextualised by part of Sarkar's audience into a coded message of race hate to become part of a broader antagonistic and reactionary online discourse and its associated conflicting affective positions. Drawing on insights from the metasemiotics of emoji communication (Sargeant, 2019) and social media storying (Georgakopoulou, 2016; Giakoglou, 2021), the paper outlines a hermeneutics of audience outrage as a response to influencer posts. In this case, audience outrage was based on assigning meaning on the basis of coincidence, far-fetched cultural allusion, nationalist narratives, all of which was being conducted within the broader context of circulating affective positions on Black Lives Matter debates and Sarkar's earlier comments about structural racism and white hegemony.

The paper illustrates how the storying, image and influence of this type of political influencer are predicated on the crafting of a polarising persona which generates conflict, and thus attention, in the media environment, thus becoming a key component in today's outrage politics.

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# The Use of Memes in Communication about COVID-19 in Chinese Online Community

Panel contribution

***Ms. Songyan Du<sup>1</sup>, Mr. Adrian Yip<sup>1</sup>***

***1. Queen Mary University of London***

Since the outbreak of COVID-19 in early 2020, there has been rich discussion in digital media about various aspects of the pandemic, such as its risks, impact and measures adopted to counter it. Online platforms see internet users employ both verbal and non-verbal resources to express their ideas and opinions, and memes are a common strategy to facilitate such communications. Often multimodally materialised through the combination of text and image, memes and their uses embody the processes of re-semiotization and re-entextualization, in that original signs are adjusted and situated in an entirely different context to realize new communicative effects (Leppänen et al., 2014; Varis & Blommaert, 2015).

In the Chinese context, netizens frequently use memes on social media or other virtual platforms to voice their perspectives. Zhihu is a socialized question-and-answer website in China which provides a space for sharing knowledge, experience and thoughts over various topics, and for creating dialogues between users who have similar interests or concerns. It is interactive as users can engage with others' responses by agreeing with them through an upvote system and commenting on them. This open forum design of Zhihu encourages debates and reasoning within loosely-bonded online communities with shared interests, offering grounds for the disruption of toxic 'magical thinking'.

This study investigates how memes are used to communicate beliefs about COVID-19 in the Zhihu community. The dataset consists of 50 memes collected from the most agreed responses in featured discussions under the topics of 'coronavirus (COVID-19)' and 'COVID-19 Pneumonia'. Both verbal and non-verbal semiotic resources in memes are analyzed. The analytical framework combines a social semiotic account of meaning construction (e.g. Kress & van Leeuwen, 1996) and a pragmatic approach to meaning transmission (e.g. Forceville, 2014; Yus, 2019).

The analysis suggests that meme is an effective tool to construct meanings and pictorial metaphors, through which attitudinal judgment about topics related to COVID-19 is formed in a multimodal (and usually humorous) way. Chinese netizens mainly use memes to communicate health risks and support/criticize/mock responses to the pandemic. The affordances of memes render them effective in demystifying widely held beliefs about COVID-19, countering toxic 'magical thinking'. The importance and complexity of understanding memes through text, image, and their interaction is also discussed.

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# The use of the ‘吧ba’ particle as a politeness marker in L2 Chinese

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Panel contribution

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**Prof. Wei Ren**<sup>1</sup>

*1. Beihang University*

Chinese sentence final particles (SFPs hereafter) are an often-researched topic in linguistics. Previous research has examined Chinese SFPs' functions of indicating tense, aspect, evidentiality, emotion and speech acts. However, few studies have investigated the function of manipulating politeness or rapport in Chinese SFPs. This study aims to investigate the pragmatic use of the Chinese SFP ‘吧ba’ by L2 Chinese learners in both oral and written communication. Data were elicited from the Guangwai-Lancaster Chinese Learner Corpus. The corpus has both a spoken and a written part and covers a variety of tasks types and topics. The elicited uses of the ‘吧ba’ particle are calculated quantitatively with respect to frequencies in communicative mode (written vs spoken), activity types (dialogue vs narratives) among learners and are analysed qualitatively with respect to different pragmatic functions of the ‘吧ba’ particle. In addition, learners' uses across different proficiency levels will be analysed and discussed to investigate the role of L2 proficiency in L2 Chinese learners' uses of the particle.

# The Use of Utterance Completion in Delivering Cognitive Empathy in English as a Lingua Franca: A Case of Simulated Medical Consultations in Japan

Panel contribution

***Ms. Yukako Nozawa<sup>1</sup>***

**1.** Waseda University

This study investigates how student doctors (SDs) and simulated patients (SPs) co-construct empathic communication during medical consultation in English as a lingua franca (ELF) from a conversation analytic perspective. Empathy has been researched extensively in literature. In medicine, it has been widely shared that it is rather cognitive attribute than affective, that is, the common key features of empathy in medicine seem to be ‘understanding’ and ‘communication of understanding’ (e.g. Hojat, 2007). This study aims to reveal the behavioural aspect of empathy by using the model of empathic communication proposed by Suchman et al. (1997) and conversation analysis. The present study compares two cases of simulated medical consultation during a medical English classroom at a university in Japan. The participants are four SDs and two SPs from different lingua-cultural backgrounds. The SDs conduct medical interviews and specifically engage in taking history of the patient’s illness in ELF, focusing on the co-construction of empathic communication and thus achieving patient-centred care. The conversation was transcribed for subsequent analysis. Preliminary results indicate that empathic communication emerges as the medical interview proceeds, that is, the expression of empathy becomes more explicit. Another significant feature of this data is that the SDs tend to express their empathy in the form of utterance completion (e.g. Sacks, 1992). Cogo and Dewey (2012) report that the use of utterance completion is frequently observed in ELF communication in their data as well, and it is argued as ‘skilful interactional work’ of ELF speakers, as it requires close monitoring of the interactional structure. This suggests that the SDs are more attentive and highly cooperative than displaying cognitive empathy by simply verbalising the SPs’ emotions. The results cannot necessarily be generalised as the number of cases is limited, but the findings might help to develop teaching models of empathic communication for medical ELF classrooms in the future.

# The visible arrangements of embodied actions: Mobile trajectories in public space

Panel contribution

***Dr. Burak Tekin<sup>1</sup>, Prof. Lorenza Mondada<sup>1</sup>***

***1. University of Basel***

This paper studies fleeting interactions between strangers in public spaces, like squares, roads, side walks, and circulation areas. It shows how walking trajectories are intelligible for strangers and used by them for coordinating their movements, both to avoid collisions and to organize gatherings, either reciprocally or unilaterally. The starting point is an interest in co-presence in social spaces (Goffman 1971), prior to any engagement leading to focused interactions. Goffman insisted on the fact that “vehicular units” constituted by people recognizable as “withs” (1971) do mutually identify each other in public space. The recognizable visibility of categories of people populating public space was discussed by authors such as Sacks (1992), Jayyusi (1984), Pollner (1974), Lee & Watson (1993) on the basis of ethnographic observations. Queuing was also addressed as an co-present arrangement of bodies in space that is witnessably ordered and self-organized (Garfinkel, 2002 ; Garfinkel & Livingston 2003). Other studies highlighted the methodic organization of walking, making people walking alone or together recognizable (Ryave & Schenkein, 1974, Relieu 1996) and walking an interactional achievement (Mondada, 2009, 2014). Building on this literature, we are interested in how people moving in public space orient to each other, sight each other, and how they show, by aligning (or not) with others' trajectories, under which category they *see* the other person.

In this paper, we address these forms of minimal interactions. This enables us to re-visit the distinctions and connections between unfocused and focused interactions (Goffman 1963, 1971), to interrogate rather liminal, minimal, fleeting forms of interaction, and to discuss emergent forms of pre-openings, making openings possible (or not), and ultimately probing what social interaction is or isn't through the question of its emergent flexible and fleeting boundaries.

Empirically, we draw on video recorded fragments of city life collected in the project entitled ‘The first five words’, in which passers-by cross each other on the side-walk, people join other people in a queue, pedestrians are targeted by persons selling, asking for, or offering something – and in which they might exchange glances, smiles and greetings, or just notice each other without entering in any form of interaction. This study focuses on the first glances exchanged or addressed by a pedestrian with/to a passer-by, and on their orientations to projectability and intelligibility of trajectories of embodied actions in public space. It explores the publicly available and witnessable character of how people see and approach each other, as demonstrated – within their own co-present conducts – by the ways they monitor and adjust to each other.

# The war metaphor in E.Macron's speeches: a discursive construction of exclusion in times of health crisis

Panel contribution

*Prof. Caroline Facq-mellet<sup>1</sup>*

*1. MODYCO CNRS UMR 7114*

We propose to explore the use of the war metaphor in E. Macron's speeches between March 12 and October 14, 2020 from a semantic, argumentative and discursive perspective. The metaphor of war is one of the most frequent in political discourse. In the speeches of Emmanuel Macron, it is used as an argument in favor of a conclusion to buttress the rejection of any form of protest against the management of Covid public policy. The war metaphor produces a certain regime of inclusion and exclusion.

The study is in two parts. The first is a semantic analysis based on notions from the theory of conceptual metaphor. Three notional domains are called upon in the President's speeches: the nation; war; disease. The notional domain of war as a source domain projects a certain number of elements on disease and on the nation, the most salient of which are: /human agent/, /intentional action/. The projection of the "human" element also allows a certain number of inferences to be made about the representations of the human body: a body envelope that clearly delimits inside from outside, the coordination of bodily movements and functions, control of the brain, etc. The domain of disease is both a target domain (disease is an enemy) and a source domain (the nation is sick).

It is the double projection of disease and war onto the domain of the nation that contributes to merging the representation of the nation as a sick body with that of the nation as a soldier in fighting. This figuration enables the nation to be represented here as a single and compact entity, marking a separation and a clear opposition between inside and outside, between health and illness. The war metaphor thus constitutes an argumentative scheme in which the properties and scenarios of actions associated with the field of war (border defense, army unity, coordination and hierarchization of military actions) form an argument in favor of prescribing actions under a military regime in the name of collective health. This conclusion allows, in contrast, for the exclusion and the rejection of anything that opposes these measures, on the side of considered as siding with the enemy. The second part explores the referential and interdiscursive universe of the war metaphor in Macron's speeches in order to grasp the imaginary that is constructed and activated by these discourses. The figure of war appears both as a powerful matrix (marked out by discursive memory, applied to all domains, supported by numerous lexicalized metaphors) and at the same time rather blurred. The representation of war is above all a generic representation that appears, even if it can be noted that the different aspects evoked in Macron's speeches refer more specifically to the First World War or to traditional warfare in defense of territories and borders. It is noteworthy that there are no references to the Second World War and the Resistance, which reflect a more complex pattern in the distribution between enemy and friend, inside and outside.

# The words of facts: “in fact” in English L1 and L2 student writing

Panel contribution

**Ms. Sara Gesuato<sup>1</sup>, Prof. Katherine Ackerley<sup>1</sup>**

***1. University of Padua***

“In fact” is a metatextual and a stance-building marker with multiple pragmatic uses (Schwenter & Traugott 2000). It shows how an utterance relates to its co-text, signalling the speaker’s/writer’s attitude toward its content. Spoken dialogic data (Bruti 1999) show that, in its textual function, “in fact” is a forward-orienting marker, which introduces an autonomous argumentative assertion, determining the progression of discourse. As a stance marker, it either contrasts the truthfulness/accuracy of an utterance vis-à-vis the preceding text, or clarifies and expands on the content of the co-text with more focused information.

We examined “in fact” in written monologic discourse, by contrasting essays/papers written in English by L1 English and L1 Italian university students. The native English data come from the BAWE corpus (8,000,000 words). The learner English data are drawn from a corpus of 180 essays (90,000 words) produced by Italian undergraduate university students (IT-essays). The BAWE corpus contains 841 tokens of “in fact” (i.e. 145.86 per million words), while the IT-essays corpus contains 45 tokens (i.e. 500 per million words).

We each independently analysed the concordances of “in fact”, intuitively classifying its meanings. We then compared our analyses, resolving issues in our interpretation of the data. We determined three L1 uses of “in fact”: ‘contradiction’ (‘but instead’; cf. Italian *ma invece*; e.g. “less damaging insects would competitively exclude *R. conicus* from this trophic niche. The opposite, in fact, occurred”); ‘specification’ (‘more accurately’; cf. Italian *anzi*; e.g. “President Bush has taken a hard line toward North Korea, and, in fact, ‘turned a cold shoulder’ even to South Korean doves”); and ‘factfulness’ (‘indeed’; cf. Italian *effettivamente*; e.g. “I will firstly examine how lay concepts of health and illness are, in fact, lay”). This is in line with Aijmer & Simon-Vandenbergen (2004: 1787-1789). We also detected one prominent sense of L2 English “in fact”, namely ‘support (with examples/conclusions)’ (‘indeed’, ‘sure enough’; e.g. “metacognitive training can be an effective tool for teachers to use in helping learners improve their language skills. In fact, nowadays, teachers have to identify students’ learning strategies in order to help them become more independent.”)

The findings indicate that in both L1 and L2 English, “in fact” functions as a topic management indicator signalling thematic connectedness in monologic discourse. However, L2 English “in fact” is subject to interference from the Italian false friend “infatti”, which is backward-orienting (Bruti 1999), because it announces that a topic is being brought to a close, confirming what has been stated before.

We suggest that “in fact” should be the focus of corpus-based activities for Italian learners of English to become aware of its prototypical native usage.

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# The ‘COVID-19 Presidential Genre’: an exploration of off-the-cuff rhetoric of fighting the pandemic

Panel contribution

***Dr. Levis Mugumya<sup>1</sup>***

*1. Makerere University*

On 18 March 2020, the President of Uganda addressed the nation on the impending Corona virus; thereby announcing thirty-five actions to fight the pandemic. Following the implementation of the measures, especially a quick lockdown to curtail community transmission, the President has so far made twenty addresses to the nation on the situation and progress (confirmed Covid-19 cases, recoveries and medical healthy preparedness) of the pandemic in Uganda. These measures were successful in containing the spread of the Corona virus among Ugandans. Unlike other global and African leaders’ addresses, President Museveni’s addresses have been extraordinarily long, often lasting more than one hour and exhibited recurring typical rhetorical actions (Miller 1984) that identified it as a genre of its own. Although the addresses were written and emanating from the briefing of multisectoral national taskforce on Covid-19, the President very often deviated from the script to illustrate a point using different modes of persuasion, including anecdotes and proverbs. He also used Runyankore, an agglutinating Bantu language, to explicate the clinical manifestations of Covid-19, arguing that English is devoid of suitable terms to explicate the clinical conditions. Therefore, this paper will invoke a critical discourse analytical approach (Wodak 2011) to examine the nature of the rhetorical moves that characterised the Presidential addresses. It will also analyse the linguistic devices that the president invoked during the addresses. Focusing on the extempore narrative episodes emanating from the 20 presidential addresses, it will also explicate the nature of utterances (rebukes, warnings and reassurances) the president made. It will demonstrate how the President not only invoked the war rhetoric, metaphors, and similes to sustain the attention of his audience but also to explicate the science of new pandemic, justify the continued lockdown and other restrictive measures, and rally support from the citizens.

# These cameras won't show the crowds: Conspiracy theories and the manipulation of truth in Trumpian discourse

Panel contribution

***Ms. Kelsey Campolong<sup>1</sup>***

***1. Ulster University***

This study uses a linguistics-based critical discourse analytic framework (cf. Fairclough 2015) to identify, isolate, and contextualise the discursive strategies involved in the construction of conspiracy theories (CTs) in US President Donald Trump's campaign-style rally speeches (2017-2020). The CTs propagated by these discursive strategies are shown to have significant discursive functions in the Trumpian construction of (un)truth. Unlike simple falsehoods, which also appear conspicuously in Trumpian discourse, CTs involve (specific or vague) accusations about certain *agents* necessarily acting *against* Trump and/or his supporters surreptitiously, contributing to the us-versus-them right-wing populist framework (Wodak 2011; Cap 2013) established throughout the discourse broadly and the rally speeches specifically. This research introduces a particular form of intertextuality found to characterize the discursive strategies of Trumpian discourse's CTs that allow for the dissemination of lies and untruths that nevertheless *feel* true, leading to the manipulation both of the rallies' immediate audience and the American public more generally.

One of the most pervasive CTs constructed within Trumpian discourse is the idea that the mainstream media and other "opponents" of Donald Trump routinely manipulate, mask, and intentionally underestimate the extent of Trump's support, and specifically the number of people who come to see him at events. Focusing on what I call Trumpian discourse's "crowd size" conspiracy, I will demonstrate how Trump's use of particular discursive strategies deploys a form of intertextuality that is markedly *intradiscursive*; i.e., it is characterized by repetition and reference both across texts within the speech genre (campaign rallies) and importantly, across the discursive context (Trumpian discourse) writ large. This empirical research utilizes a rigorous, data-driven approach to qualitative analysis informed by various CDA traditions. Drawing on detailed transcriptions of Trump's rallies, I identify several discursive strategies that invoke the "crowd size" CT: the iconization of stock phrases for intradiscursive recognition, the legitimization of untruths by appeal to an authority of numbers, and the recursivity of intertextual references (i.e. each rally provides fodder for subsequent rallies), among others. Furthermore, I identify two prominent discursive functions of the CT: to manipulate the appearance of Trump's popularity by manufacturing an "alternative truth" (in which Trump enjoys more support than he does in reality); and to bolster the larger Trumpian CT of a fake news media intent on destroying him (of which the "crowd size" CT is merely a part). In sum, I aim to demonstrate that Donald Trump uses several recurring discursive strategies in the manifestation of his "crowd size" conspiracy, which in turn has specific self-serving discursive functions involved in the manipulation of objective truth.

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# This smells like cat's wee: Laughter and gaze during disagreements about hummus

Panel contribution

**Ms. Vidya Somashekharappa<sup>1</sup>, Dr. Chiara Mazzocconi<sup>2</sup>, Mr. Vladislav Maraev<sup>1</sup>, Dr. Christine Howes<sup>1</sup>**

**1.** University of Gothenburg, **2.** Aix-Marseille Universite, Laboratoire Parole et Langage (LPL)- Institute of Language, Communication and the Brain (ILCB))

In conversation, interactants generally aim at an optimal level of co-operation and equilibrium avoiding direct disaffiliation as much as possible (Pomerantz and Heritage, 2012). Nevertheless, social interactions often require the production of speech-acts that can make this equilibrium unstable or at risk (Raclaw and Ford, 2017). Such situations can be marked by non-verbal cues such as laughter and gaze (Raclaw and Ford, 2017; Hunyadi, 2019). For example, a laughter can occur to smooth a perceived disagreement with one's interactional partner (1). Following Mazzocconi et al. (2020), we refer to any situation where there is a clash between a social norm and/or comfort to the current situation as *social incongruity*.

We investigate whether different laughter functions related to social incongruity are associated with different gaze patterns, and can therefore demonstrate different interpersonal dynamics at play. Our preliminary observations are based on the analysis of video recorded dyadic spontaneous interactions in the context of hummus taste-testing, constituting as a part of the Good Housekeeping Institute corpus (GHI) previously annotated for gaze (Somashekharappa et al., 2020).

(1)

A: oh my god ((sniff)) is that cat's wee

[Gaze: A (hummus).....A (B).....

B (A).....B (questionnaire)....]

A and B: ((co-active laughter))

[Gaze: A (B)....A(questionnaire)....A (B)

B (questionnaire).....]

B: hasn't got a lot of smell

[Gaze: A&B (questionnaire).....]

A: ((laughter: [response to disagreement]))

[Gaze: A&B (questionnaire).....]

In our data, when laughter is related to social incongruity as in (1), the partner tends not to look at the laugher. The opposite pattern is observed when the laughter is related to humorous comments (i.e. the laugher tends not to look at the partner), consistently with results from (Gironzetti, 2017).

In laughs used to mark irony, we observe a similar pattern of mutual gaze avoidance, together with the avoidance of shared attention on an external target. The tendency to avoid mutual gaze in the context of disapproval or non-literal language such as irony may be a way to mark distance from the produced speech-act, either from its "harmful" intent or with respect to commitment to its literal meaning, similarly to eye-rolling (Colston, 2020).

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# Toasting as an Interactional Frame for Embodied Human-Robot Interaction

Panel contribution

***Ms. Rosalyn Langedijk<sup>1</sup>, Prof. Kerstin Fischer<sup>1</sup>***

*<sup>1</sup>. University of Southern Denmark*

Fillmore (1982) introduced the notion of interactional frames to account for how we conceptualize what is going on between the speaker and the hearer. However, so far these frames have received very little attention (but see, for instance, Antonopoulou & Nikiforidou 2011; Fischer 2000, 2015; Matsumoto 2010, 2015), and the nature of these frames has hardly been described, let alone formalized. In the current talk, we study toasting, a “ritual in which a respect or esteem for the company at hand is shown” (Black 2010: 76) and which “refers to the deeply rooted tradition of raising a glass of alcoholic beverage in honor of others or to celebrate an event or an ideal, accompanied by a few words about the occasion” (Black 2010: 184). Kotthoff (2013) suggests that toasting is ‘doing culture’ in the sense of expressing national customs and standards and supports “positive face needs” (Brown and Levinson 1987), for instance, by signaling affirmation, appreciation, or sympathy.

We show that toasting in practice is guided by interactional frames that account not only for the sequencing of verbal and non-verbal actions, but also for the relationship between speaker and hearer, the role of mutual gaze and the fact that toasting is a joint action (Clark 1996). We analyze 40 toasting interactions between a large service robot and members of the general public, who were waiting to be admitted to a concert hall. The robot drove around with a tray of glasses filled with tap water on its back and verbally offered water to people in its field of view. Most people responded to the robot’s offer and subsequent toast by practicing the whole toasting ritual, consisting of repeating the toast, lifting the glass and drinking, yet significantly more often if there was mutual eye gaze between participants and the robot (cf. Fischer et al. 2020).

The results of the empirical investigation of embodied human-robot interactions show the interdependencies between situational elements and ‘what is going on between speaker and hearer’, which informs the definition of frame elements and their influence on the successful use of toasts. Our analysis reveals how the use of the toast ‘skaal’ is embedded in complex multimodal interactional sequences, comprising cultural as well as interactional knowledge. Furthermore, our study shows that human-robot interactions constitute a perfect methodological environment to identify and study interactional frames.

# Top-down meets bottom-up: Governmental stances in above-the-line Guardian online comments on Covid 19

Panel contribution

**Prof. Sonja Kleinke<sup>1</sup>**

*1. University of Heidelberg*

As a public communication space, Web 2.0 environments have brought about new patterns of participation also in political discourse (Johansson et al. 2017) and play an important role in the dissemination of governmental stances on Covid 19. Above-the-line (Atl) online comments in public online news media such as The Guardian Online are part of a dense web of interconnected on- and offline public debates (Eller 2017). Produced by professional journalists, Guardian online Atl comments convey governmental discourses and those of the opposition to the broader public and invite public discussions by Guardian Online users, which may reach up to several thousand below-the-line (Btl) comments. Thus, with their topical focus on institutionalized political discourse, Atl comments take on a mediating role at the interface of official top-down- and user-generated bottom-up discourses in the public Covid 19 debate.

The present qualitative study analyses a set of 10 randomly selected Atl-Guardian Online comments on Covid19, sampled between March and October 2020, in order to investigate how governmental stances are conveyed regarding their overall verbal strategies when addressing the broader public. The paper raises three central questions:

- What overall verbal strategies of Governmental discourses when addressing the broad public (such as demanding, boasting with own achievements, denouncing failures) do Atl comments relate to?
- How do Atl comments use quotations to position themselves vis-a-vis governmental discourses (Buchstaller&Van Alphen 2012, Fetzer 2015)?
- and how do users respond to these Governmental stances in their respective Btl-comments?

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# Topicalising the choice of language – practices of inclusion in multilingual meetings

Panel contribution

***Dr. Inkeri Lehtimaja<sup>1</sup>, Prof. Salla Kurhila<sup>1</sup>, Dr. Lari Kotilainen<sup>1</sup>***

***1. University of Helsinki***

In the globalising world, an increasing number of people work in a language that is not their first or strongest language. Consequently, multilingualism and linguistic asymmetries present challenges for participation in work-related activities. The language policies – both explicit and implicit – adopted at workplaces play an important role in promoting or hindering participation and thus making possible for the personnel to exploit their full potential.

In this presentation, we discuss opportunities for participation in multilingual workplace meetings. Our data (30 meetings, about 50 hours) come from a cultural organisation where the employees have diverse linguistic backgrounds and where the work is highly verbal, consisting, for example, of planning and organising events with various collaborators. The work is performed in three languages (Finnish, Russian and English). We will focus on instances where the choice of these three working languages is explicitly topicalised in the conversation. Drawing from the video recorded data, we will offer a detailed CA analysis of the practices the participants mobilise when negotiating and verbalising the choice of the language of the meeting.

The analyses reveal that the topicalisation of the language choice is motivated by different levels of language proficiency among the participants and thus represents a potentially delicate activity. The topicalisations occur either at the beginning of the meeting, in which case they are usually initiated by the chair, or later during the meeting, initiated by any of the participants. In the former cases, the topicalisation is more institutionalised and reflects the professional positions of the employees in the workplace hierarchy. In the latter cases, the topicalisation is more locally responsive to the ongoing interaction, either as a response to emerging problems or as acknowledging a deviation from a prior decision. The cases vary from simple announcements to open and lengthy negotiations. We will analyse the different sequential environments of the topicalisations and discuss the actions that are accomplished via these topicalisations. It will be shown that plurilingual practices, such as openly negotiating the choice of the language, can be used to enhance participation in multilingual workplace meetings, thereby contributing to the professional and social inclusion of all employees.

# Touching paintings. A multimodal analysis of guided tactile explorations in a contemporary art museum

Panel contribution

***Dr. Biagio Ursi<sup>1</sup>***

**1.** Aix-Marseille Université - Laboratoire Parole et Langage

Within the ethnomethodological and conversation analytic perspective, recent multimodal studies have investigated touch in several settings (Cekaite & Mondada 2020), institutional (Routarinne et al. 2020) as well as family interactions (Goodwin 2017). So far, very little research has been conducted on touch in guided tours at museums (vom Lehn 2010, Kreplak & Mondémé 2016).

In this contribution, relying on video-recorded data, I analyze the sequential development of the tactile exploration of painting reproductions in an Italian contemporary art museum. More specifically, I show the multimodal organization of the first phases of this exploration, when the guide touches the hands and the fingers of both sighted and visually impaired visitors, drawing a reading path on the surface of the tactile reproduction through haptic configurations and verbal explanations.

First, visitors have to exert an adequate pressure (Greco et al. 2019) by touching the reproduction, so as they let their fingers run across the tactile surface without displacing the support. Then, the guide relies on touch to focus the attention of the visitor on some areas and specific properties of the support: she grasps the hand of the visitor, she recalls previously mentioned pictorial elements of the artwork and, simultaneously, she goes through the tactile surface. The focus on the pictorial elements is realized by retracing their contours while maintaining a haptic configuration.

Acting as a mediator, the guide mobilizes touch as a resource for coordinating her talk and visitors' tactile perception, in order to ensure a vicarious experience of the painting (via a tactile reproduction).

With visually impaired people, *hapticity* (i.e. the action of touching visitor's hands by the guide) is articulated with talk, while in the presence of sighted participants the guide solicits attention also through gaze. Moreover, turn suspensions as well as turn realizations with perception verbs are mobilized to establish new attention foci on the painting.

This paper studies guided tours that represent valuable initiatives in favor of social inclusion of visitors with disabilities and awareness rising towards alternative museum experiences for all.

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# Towards a dynamic concept of AOIs in eye tracking studies on joint attention in interaction

Panel contribution

**Dr. Klaus Kesselheim**<sup>1</sup>

1. University of Zurich

While eye tracking data provide a reliable indicator of the gaze direction of the person who is wearing the eye tracking glasses, they do not give a direct answer to the question what this person is looking at. In order to automatically translate a particular gaze direction into something like “a gaze to object X”, researchers typically define “areas of interest” (or AOIs). AOIs also form the basis of quantitative studies on joint attention in interaction. If the gaze of two participants is simultaneously directed towards the same AOI (“gaze cross-recurrence”, Jermann/Nüssli 2012), this is taken as an indicator of joint attention. In these studies, AOIs appear as static units with fixed boundaries and fixed meanings.

I will argue that this conception of AOIs prevents us from achieving a better understanding of the construction of joint attention in interaction. What is needed is an understanding of AOIs as flexible, emic units that are constantly (re-)negotiated by the participants to an interaction according to the changing needs of the ongoing joint activity (Stukenbrock, 2020).

Based on 35 hours of video and eye tracking data from a project on visitor interaction in science centers, I will show how the participants’ attentional orientations can be empirically reconstructed. Firstly, I will demonstrate that the negotiation of the participants’ dynamic AOIs is not accomplished by gaze alone, but by a broad range of multimodal means (Mondada 2014, Kidwell & Zimmerman 2007). Secondly, I will show that depending on how the current AOI is negotiated, gaze can either be quite independent of the sequentiality of the other communicative modes or become integrated in the sequential flow of interaction.

By developing the notion of dynamic AOIs, my presentation contributes to overcoming shortcomings of current quantitative studies on joint attention in interaction. In addition, it adds the dimension of gaze (Rossano 2012) to conversation analytic research on the multimodal construction of perceptual space (e.g. De Stefani 2014; Hausendorf 2010; Stukenbrock 2020).

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# Towards linguistic gender equality in open access articles?

Panel contribution

***Ms. Charlotte Stormbom<sup>1</sup>***

*1. Åbo Akademi University*

Language communities vary considerably in how and to what degree the question of linguistic gender equality is addressed. One reason is that the expression of gender can take many forms, differing from one language to another. This situation poses both challenges and opportunities for promoting gender-inclusive language in contexts where individuals from a wide variety of lingua-cultural backgrounds interact. One such context is the international research community. However, few studies have addressed the pragmatics of gender inclusion in the linguistic landscape of changing publishing practices. The aim of the present study is thus to examine use of and attitudes to gender-inclusive language in English as an academic lingua franca (EALF). The focus is on open access (OA) publishing, which is a recent initiative to increase equality in academia by making research publications freely available online. This is an important development as studies have shown that OA articles are downloaded and cited more frequently than traditional subscription-based publications (see e.g. Davis 2011). The paper explores gender equality in OA articles by addressing the following questions: To what degree and in what form do OA authors employ gender-inclusive language? What attitudes do academic readers have to gender-inclusive language in OA publishing? To answer these questions, two types of data are used: (1) corpus data on the use of personal pronouns collected from 40 OA journals, and (2) survey data on readers' attitudes to gender-inclusive language in OA publishing. The analysis of pronoun use focuses on the three most common types of personal pronouns used in gender-indefinite reference in English: generic *he*, *he or she*variants, and singular *they*(see e.g. Paterson 2014).These types of pronouns co-occur with both singular indefinite pronouns, such as *someone*and *anybody*, and singular NPs, such as *a student*and *the person*.

The findings reveal that recent demands for gender equality are reflected to some degree in the language of OA articles. For instance, the traditional generic *he*proved to be the least common pronoun type in the data, although it still accounted for 14.7% of all pronouns. In place of generic *he*, both *he or she*forms and singular *they*were common (38.5% and 46.8% respectively); of these two pronoun types, singular *they*is arguably the most gender-equal option as *he or she*forms sustain a binary view of gender. The survey data are expected to show how much readers pay attention to and appreciate gender inclusion in academic articles, as well as their preferences for binary versus non-binary pronouns.

The study has implications for the use of EALF. As the corpus study shows, gender inclusion practices do not necessarily carry over automatically. The increasing popularity of OA publications therefore warrants attention to the kinds of gender constructions with which the audience is presented. This is all the more important given that today's EALF serves as a model for future scholars.

# Toxic masculinity as a way of life: Case study of a serial relationship con artist

Panel contribution

***Dr. Sheila Estevez<sup>1</sup>, Ms. Roser Giménez García<sup>2</sup>***

***1. LABORATORIO SQ - LINGÜISTAS FORENSES, 2. Universitat de Barcelona - Laboratorio SQ-Lingüistas Forenses***

This contribution presents the notion of ‘serial relationship con artist’ (SRCA), which refers to men who specialize in deceiving people (mostly women) after they establish a romantic relationship with them, with the sole aim of obtaining financial or social benefit, such as sums of money, free housing or access to personal details they can use for illicit purposes (i.e. romance fraudsters, Carter 2021). This new concept shares some characteristics with the ‘pick-up artist’ identity (PUA; Hambling-Jones and Merrison 2012), including ideological elements like misogyny and toxic masculinity (e.g. regarding sexual promiscuity as praiseworthy in men and as reprehensible in women, portraying oneself as a stoical survivor of women’s attacks and as an independent individual). Yet, SRCAs and PUAs differ in their goals (obtaining personal gains versus ‘seducing’ women) and in their relation to other individuals with similar behaviours. While PUAs are usually active members of a Community of Practice (Hambling-Jones and Merrison 2012), SRCAs operate in isolation and avoid being identified as members of a community because of the negative connotations of the labels used by their victims and the media (e.g. ‘love swindler’, ‘Tinder swindler’). Drawing on a case-study approach, discourse analytic and pragmatic frameworks and content analysis, this research explores (a) the identity performed on WhatsApp by Albert C., one of the most infamous romance fraudsters in Spain, when he is confronted by one of his victims and (b) how such an identity is reinforced by a segment of the wider society in the shape of anonymous comments left on news platforms and social media. An instance of the hegemonic discourse that validates and promotes masculinities like those performed by SRCAs was provided by a female judge that ruled against the victim and in favour of Albert C. in 2018, during one of his first appearances in court because, she argued, there was no fraud since the complainant could have avoided the ‘error’ she incurred in ‘with minimal diligence’ (Robledo 2018). SRCAs (like PUAs) conform extreme realizations of the traditional heterosexual masculine norms that are essential to maintaining male dominance in patriarchal societies (Connell 1995, Martino 2000, Rosenberg et al. 2017).

# Tracking Audio-Visual Identities. Analyzing multimodal representations of minorities in digital media

Panel contribution

**Ms. Tamara Drummond<sup>1</sup>, Dr. Janina Wildfeuer<sup>2</sup>**

**1.** University of Bremen, **2.** University of Groningen

Tamara Drummond, University of Bremen, Germany

Janina Wildfeuer, University of Groningen, The Netherlands

This talk aims at adding a multimodal perspective to the linguistic analysis of minority issues in digital media by specifically focusing on the affordances of (audio-)visual, digital discourses and their inclusive or exclusive representation of minorities.

While disciplines such as linguistics and discourse studies have actively raised awareness for and pursued a comprehensive analysis of the inclusive treatment of various groups of minorities, the question of how these identities are represented non-verbally is in many cases only in the background of investigation. Multimodality research on the other hand has developed several approaches to the analysis and identification of social actors and characters in media artefacts with particular regard to their multimodal, intersemiotic representation (see, among others, van Leeuwen 1996, 2005; Tseng 2013, Tseng et al. 2018; Drummond/Wildfeuer 2020). These frameworks not only analyze the various semiotic resources and modes that are at play in these artefacts, but also particularly focus on their interplay in the general process of meaning construction. By analyzing linguistic principles such as cohesion, coherence and discourse structure, they demonstrate how social actors and characters are constructed both mono-modally and cross-modally and with this, potentially, also rather implicitly or less explicitly than by verbal resources.

On the background of a larger corpus study that analyzes audio-visual TV data and their character construction, we will present a theoretical and methodological overview of possibilities to analyze multimodal representations of minorities in digital media such as, for example, online advertising, webseries, social media stories, etc. We will show how a general approach to the multimodal analysis of social actors and characters is applicable to several forms of digital discourse in order to pursue corpus-based analyses with larger amounts of data.

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# Trajectories of sustained student-to-student touch during peer activities in school

Panel contribution

***Prof. Liisa Tainio<sup>1</sup>, Dr. Pilvi Heinonen<sup>2</sup>, Dr. Kreetta Niemi<sup>3</sup>***

*<sup>1</sup> University of Helsinki, <sup>2</sup> University of Turku, <sup>3</sup> Jy*

The spatio-material organization of the traditional classroom with participants' close physical proximity provides a rich base for empirical analysis of embodied interaction as well as interactional order of haptic sociality and intercorporeality (see e.g. Meyer, Streeck & Jordan 2017; Goodwin & Cekaite 2018). Recent studies of classroom interaction have revealed that teacher-to-student touches are recurrently used for pedagogical purposes, e.g. managing classroom and directing students' attention (Heinonen, Karvonen & Tainio 2020; Routarinne & al. 2020; Bergnehr & Cekaite 2018), thus underlining the institutional aspects of haptic and tactile practices in classroom. Instead, this paper focuses on embodied interaction in peer interaction by analyzing the trajectories of sustained student-to-student touches that are produced during academic group tasks, and by examining how embodied interaction reflects students' multilayered roles at school.

In our classroom data, students often lean on each other's shoulders while sitting side-by-side in classroom settings, for example, when working together at the table. Students may spend quite a long time in this close position in disattending ways (Goffman, 1963) towards the on-going physical contact. Our examples are drawn from a data-set consisting of 13 videotaped group work sessions in Finnish basic education, in which two to four 15-year old students are sitting side-by-side and collaborating in solving a grammar task. As a method, we use multimodal conversation analysis (e.g. Mondada 2014), which provides tools to examine how participants draw on local ecology of spatio-material affordances and the variety of other modalities (talk, gazes, body positions etc.) in (co)-construction of the activities.

Through sequential analysis of sustained student-to-student touches, we show 1) how participants manage parallel activities and legitimize close proximity during group work, and 2) how embodied interaction reflects students' dual role in the classroom as an academic learner who works along teacher instructions, and as a young person negotiating their position in a peer group (Kyratzis & Goodwin 2017). During the embodied negotiations involving the other student's act of leaning on another student's shoulder or arm, the touched student may accept or decline the invitation to stay in a continuous physical contact, and thus orient to social bonding or its rejection. In a detailed analysis, we show the sequential construction of a simultaneous participation, enabled by the use of multiple modalities, both on the academic activity of solving a task and on the activity of social bonding, as well as the shifts between the orientation to these activities. The focus of the analysis is on the identification of the interactional steps in detaching from and entering into the leaning position as well as in the examination of the role of the (synchronized) embodied formations and other resources (e.g. manipulation of school artefacts, verbal and facial expressions, gazes, body positions) in constructing and sustaining the proximity with a peer.

# Transforming meaning and understanding: Clients' responses to therapists' interventions in psychotherapy

Panel contribution

***Prof. Anja Stukenbrock<sup>1</sup>***

*1. University of Lausanne*

In social interaction, participants continuously face the problem of attributing meaning to their interlocutors' situated talk and making sense of their utterances and actions in the local context. Notwithstanding the ubiquity of this task, the problem of meaning in interaction is considered "a provocative topic" (Maynard, 2011, p. 199), and it has been questioned whether it is a pervasive or a more limited interactional problem for participants (Maynard, 2011).

Among the social arenas in which meaning construction and mutual understanding can fruitfully be studied as phenomena that participants themselves take issue with and publicly orient to are interactions between experts and lay persons. Professionals, in particular counselors and therapists whose primary aim is to advance clients' self-understanding, often recast clients' utterances in ways that are in line with their "professional stocks of interactional knowledge" (Peräkylä and Vehviläinen, 2003). For instance, they transform clients' narratives through notionalization (Deppermann, 2011) into more generic categories, or use lexical substitutions to alter the meaning of clients' prior talk in therapeutically relevant ways (Rae, 2008).

While most studies target therapists' actions (Peräkylä, 2019), our paper, in contrast, examines meaning transformation in clients' responses to therapists' talk. The data consists of 100 hours of video-recorded psychodynamic psychotherapy with four different therapists. The analysis is based on 25 sessions between a young female therapist and an elderly male client. It focuses on the transformations that the client's responses perform on the therapist's professionally shaped use of expressions in psychological interpretations. These transformations display what the client makes of the interpretation. By recontextualizing key expressions of the therapist's previous utterance, by drawing inferences and/or providing narrative accounts, the client may significantly shift or even reverse the meaning of the therapist's utterance. The way in which the therapist subsequently treats the client's understanding of her talk documents that the client's attribution of meaning is not in line with the therapist's own understanding of her interpretation and in need of clarification.

While attesting to the indexicality of meaning as a *sine qua non* quality of verbal interaction, the sequences under investigation show that indexicality and ambiguity can also be a resource for participants to weaken, neutralize, or even reverse meanings and inferences in prior speakers' turns and delay or divert interactional, and possibly therapeutic, progression.

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## Transitivization of silence: A model

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Panel contribution

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***Prof. Dennis Kurzon<sup>1</sup>***

*1. University of Haifa*

In this paper, the aim is to present a way of looking at the act of (non-violent) silencing. We have to distinguish four features. Firstly, process. The act of silencing occurs after an instance of noise, defined in a broad technical sense. This is followed by a speech act with the illocutionary force of command – the act of silencing. Lastly we arrive at the result – the act of silencing is either effective and the noise is no longer heard, or it is ineffective. Secondly, power. In acts of silencing the person or group of people has to have some type of authority over the person or group to be silenced. This could be political, legal, institutional authority, or it may be some permanent or temporary social power, broadly defined. If the silencer does not have any authority, then the process of silencing may not work.

The third feature is volume, that is the loudness of the act of silencing. This could range from non-verbal means such as gestures, to a person shouting, through to a mechanical means of silencing.

Finally, the fourth feature is mode. It has been assumed that we are relating to the act of silencing in spoken discourse, and here we may include digital communication, for example the power of the host on a zoom meeting to close the microphone of – to silence – the participants. But silencing may also occur in the written media, as for example, in notices outside libraries which reads “Silence”, or in a series or flood of publications – articles, headlines, social media posts – whose aim is to silence a speaker or speakers.

# Translanguaging as a communicative resource in the multilingual classroom

Panel contribution

**Mrs. Elena Becker<sup>1</sup>, Prof. Maxi Kupetz<sup>2</sup>, Ms. Helen Nikolay<sup>3</sup>**

**1.** Martin Luther University Halle-Wittenberg, **2.** Martin, **3.** Mart

For a long time it was assumed that languages should be treated separately from one another in the classroom since translanguaging was equated with linguistic deficits and unconscious linguistic behavior. Due to the *multilingual turn*, the simultaneous use of several languages has been destigmatized, at least in the academic community (Paulsrud et al. 2017; Corcoll López/González Davies 2016; Hall/Cook 2012; Hinnenkamp/Artamonova 2019). Now “language learners are increasingly seen as multiple language users, with the language classroom conceptualized as a multilingual speech community” (Hall/Cook 2012: 279).

Drawing on Conversation Analysis, Interactional Linguistics and Multimodality research (Sidnell 2010; Couper-Kuhlen/Selting 2018; Mondada 2013), we explore forms and functions of translanguaging in the classroom (Auer 1999; Paulsrud et al. 2017; Corcoll López/González Davies 2016). Our study is based on 11 hours of video data collected during a STEM project week in a German as second language classroom for refugee students. The project leader and two student teachers work with the class in a hands-on manner on biology related topics such as the role of bacteria in everyday life or sugar and acids in nourishment. Hence, a language and content integrated teaching and learning situation is created. The data set was collected during two days, using cameras from various angles in order to allow for detailed reconstruction of the learning situations.

Based on detailed sequential and multimodal analysis of more than 50 cases of translanguaging in a group work setting, we will show how translanguaging is systematically used by students and teachers as a communicative resource for pursuing the ongoing activity: Through translanguaging understandings of words, instructions, and tasks are negotiated and maintained, thereby allowing the students to participate in the goings-on of the (language) learning interaction in the multilingual classroom (Huth 2020).

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# Translanguaging for interactional goals through digital media: a proposal for identifying moves

Panel contribution

***Dr. Richard Nightingale<sup>1</sup>***

*1. Universitat Jaume I*

Research into language use on digital media shows that offline practices are frequently carried over into online contexts (Cunliffe, Morris & Prys, 2013; Nightingale, 2016). Moreover, it has been conclusively demonstrated that, once we venture beyond the online Anglosphere, mixing languages is a common practice for internet users (Paolillo, 2011; Wei, 2011; Caulfeild, 2013; Androutsopoulos, 2013, 2015; Schreiber, 2015). In fact, online language mixing has been analysed in multilingual adolescents and is believed to be consciously outcome oriented (Nightingale & Safont, 2019). That is, it has been shown to be intentionally and deliberately deployed to achieve interactional goals (ie: modifying requests, marking identity, and marking humour). In this sense, the creation, interpretation, and negotiation of meaning is coded in the act of language mixing itself; that is, the differing values of the languages involved and the values that can be assigned to their situated juxtaposition. Thus, constituting a multilingual phenomenon that goes further than traditional understandings of codeswitching and can best be described as ‘pragmatic translanguaging’ (Nightingale & Safont, 2019) - a quintessentially multilingual characteristic. With this in mind, the present study takes Gesuato’s (2019) guidelines for identifying interactional moves and attempts to apply them to instances of pragmatic translanguaging in digital media contexts. Gesuato points out that an interactional move is indicative of a goal-oriented or need-driven change. This encapsulates the idea of the intentionality of the speaker/writer, who makes the move in order to achieve an effect in the larger economy of the communicative event. This intentionality is inline with the notion of the ‘designing mind’ behind translingual practices (Jorgensen, 2008). The study responds to calls for further research on multilingual online communication in different contexts (Franceschini, 2009; Gorter & Cenoz, 2011; Canagaraja & Wurr, 2011), and specifically for additional research on multilingual pragmatics (Safont, 2012; Nightingale, 2016; Nightingale & Safont, 2019).

# Translanguaging in CLIL: the pragmatics of bilingual meaning-making in Economics classrooms

Panel contribution

**Prof. Julia Huettner<sup>1</sup>, Prof. Ute Smit<sup>1</sup>**

**1. Universität Wien**

Multilingualism is a hallmark of European schools, both in terms of existing linguistic repertoire(s) of school-age learners, but increasingly also as a target of school education. Content and Language Integrated Learning (CLIL) has established itself as the most prominent way towards fostering proficiency in a further language, typically in English. Especially at higher levels of school education, the focus of CLIL lies on developing disciplinary or subject-specific language competence, i.e. the ability to use the foreign language appropriately in professional and academic contexts. This learning trajectory goes hand in hand with continued development of disciplinary literacy in the main language(s) of education, which thus remain equally important targets of education. This focus on the pragmatics of bilingual practices has, however, not yet been researched extensively.

Translanguaging, which provides promising inroads into understanding the interactional practices of multilinguals (e.g. Garcia & Wei 2014; Otheguy et al. 2015), has helped address the dynamic use of linguistic repertoires in achieving pragmatic goals, “without regard for watchful adherence to the socially and politically defined boundaries of named languages” (Otheguy et al. 2015, p. 281). This conceptualisation has proven helpful in understanding educational language uses, too, including in the CLIL context (see Nikula & Moore, 2016).

In this project, we describe the translanguaging practices of 37 CLIL students and 2 teachers in the processes of meaning-making within a specific school subject at upper secondary level, i.e. *European Economics and Politics*, taught through English. The data set of 16 hours of video-recorded classroom interactions covers classroom events with and without teacher input, assessed and non-assessed performances, as well as interactive/non-interactive exchanges. In addition, focus group interviews with students and interviews with teachers on their perceptions of language use were conducted. Both quantitative and qualitative data analyses were performed to explore the frequency and type of use of German (as main L1) vs. English.

Findings suggest that while translanguaging is present and supports the pragmatics of bilingual meaning-making in all types of classroom events, there are clearly distinct patterns to be observed depending on classroom event. Thus, translanguaging is most effectively employed in all processes involving knowledge creation (e.g. teacher – whole class input; learner preparations for presentations) whereas interactions used to display knowledge (e.g. student presentations, assessed role-plays) tend to be monolingual, showing the educational force of preparing for (future) professional communicational needs, conceptualised as international with English as shared lingua franca.

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# Translating pragmatics: Dutch ‘toch’ and ‘eigenlijk’ in a parallel Dutch-English corpus

Panel contribution

***Prof. Lieven Buyssse<sup>1</sup>***

**1. KU Leuven Campus Brussels**

Dutch modal particles and adverbs display many of the characteristics and functions typically associated with pragmatic markers in English but have not necessarily received as much scholarly attention as their English counterparts. They have, for example, been shown to be highly frequent in speech, tend to be syntactically and semantically optional, do not alter the truth conditions of an utterance, but they do carry a pragmatic load and serve interactional purposes. The Dutch particle ‘*toch*’ and the adverb ‘*eigenlijk*’ both belong to the broad domain of ‘contrast’: their prototypical functions have been described as ‘concession’ and ‘counterexpectation’, respectively. They are also flexible in terms of their position within an utterance, and both have been attributed additional emphatic discourse uses (e.g. ‘*toch*’ as a reminder of common ground or ‘*eigenlijk*’ as a reinforcement marker). ‘*Toch*’ does not have an apparent equivalent form in English (as opposed to in German, which offers ‘*doch*’), whereas ‘*eigenlijk*’ does have a ready cognate (‘*actually*’). They are, therefore, a suitable pair for a contrastive study of pragmatic markers in Dutch and English. This study will investigate the use of ‘*toch*’ and ‘*eigenlijk*’ in Dutch and their translation equivalents in English through an in-depth analysis of the Dutch-English component of the Europarl corpus, a parallel corpus of proceedings from the European Parliament. Through its contrastive approach, this investigation will enable us to explore the functional scope of these markers beyond their prototypical meanings. It will also provide an insight into (i) how the functions of modal particles can be conveyed in a language that does not have such forms of its own (‘*toch*’), and (ii) the level of agreement between pragmatic items in one language and their cognates in another (‘*eigenlijk*’). It is hypothesised that in translations ‘*eigenlijk*’ will show a distinct preference for its cognate form ‘*actually*’ regardless of the specific function it expresses, whereas ‘*toch*’ will be translated by a concessive marker when expressing ‘concession’ on a textual level and will not receive an English equivalent in its more interpersonal functions.

# Translation of pragmatic markers in an interpreter-mediated police interview involving ELF

Panel contribution

***Dr. Simo Maatta***<sup>1</sup>

**1.** University of Helsinki

ELF constitutes a major challenge for interpreter-mediated encounters between public service providers and their clients (who are usually migrants). Due to a more or less important mismatch between the interpreter's and the migrant's linguistic resources, the challenge concerns mostly the balance between accurate renderings that are "faithful" to the source language and pragmatically felicitous renderings that the interlocutors understand (Määttä 2015).

Pragmatic markers form a particularly interesting case challenging the possibility of accurate translation. According to Karin Aijmer (2008: 95), perfect interlingual equivalence between different pragmatic markers is virtually impossible to achieve. However, Sandra Hale (2004: 238–239) has argued that in legal interpreting, pragmatic information has to be translated if the goal is to reach superior quality.

In this talk, I will examine the ways in which discourse markers are translated in a police interview interpreted between Finnish and English via the telephone. The topic of the interview is permanent residency. The officer conducting the interview and the interpreter are native speakers of Finnish; the interviewed person and the interpreter are both ELF users. The interview lasted for 1 hour 46 minutes and was transcribed, the transcription contains 79,063 characters with spaces.

The talk will focus on the Finnish pragmatic markers *tota* (43 occurrences), its less informal equivalent *tuota* (11 occurrences), *joo* (56 occurrences), *okei* (29 occurrences), and *no* (20 occurrences). Among the English pragmatic markers, the study will examine *okay* (97 occurrences).

First, the functions of these particles will be analyzed. Subsequently, selected examples of translation strategies will be examined in order to determine to what extent the translation of these particles is actually possible and whether the strategies adopted by the interpreter are successful in terms of the contextual meaning of the particles in the source text.

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# Treating someone as if they know how to do something (when they probably don't)

Panel contribution

***Prof. Charles Antaki<sup>1</sup>, Ms. Charlotte Russell<sup>1</sup>***

*<sup>1</sup>. Loughborough University*

If you ask someone to perform a task, you assume that they are capable of doing it. Other factors will then affect the design of what you say - the costs of the task, its urgency, your right to ask for it to be done, and so on. But when the person you're asking has an intellectual impairment, a more fundamental consideration comes into play: should you assume they actually know how to do it at all?

This happens a lot to staff who support people with impaired cognition- learning disability, dementia and so on. There are risks both ways. If staff assume that the person can do the task, then there will be trouble when it turns out that they can't. If staff don't so assume, then they either (a) have to find roundabout ways of getting the task done, or (b) simply tell them what to do. Both of may be interactionally troublesome (at least), if the person turns out to be quite capable after all.

We examine examples of how these difficulties cash out in interaction, and show the conversational practices (principally optimistic questioning, candidate answers, and lower epistemic stance signalled in a number of ways) that allow staff navigate between getting tasks done while bolstering confidence in the people they support. We also consider the factors that warrant cases where staff take more direct control with simple, unilateral imperatives which assume complete incompetence.

# Troubles in talking about group practices: self-repair by members of Italian voluntary associations

Panel contribution

***Mr. Christian Geddo<sup>1</sup>***

***1. Università della Svizzera italiana, Lugano***

The progressivity of conversations is vulnerable to different troubles. As the seminal work by Schegloff et al. (1977) has shown, participants handle these troubles in highly organized ways, that is by engaging in *repair practices*. Conversation analysts have studied the repair domain in English and across many languages (cf. Kitzinger 2013 for a comprehensive overview), showing that, while repair occurs in all languages and cultures, its specific forms are influenced by language-dependent factors, such as morpho-syntactic structures (cf. Sidnell 2007). Although talk-in interaction has been abundantly studied in Italian, only a few works have focused on repair (e.g. Fele 1991; Cirillo 2010, on repair in multilingual medical interactions; Rossi 2015, on other-initiated repairs).

This contribution investigates self-initiated self-repairs in Italian oral interviews and virtual meetings. The data were collected to study situated practices within voluntary associations. We will focus on a collection of same-turn repairs marked by the frequent particle *cioè* and its reduced variant *c(io)è*. We will examine cases in which a speaker replaces/reformats a part of her turn (Schegloff 2013: 43-64) or adds an additional unit (Mandelbaum 2016: 121-122) to address troubles regarding the participants' epistemic status and stance (cf. Heritage 2012). The analysis will show that speakers repair: (i) a turn that invokes a particular *territory of expertise* (cf. Kitzinger and Mandelbaum 2013), that is expected to be inaccessible to the addressee; (ii) a turn that deploys an epistemic stance which differs from or contradicts the speaker's status in the *territory of knowledge* (cf. Heritage 2012) of the association. The notion of community of practice (Wenger 2000) will be employed to show that the possession of information and the rights to articulate it are part of the communitarian resources and play a role in the inclusion of members within the group.

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# Trump and blame shifting in the era of COVID 19

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Panel contribution

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**Dr. Diana Boxer<sup>1</sup>, Ms. Judith Lejeck<sup>1</sup>**

***1. University of Florida***

This paper focuses on the speech behavior of what we term “blame shifting,” and specifically on former US President Donald Trump’s use of blaming during the COVID 19 pandemic. Trump’s initial discourse in January and February of 2020 had repeatedly downplayed the severity of the virus, with assurances that it would not be a problem for the U.S. since his administration would be able to halt any spread of the disease. However, as cases of COVID-19 continued to spread in the U.S., criticisms of Trump’s discourse and policies related to the worsening situation became frequent. In reaction to these criticisms, Trump’s discourse engaged in blaming others (e.g. labeling it ‘the China virus’) while continuing to present himself as performing only constructive, positive actions. In this paper we demonstrate how Trump’s blaming talk attempted to exhibit a positive public image for himself and a negative image of others. We show precisely how the blaming backfired.

The literature on blame is quite extensive; however, very little analysis of blame and blame shifting has been carried out within the fields of linguistic pragmatics. Instead, we see studies from psychology and psychiatry (e.g. Malle, et al., 2014; Aliche, 2008; Tognazzi & Coates, ed., 2013; Holmes, 1968; Tennen & Affleck, 1990); brain science (e.g. Lagnado & Cannon); ethics (e.g Hersh, 2013), and political science (e.g. Lockhart, 2018; Ott & Dickinson, 2019; Weaver, 1986). For the current research we take a CDA methodological perspective (Chilton, 2004; Wodak, 2006; G. Lakoff, 2009; Tilly, 2010; Mooney & Evans, 2019; van Dijk, 2006; Blommaert, 2019), analyzing data from six main sources: 1) two briefings/conferences; 2) a formal address to the United Nations; 3) a speech to the Republican National Committee; 5) a TV interview; and 6) 70+ of Trump’s Tweets.

Our analysis focuses on several linguistic devices identified by type and counted. The major types we found were framing, metaphor, agency/passive voice, semantically loaded word choices, contrast, representation/misrepresentation, legitimization/delegitimization, implicature, and foregrounding, especially by means of repetition. A qualitative analysis was then performed on the data by showing the connection between each of the linguistic devices and mental models and emotional effects in the hearer/reader.

Blame shifting is shown in this paper to have been a hallmark of Trump’s discourse in handling the pandemic in the US. It is a quintessential example of “mishandling” one of the most dangerous and thus important global issues that the US and the world are facing today.

# Turn-taking and grammatical change: Sentence-final triple und ‘and’ in German

Panel contribution

***Prof. Patrizia Noel<sup>1</sup>***

**1. University of Bamberg**

The sentence-final German connector *und und und* ‘and’, as a default, is an utterance-final cue, cf. (1). Sentence-final connectors have a high interactional load as possible transition relevant places (cf. Walker 2012: 152 for evidence of visible features like right-hand lowering during sentence-final English *and*). Also, designedly incomplete turns are regularly used for specific interactional ends (cf. Drake 2015 for turn-final English *or*). This paper investigates *und und und* as an example of demonstration for the role of turn-taking in grammatical change.

0039 PB\_ga er wollte die kinder sehen (.) hat\_s immer zum anlass genommen sie wieder zu sehen **undund und**  
 ‘he wanted to see the children (.) he always took it as a reason to see them again *und und und...*’

0040 KL\_g [hm\_hm]

0041 (0.74)

0042 PB\_ga ähm is (.) wie gesagt (.) mittlerweile weggezogen

‘um has (.) as I said (.) meanwhile moved away’

(DGD (Database of Spoken German), FOLK\_E00125\_SE\_01)

The form of *und und und* supports its usage as a transition relevant place. Triple *und* forms a trochaic sequence, the second foot ending in a pause (́́́)(́P). The pause is ‘inbuilt’, since neither dactylic *und und und*(\*́́́) nor double \**und und*(́́) are employed. The pause functions as an indexical sign, pointing to something omitted and thus prompting the recipient to complement it. In addition, the tripling iconically reflects the emotive and thus both subjective and intersubjective use of *und und und*, which separates it from single sentence-initial *und*. Reduplication, in addition, signifies its distinct use as sentence-final (vs. sentence-initial) connector and, at the same time, provides evidence of its advanced degree of conventionalisation as a sentence-final connector with the special interactive continuation-projecting character of a general extender.

Employing sentence-final *und und und* is a “technique routinised for turn-taking” (Detges and Waltereit 2011). In the case of German *und und und*, its emotive meaning, pragmatic usage and syntactic placement interrelate. Sentence-final connectors assume their meanings in relation to their syntactic placement, which in the case of *und und und* is not inherited. Seen in the context of final particles emerging in modern European languages (cf. Hancil, Post and Haselow 2015), the evolution of sentence-final connectors is not an isolated phenomenon but part of an ongoing linguistic change: the functionalisation of the right sentence periphery.

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## Turning the tables: Conduct formulations in conflict talk

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Panel contribution

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***Dr. Rebecca Clift<sup>1</sup>, Dr. Marco Pino<sup>2</sup>***

*<sup>1</sup> University of Essex, <sup>2</sup> Loughborough University*

This presentation will be a conversation-analytic examination of occasions where a speaker declines to respond to a turn in a sequentially relevant way, but instead formulates what a recipient is doing as something objectionable. In so doing, they deliver an accusation, e.g. “Why you shouting” or “I don’t know why you’re being so aggressive”. We call these lexical formulations of what someone has just done *conduct formulations*. We shall show representative instances of this practice in both mundane conversation and institutional contexts in videoed English and Italian interaction, and examine its sequential origins and implications. The accusation delivered by the conduct formulation may be in declarative, interrogative or imperative form, but in whichever form, is produced in the context of hearably antagonistic, conflictual talk, and contains an embedded reference to the complainable conduct. It turns out that the conduct formulation is: 1) responsive to an ongoing imputation of misconduct or misdemeanour; and 2) produced in response to an upgrade on prior attempts by the recipient to engage the producer of the conduct formulation in aligning with their project. The speaker thereby “turns the tables” on the recipient, challenging the legitimacy of, and thus rendering accountable, their line of action. The response by the recipient involves a downgrade of their prior action, and so proposes resetting the terms of engagement on a more conciliatory basis. In the production of the conduct formulation, speakers thus show attention to the accountability it has brought to the surface of the talk: the accountability that underlies all cooperative courses of action.

## Two authoritarian responses to the corona challenge: the diverging strategies of Belarus and Russia

Panel contribution

***Prof. Daniel Weiss<sup>1</sup>***

*1. University of Zurich*

Among the different factors that impact on the crisis management during the corona pandemic, a prominent role is played by the political system and the current constellation of political forces in the given country. In this respect, authoritarian regimes have an evident advantage over democracies since they do not (or less) have to reckon with a strong opposition against their policies. Yet, a closer look at Belarus and Russia, two neighboring autocracies that share not only their historical and cultural background but also a heavily disordered system of checks and balances (to say the least), reveals that these two countries have chosen two opposite strategies. Belarus in the beginning refrained from a partial or total lockdown, did not introduce quarantines or self-isolation, never closed its borders and did not even call for elementary hygiene measures, such as social distancing or a ban on mass gatherings. Its leader also decided to celebrate national holidays notwithstanding their threat to public health. By contrast, Russia announced regional lockdowns, successively closed all its borders, introduced weeks off work, offered financial aid to social groups most affected by the crisis and postponed several other events (Victory day, constitutional referendum) on the political agenda; moreover, it decentralized the whole decision process by assigning more competences to regional authorities (governors, mayors).

The paper examines these different strategies on the basis of a sample of selected statements by the authorities (presidents, health ministers, subordinate civil servants) and their reception in the society: doctors, health care workers, voices from independent Radio stations, internet newspapers, oppositional bloggers, etc. The time span covered by the data reaches from the first infections to the end of July, thus stopping before the Belarusian presidential elections, a cesura which fundamentally changed the whole political arena. The analysis focuses on the argumentative functions of the most relevant fragments by deciphering implicit messages and reconstructing (sometimes conflicting) argument schemes and hierarchies. At the same time, it pays due attention to the rhetorical outfit including humorous and ironical notes, metaphors, quotations, and populist wording based on colloquialisms or vulgarisms. Additional questions to be addressed are: who accepts/rejects whose authority? Who shows social empathy, who adds a personal note, e.g. by reporting on their own experience with the virus? The paper closes with a global comparison of two opposite styles of communication: one seemingly oriented towards a collective exchange (Putin), the other one based on an apodictic educational monologue (Lukashenko).

## Two Levels of Accountability: Irony in Socio-Political Contexts

Panel contribution

**Prof. Zohar Livnat<sup>1</sup>**

**1.** Bar Ilan University

The concept of accountability is relevant to the use of verbal irony on two different levels. On the communicative level, verbal irony is an indirect form of language that addressees might easily misinterpret. While this may make it risky to use, it has the advantage of allowing the speaker to deny the ironic utterance's implicature. On the social level, irony is accused of being socially irresponsible because it undermines shared sociopolitical conventions (Colebrook 2012). The typical stance of the ironist is that of a detached and disengaged observer (Muecke 1969:218). Tobin & Israel (2012) explain irony as involving the act of "zooming out" to a more distant perspective from which the original perspective of the observed is reassessed.

The detachment and disengagement of the ironist can be expressed in two ways: first, by allowing their intentions to remain obscure, and second, by criticizing and ridiculing those who are active in the sociopolitical arena, without offering constructive solutions. In both cases, the ironist can be viewed as demonstrating indifference and a lack of concern towards the consequences.

These assumptions can explain the tendency of some Israeli publicists to use a combination of ironic utterances with co-textual explicitation (Weizman 2011, 2019). While one explanation is related to the desire to prevent misunderstandings, another possible explanation may be related to a desire to manifest social accountability, namely so that they will not be perceived as having this typical detached and disengaged stance.

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# Two ways of requesting confirmation in Tagalog

Panel contribution

***Dr. Naonori Nagaya***<sup>1</sup>

1. The University of Tokyo

**Background:** Tagalog is an Austronesian language of the Philippines. As is often the case in Southeast Asian languages (Goddard 2005), this language has a rich inventory of discourse particles. This paper focuses on two particles *diba* and *ano*, which are used to mark an utterance as a request for confirmation, as in (1) and (2), respectively.

- (1) M: *Kasi      nga      nasa    Italy    diba?*  
       because    EMPH    be.at    Italy    NEG+Q  
       'It's because (she) is in Italy, right?'

C: *Oo.*

'Yes.'

- (2) M: *Pero    hindi    nag-announce    (a)no?*  
       but    NEG    AV:RL-announce    what  
       'But (they) didn't announce, right?'

C: *Hindi.*

'No.'

**Research question:** Despite the fact that *diba* and *ano* occur quite frequently in everyday interaction, *diba* and *ano* remain to be investigated. In this paper, I propose an analysis of *diba* and *ano* in request-for-confirmation (RfC) sequences, providing an account of similarities and differences between the two particles.

**Data:** Naturally occurring conversations produced by Tagalog native speakers are examined to determine the actual usage of the two discourse particles. In particular, a corpus of video recordings of informal everyday language usage is analyzed. It consists of approximately four hours of spontaneous face-to-face interactions in Tagalog.

**Findings:** First, from an interactional perspective, *diba* and *ano* are related to different social actions. The former is a complex word composed of the negator (*hin*) and the question particle *ba*. The latter is an interrogative word that can also be used for requests for information, as in *Ano ito?* 'What's this?'. In other words, *diba* is polar question-based, while *ano* is interrogative question-based. It is argued that these question-related particles enable the speaker to posit himself/herself in a less knowing position in interaction (Heritage 2012a; Heritage 2012b) but with different degrees.

Second, there are clear linguistic differences between RfC sequences with *diba* and *ano*. In terms of frequency, those with *diba* are more frequent than those with *ano*. The position of *diba* is relatively free, appearing turn-initially, turn-medially, or turn-finally. By contrast, *ano* only occurs turn-finally. In addition, *ano* has a "sympathy"-building effect that *diba* does not. These differences will be examined against the naturalistic data. Lastly, attention will be given to both verbal and non-verbal actions that follow RfCs. Utterances with *diba* and *ano* are often followed by verbal responses such as *oo* 'yes' and *hindi* 'no', but not always. In such cases, some kind of non-verbal action is expected to occur. In this paper, video recordings are examined to look into differences in the distributional patterns of answer possibilities.

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# Type Conformity in Mandarin Polar Questions

Panel contribution

**Dr. Wei Wang<sup>1</sup>**

**1.** University of Houston

Questions have been shown to impose fundamental constraints on answers. For instance, they set agendas for responses, incorporate different kinds of preferences, and convey the epistemic stance of the questioner (Heritage, 2010). One type of constraints has received particular research attention ever since the seminal studies of Raymond (2000, 2003), that is, type-conformity. Responses that conform to the constraints of the grammatical design of the question are defined as ‘type-conforming’, whereas those departing from such constraints are considered ‘non-conforming’. In English, type-conforming responses to polar questions contain either a yes or a no (or equivalent tokens such as *uh huh*, *yep*, *nuh uh*, *nope*, etc.).

While a number of subsequent studies have shed light on type conformity across different languages (e.g. Keevallik, 2010; Kim, 2015; Stivers and Hayashi, 2010), little has been known about type-conformity in Mandarin polar questions (Wang 2020). Thus, the current study aims to fill in this gap and provide a comprehensive picture of the grammatical fittedness between Mandarin questions and answers and their interactional relevance. Using conversation analysis as the framework and Mandarin everyday conversations as data, this study asks the following questions: 1) what constitutes a type-conforming answer in Mandarin conversation, given Mandarin lacks a set of generic polar interjections like yes and no; 2) what are the grammatical formats of non-conforming answers; and 3) how do type-conforming and non-conforming answers differ in their interactional imports.

This study furthers our understanding of the connection between grammar and interaction. A respondent’s choice of a conforming or a non-conforming format is not merely a matter of grammatical choice, but a moment-to-moment decision motivated by the respondent’s calibration of his or her own agenda in relation to the questioner’s and the orientation to the relationship with the questioner. And such a choice, in turn, has an important bearing on the answering space that the respondent is sequentially afforded, the trajectory of the ongoing talk, as well as the social relationship between the questioner and the respondent.

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# Uh and um as pragmatic markers in dialogues: A contrastive perspective on the functions of planners in fiction and conversation

Panel contribution

***Mrs. Ilenia Tonetti<sup>1</sup>, Dr. Daniela Landert<sup>1</sup>***

*1. University of Basel*

The planners *uh* and *um* – also called fillers or hesitation markers – fulfil a range of interpersonal and discursive functions, akin to other pragmatic markers (see Tottie 2014a). Research on spontaneous conversation has demonstrated that they can serve as sociolinguistic markers (Tottie 2011; Stenström 2012: 550-550) and that they can signal turn management (Clark and Fox Tree 2002; Tottie 2014b). In scripted fiction, planners have also been used for characterization and to signal interpersonal relationships (Jucker 2015). Although there appear to be differences between the planners' functions across those genres, the factors influencing these differences have not been analyzed comprehensively so far. In particular, the fact that spontaneous conversation and scripted fiction vary with respect to two distinct dimensions – fiction / non-fiction and spontaneous / scripted – has not been taken into account. Thus, the question remains to what extent differences in the functions of planners in fiction compared to spontaneous conversation should be attributed to the lack of spontaneity or to the fictional nature of the text.

In our study, we analyze the functions of *uh* and *um* across three different genres: spontaneous conversation, scripted dialogues in television series and dialogues in improvised theatre. To determine the planners' functions, we carry out a manual analysis of all instances in context. Our analysis is based on the Santa Barbara Corpus of Spoken American English and on two corpora of transcriptions that we compiled ourselves (television series and improvised theatre performances). Including improvised theatre as a form of spontaneously produced fiction makes it possible for us to observe variation across the dimension of fiction/non-fiction as well as across the dimension of spontaneous/scripted. Our findings show that planners can fulfil a broad array of functions, which can be related to cognitive processing, but also to discourse management and politeness, and that those functions show both similarities and differences across the three genres, suggesting that both the fictional nature of a text and its degree of composition have an influence on the planners' functions.

**Keywords:** Hesitation Markers, Fiction, Conversation Analysis, Politeness, Spontaneous Conversation, Improvised Theatre, Telecinematic Discourse

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# Un-/desired Observation in Interaction: Smart speakers as objects of domestic negotiation

Panel contribution

***Prof. Stephan Habscheid<sup>1</sup>, Mr. Tim Hector<sup>2</sup>, Dr. Christine Hrnca<sup>2</sup>***

***1. Universität Siegen, 2. Universität Siegen***

The paper will present some results of the project “Un-/desired Observation in Interaction: ‘Intelligent Personal Assistants’ (IPA)”, which is, since January 2020, a subproject of the 2nd phase of the Cooperative Research Cluster (SFB) 1187 “Media of Cooperation” at the University of Siegen (Germany) funded by the German Research Foundation (DFG). In accordance with the theoretical framework of the Cooperative Research Cluster, we understand co-operation as the reciprocal production of goals (actions), means (media) and processes (practices), and thus media as co-operatively developed conditions of co-operation. A prominent case of co-operation is the sequential and incremental production of language in interaction, including its respective material and technical foundations (Goodwin 2018; Schüttelz & Meyer 2018).

Against this background, the project investigates how smart speakers are integrated into verbal and multi-modal interaction and everyday practices in private households, how aspects of the social situation affected by technology use are negotiated, and to what extent and how (auditory) “observation” (“listening in”) by third parties is reflected in practice and used to draw boundaries between layered private and public spheres. In this context, it is repeatedly apparent to users that smart speakers are only the surface of media co-operation conditions, which also include infrastructures that make everyday life possible (including “machine learning” over time), platforms of operating companies and third party providers that interfuse private life (each with their own logic of utilization) and, last but not least, diversely situated ‘data’ that result partly from everyday usage practices and partly from background co-operation. Infrastructural processes are only partially recognizable for different participants and prototypically represent a type of co-operation “without consensus” (Star & Griesemer 1989).

With regard to three technical systems in two households each, the project examines on the one hand video-ethnographically observed situations of the first installation, especially with regard to the negotiation and establishment of ‘socio-technical arrangements’. On the other hand, the project investigates everyday uses of smart speakers in more-than-one-party households with the help of conditional voice recorders (Porcheron et al. 2018). Complementary to this, the project aims to gain insights into the black box behind the commercial IPA with the help of experts in the further institutional processing and shaping of data in practice.

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# Uncommon ground and the dialectics of mutual understanding

Panel contribution

***Dr. Fabrizio Macagno<sup>1</sup>***

***1. Universidade Nova de Lisboa***

In pragmatics, it is a commonly accepted view that the cooperative activity of conversation is based on the “common ground” between the interlocutors, a concept that only apparently is uncontroversial. Described in cognitive theories as “knowledge of each other’s beliefs and attitudes” (Gibbs 1987) – or “shared knowledge” (Kecske and Zhang 2009) – and in logic as a set of propositions whose truth is taken for granted and not subject to further discussion (Stalnaker 1974; von Fintel 2008), common ground represents a challenge for any theory of presupposition or implicatures. Despite its importance, very few studies have proposed alternatives to the cognitive or logical approach, considering not only the relationship between an utterance and the granted information, but more importantly its dialogical and dialectical nature that emerges when the ground is in fact not completely common.

This paper intends to present an approach to common ground based on the notions of presumption and commitment: common ground is defined as a commitment that is presumed by the speaker to be held also by the interlocutor. This approach can explain the conditions under which a proposition can be reasonably treated as part of the interlocutors’ commitments, and how this presumptive attribution can go wrong and needs to be explicitly discussed. Building on a corpus of intercultural dialogues among 8-10 year-old students, it will be shown how common ground is based on and results from a dialectical process through which the status of the interlocutors’ commitments are brought to light and negotiated.

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# Underspecified requests and their understandability. Orienting to the coworker's expertise in airport security screening

Panel contribution

**Dr. Chiara Bassetti<sup>1</sup>**

1. University of Trento and CNR

Based on the ethnomethodological ethnography I conducted at an international airport, the contribution focuses on security screening as a perspicuous case to analyze how participants orient to “knowing how” in the collaborative accomplishment of work tasks. My interest lies in expertise as the tacit background of action formation in interaction, particularly of requesting. I show how screeners expect professional vision (Goodwin, 1994) by coworkers and how, based on such a taken-for-granted, they recruit action from them in largely underspecified, if not completely unspecified ways. It is not a matter of implicit solicitation or “oblique” requesting (Gill et al., 2001); implicitness pertains to the requested action. This highlights design orientations to know-how in requesting, not only in terms of ability to perform an action, or “grant-ability” of what is explicitly requested (Curl and Drew, 2008), but also in terms of ability to *understand which action is to be performed*, i.e., the “understandability” of what is largely implicitly requested. Indeed, the screener’s attendants exhibit understanding – rather than claiming it (cf. Sacks, 1972) – by bringing about the requested action, i.e., by fullfilment (Rauniomaa and Keisanen, 2012). In so doing, they display their own know-how, thereby confirming the shared knowledge background on which membership in the expert group is grounded. The contribution is based on fieldnotes (13 months participant observation) and video-recordings (35.5 h.) of hand-luggage screening at airport security check lines.

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# Understanding and enabling autistic sociality in digital networking environments

Panel contribution

***Dr. Nelya Koteyko<sup>1</sup>, Dr. Martine Van Driel<sup>1</sup>***

***1. Queen Mary University of London***

This project engages in research at the intersection of anthropological linguistics and human-computer interaction design, examining how autistic adults navigate the opportunities and challenges of self-presentation in social networking sites/SNS. SNS provide opportunities to plan messages for users who have difficulties reading body language and facial cues. The lack of such cues is also a challenge since posting involves ‘imagining’ of diverse addressees. We therefore need to understand how ‘autistic sociality’ (Ochs et al, 2004) is mediated in SNS characterised by ‘dilution of conversational obligations’ and emphasis on digital co-presence (Oulasvirta et al 2010). The project will develop datasets and conceptual tools to examine the multi-semiotic practices of autistic Facebook and Twitter users within their sociocultural and technological contexts. RQs:

1. What communicative practices do autistic adults perform to reach diverse social circles in SNS?
2. What social identities are constructed by autistic SNS users?
3. What are their strengths and weaknesses in signaling affiliation in SNS?
4. How is ‘autistic sociality’ shaped by the social and technological contexts, and how can this understanding inform inclusive design?

## Conceptual framework and research programme

Research on SNS and autism has focused on psychosocial outcomes and psycholinguistic content patterns. This focus, however, sidesteps the complex communicative practices and forms of agency that make such interactions meaningful for autistic users. To address this gap we combine digital ethnography and linguistic research on self-presentation and phaticity in SNS (Segeant and Tagg, 2014) within an anthropological perspective on autism. We draw on the relational conceptualization of affordances (Hutchby, 2003) which, instead of prioritising inherent platform properties, allows us to ask what properties are enacted by autistic users. From this perspective, the communication dis/ability arises from interactions between individual abilities, technological environment, and wider discourses on autism and social interaction. Adopting a participatory approach, we will collect and analyse four datasets based on the observation of online activities, linguistic analysis of posts, interviews, and workshops with users and developers.

## Outcomes

The results will provide an empirically grounded theorisation of how autistic adults engage in self-presentation and relationship management in SNS. The linguistic analysis will reveal how autistic users take up affective stances and use CMC cues in a manner that is directed at specific others, whereas the combination of observation and interviews will reveal platform properties directly implicated in promoting or constraining identity construction and social participation by autistic individuals. The emerging insights will be discussed in workshops to inform the creation of a design toolkit that supports various means of expressing autistic sociality.

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# Understanding challenges in expert-lay communication: focus on term circulation

Panel contribution

***Ms. Julie Humbert-Droz<sup>1</sup>, Dr. Anne Condamines<sup>2</sup>, Prof. Aurélie Picton<sup>3</sup>***

**1.** TIM-FTI, University of Geneva; CLLE, UMR5263, University of Toulouse 2 & CNRS, **2.** CLLE, UMR5263, University of Toulouse 2 & CNRS, **3.** TIM-FTI, University of Geneva

Communication of specialised knowledge for a broader audience is often approached from the perspective of expert-lay communication, as is the case in doctor-patient communication (Ainsworth-Vaughn 2001). However, specialised knowledge can reach laypeople through various ways that are not necessarily the result of a clear will from the experts. More speakers besides experts and laypeople (i.e. semi-experts) are likely to take part in this process and specialised knowledge can be transmitted through different types of media, such as general press or science popularisation (Moirand 2007, Ledouble 2020). In this case, several phenomena that fall under the notions of conceptual variation or instability are likely to occur, interfering in the communication process. From a linguistic perspective, this phenomenon can be addressed through the issue of determinologisation, which refers to the progressive integration of terms into general language and to the use of terms by laypeople (Meyer & Mackintosh 2000). Semantic changes are likely to occur in this process, such as the appearance of a shallower meaning or metaphors (*Ibid.*). These changes are particularly interesting to better understand how terms and specialised knowledge circulate and how laypeople perceive and assimilate them.

In this context, our communication aims at presenting a corpus-driven investigation of semantic change resulting from determinologisation. Our main goal consists in identifying the diversity of the semantic phenomena at stake to better understand how the determinologisation process works through texts that are produced by speakers with different levels of expertise and that play a role in the dissemination of specialised knowledge to laypeople. To this end, we adopt a distributional approach, which relies on the assumption that the meaning of a word can be described on the basis of its collocates (Harris 1954). Semantic shifts are tracked by the observation of changes in the distribution of terms in comparable corpora (Fišer & Ljubešić 2019).

Main results point not only to the existence of semantic changes usually described in the literature, but also to subtler mechanisms that might be linked to a large range of causes (e.g. changes in the viewpoints adopted by authors, interdisciplinarity within research fields, genre characteristics). From this perspective, we believe that a better grasp of these mechanisms will lead to a better understanding of the ways in which specialised knowledge is mediated between experts and laypeople.

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# Understanding Chinese Neo-Bei Construction: How Pragmatics Interacts with Grammar

Panel contribution

***Dr. Bing Xue<sup>1</sup>***

*1. Dalian University of Foreign Studies*

Neo-*bei* construction (i.e. *bei zisha*) , as a newly emerged type of non-canonical passives in Chinese stands in stark contrast with the canonical Chinese *bei*-passive. While there is no shortage of analysis of it from the perspectives of generative syntax, construction grammar and socio-pragmatics, some important linguistic facts of this construction are still left under- or un- explained, i.e. its syntactic-semantic markedness and construal mechanism.

In this paper, we provide an alternative pragmatics-grammar account of neo-*bei* construction, in the hope of better explaining its complexity in use. It is argued that both conventional pragmatic value ‘affectedness’ and pragmatic inference interact with grammatical passiveness (agent-patient reversal) in the process of neo-*bei* construction interpretation. So to speak, the choice of passive marker - *bei* automatically triggered two argument slots to be filled in: the former is automatically taken by the subject while the latter is an unarticulated constituent (Perry 1986) in neo-*beiconstruction*, which is in need of further pragmatic enrichment. In addition, the conveyed meaning via neo-*bei* construction goes beyond the propositional level and further indicates a non-propositional or attitudinal effect held by the speaker, such as being ironical.

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# Understanding common ground as a cognitive object

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Panel contribution

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**Dr. Brian Nolan**<sup>1</sup>

1. Technological University Dublin

## Understanding common ground as a cognitive object

Brian Nolan

Technological University Dublin

### Abstract

At first glance, the idea of common ground seems a simple notion. In fact, nothing could be further from the truth. Common ground is actually very nuanced and complicated, with a dynamic connection to knowledge, context and situation. Common ground has been characterised to date as joint action, dynamic, and containing shared knowledge of various kinds. In this talk we propose a view of common ground as a type of cognitive object. We argue that common ground, the informational contents of common ground, and the operations that act on it in its construction and maintenance (grounding, verification, repair, accommodation, etc.), can be considered as contributing to the emergent common ground, while distributed across the minds of the discourse interlocutors. We argue for a view of common ground as distributed, complex, and adaptive across discourse agents.

In motivating this view, we show how knowledge, context and situation intersect to help delineate the scope boundaries of the common ground informational content, and act as cognitive framing devices. We propose a formalisation of this model of common ground that can i) resolve diverse kinds of linguistic ambiguity found in discourse, and ii) be utilised in the characterisation of, for example, speech acts such as the assertive and declarative, along with indirect requests. The formalisation exemplifies elements of the interfaces between knowledge, context, situation, and both core and emergent common ground.

The important questions we consider are therefore:

1. What is the relationship between context, situation and common ground?
2. What is the relationship between core and emergent common ground?
3. How does relevant knowledge and content get selected for inclusion into core and emergent common ground?
4. Considered as a cognitive object, what operations are used to manage the informational content of common ground?

# Understanding the relationship between English and Dutch football terms in Flemish football reporting: a mixed methods approach

Panel contribution

***Mr. Quinten Hiel<sup>1</sup>, Dr. Eline Zenner<sup>2</sup>***

***1. Thomas More, 2. KU LEUVEN, CAMPUS BRUSSEL***

**Background:** According to Bergh and Ohlander (2012), football language is the world's most widely used specialist language, in which English plays a dominant role for two reasons: (1) football has its roots in the UK; (2) football is a globalized sports played all over the world. Yet, in many languages, heritage alternatives introduced in the early days of football became well-entrenched alternatives (Preoteasa 2014). Particularly for professional discourse, we so far do not understand quite well how the resulting choice between borrowed (e.g. *keeper*) and heritage (e.g. Dutch *doelman*) variants in football terminology is made. Grasping the interaction between individual speakers' preferences and more general usage tendencies within and across professional genres could however help shape language policies in mass media context.

**Research aim:** This study aims to address this research gap by adopting a usage-based approach to the choice for English football terms or language-specific alternatives in Flemish football mass media football reporting (compare Winter-Froemel & Onysko 2011).

**Method:** A mixed methods approach is followed, complementing a quantitative variationist corpus study with qualitative interviews based on insights gained through the corpus study. For the quantitative study, a corpus was created containing data for three football reporting genres: 1900 minutes of live commentary, 900 minutes of studio analysis, 103 written articles spread over 20 matches and 38 commentators, pundits and journalists. Drawing from Geeraerts et al. (1999), the data is mined for 20 football terminology concepts showing variation in their lexicalization. The 6166 yielded observations were subject to uniformity analysis within and across genres (see Geeraerts et al. 1999, Zenner et al. 2012). For the qualitative part, in-depth interviews were held with three of the thirty-eight reporters from the corpus data. The reporters were asked to reflect on the position of English, their own use of English (confronted with figures and tables of their own use of English, derived from the corpus study) and the need for language policy on the use of English in football terminology.

**Results and implications:** Analyses of the corpus data reveal that the ratio between English concept names and language-specific variants is 28.98% in Flemish football reporting. English has a stable, yet not dominant position in the lexicalization of football terminology. In addition, our results show uniformity in Flemish football reporting with relatively stable patterns of choice across reporters and genres. Thematic analysis of the interview data shows that reporters overall feel that no uniform language policy on the use of English concepts is needed, nor should English be avoided. However, they believe commentators, pundits and journalists should become more aware of the dominant position of English in relation to other foreign languages (see Crystal 2003). Overall, this study shows the benefits of mixed methods research for uncovering tensions between language production and language regards (Preston 2013).

# Unflattening virtual break-taking: registering aspects of co-participants' person or surroundings as a means of constructing co-presence

Panel contribution

***Ms. Mari Holmström<sup>1</sup>, Dr. Mirka Rauniomaa<sup>1</sup>, Dr. Maarit Siromaa<sup>1</sup>***

*1. University of Oulu*

Taking a coffee break from work has over time developed into a widely established social activity in the Finnish culture, and it has also been observed and studied in other Nordic countries (e.g. “fika” in Sweden). In many work communities, such breaks provide opportunities for workmates to talk about both personal and professional matters. Our diverse data, which consists of video recordings from seven different communities and ethnographic interviews and fieldnotes, shows the significance of regular social break-taking and the sharing that takes place therein.

Working and break-taking conditions changed drastically in spring 2020 with a world-wide pandemic that moved large numbers of people to home offices, and away from the reach of social contacts. Break-taking in the communities that we have studied was first brought to a halt following the distance working guidelines, but then resumed virtually, via different mediums and modalities, such as Zoom and Skype. In our presentation, we examine social interaction on these virtual platforms and reflect on the findings in light of data that we have collected earlier from physical break rooms.

We adopt a conversation-analytic approach to investigate noticing or registering sequences that typically occur in the initial stages of interaction during remote breaks. More specifically, we look at sequences in which a participant brings up a sensorial aspect concerning another participant or their immediate surroundings. For instance, a participant may orient to and consequently establish joint attention to another by producing a verbal registering of their appearance or some other visually or audibly attainable aspect at hand (see Pillet-Shore 2020), thus resisting the flattening effects of video-mediated interaction and highlighting the social and sensorial, multidimensional and multi-sited aspects of the encounter. We treat such instances of other-attentiveness as practices of inclusion (see Stommel et al. 2019) and as means of constructing co-presence and maintaining a sense of community during an indeterminate period of remote work.

Pillet-Shore, D. 2020. When to make the sensory social: Registering in face-to-face openings. *Symbolic Interaction* 44(1), 10-39.

Stommel, W., H. van Goor & M. Stommel 2019. Other-attentiveness in video consultation openings: A conversation analysis of video-mediated versus face-to-face consultations. *Journal of Computer-Mediated Communication* 24(6), 275-292.

# Using ambiguity and vagueness to avoid problematic answers: the case of Italian ‘abbastanza’

Panel contribution

***Dr. Alessandra Barotto***<sup>1</sup>

1. University of Bologna

The aim of this paper is to examine the strategic use of ambiguity and vagueness when answering problematic or risky questions, in potentially face-threatening situations. Although ambiguity and vagueness are usually considered flaws to avoid in communication, several scholars have noted that they both can be very effective depending on the context (Cheng & Warren 2003, Piantadosi et al. 2011, among others). In this regard, Brown and Levinson (1987) suggest that being ambiguous or vague (thus violating the Maxim of Manner) can be seen as an off-record strategy, whereby the speaker can do a face-threatening act avoiding the responsibility of it and leaving the interpretation of the utterance up to the addressee.

In this paper, the strategic role of ambiguity and vagueness will be discussed through a case-study of the Italian adverb *abbastanza* ‘enough, quite’ when it is used as a part of minor clauses to reply to potentially face-threatening questions (e.g. enquiries and requests for opinions), for instance:

(1) A: *Le è piaciuta la cena?* (‘Did you like your dinner?’)

B: *Abbastanza.* (‘Not bad’)

The example in (1) is part of a questionnaire in which Italian native speakers were asked to provide a negative reply (i.e. ‘no’) to a set of face-threatening questions (in this specific example, a waiter is asking about the dinner in a restaurant). The use of *abbastanza* (here translated as ‘not bad’ in English) allows Speaker B not only to be ambiguous on whether the dinner was actually good or bad, but also to be vague on the exact degree of goodness or badness. As it will be argued in the paper, this combined effect of ambiguity and vagueness is what enables the speaker to avoid being (too) direct in expressing a negative opinion.

Using data from corpora of spoken Italian (LIP and KIParla corpus) and from questionnaires specifically created, we will analyze the patterns of usage of *abbastanza* as a way to reply to more or less problematic enquiries. Therefore, we will examine 1) whether the expression can result more ambiguous or more vague depending on the context of interaction, and 2) how contextual elements and clues (e.g. the type of question; the presence of other markers encoding mitigation, polarity or politeness; the degree of familiarity between the speakers; the formality of the situation; etc.) can be used as a key to disambiguate the actual polarity of the answer. Finally, we will discuss the relationship between the meaning of *abbastanza* and communicative effects such as politeness and irony.

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Piantadosi, Steven T., Harry Tily, Edward Gibson. 2011. The communicative function of ambiguity in language. *Cognition* 122(3). 280-291.

# Using conversation analysis to challenge the notion of emotional tone in sentiment analysis

Panel contribution

***Ms. Sophie Parslow<sup>1</sup>, Prof. Elizabeth Stokoe<sup>1</sup>, Dr. Saul Albert<sup>1</sup>***

***1. Loughborough University***

How do contact centres gauge the ‘quality’ of their service provision? One increasingly popular approach is to use ‘sentiment analysis’; a computational method that combines natural language processing (NLP) and machine learning (ML) to ‘score’ the emotional polarity of an automatically transcribed call. To analyse telephone calls to service providers, audio-recordings are first run through speech-to-text software (Ezzat et al., 2012) and text outputs are assigned sentiment scores (i.e., positive, neutral, negative) or labelled with emotions (e.g., confusion, happiness, anger). This analysis or labelling can be applied at a range of granular levels, for example speaker turns, or to produce an overall call evaluation. With the ability to analyse thousands of calls almost immediately, sentiment analysis is enabling organisations to rate customer satisfaction in ‘real-time’ and score call-takers’ call-handling ability accordingly.

However, current automated methods do not capture and respond to the micro-analytic details of interaction (Housley et al., 2019). Pragmatic concepts based on language use such as adjacency pairs are rarely incorporated into NLP systems, and this often results in a hollowed-out notion of emotion, devoid of the social actions and sequences of action in which emotions are used and produced.

For example, “thank you” is routinely classed as a positive customer sentiment in these automated systems. Conversation analytic research, however, has shown that “thank you” does very different things depending on its sequential location - and is not always indicative of customer satisfaction (Sikveland & Stokoe, 2017). In this paper, we explore the consequences of these (mis)understandings of emotions and sentiments in calls to a range of service providers. With access to a sentiment analysis platform, we compare the outputs from the system to conversation analytic transcripts of the same calls. We analyse, from the point of view of conversation analysis, the adequacy of the system’s sentiment and emotions tags, and overall call evaluation as descriptions of the data. In so doing, we investigate which consequential details are routinely omitted when automatically classifying sentiments such as sighs and silence, and show how call-handlers orient to them as emotionally relevant.

Overall, our paper contributes to how emotion is understood in institutional encounters from both a conversation and sentiment analytic point of view and focuses on how these (do not) intersect. It also contributes to developments in NLP with research in CA on the pragmatic and tacit features of talk.

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Sikveland, R. O., & Stokoe, E. (2017). Enquiry calls to GP surgeries in the United Kingdom: Expressions of incomplete service and dissatisfaction in closing sequences. *Discourse Studies*, 19(4), 441–459.

# Using requests for confirmation to register and question other's embodied actions

Panel contribution

***Ms. Oleksandra Gubina<sup>1</sup>, Prof. Arnulf Deppermann<sup>2</sup>***

***1. IDS Mannheim, 2. Institut für Deutsche Sprache***

The “embodied turn” (Nevile 2015) in EMCA has shown how its material environment is crucial for the formation of social action (Mondada 2019). One way in which it becomes relevant to interaction are situations in which participants draw attention to, or *register* something perceived in the environment (Schegloff, 2007: 82-88; Keevallik 2018; Helisten 2019; Pillet-Shore 2020). In this paper, we will concentrate on one specific practice in which participants can verbally draw attention to the interactional environment, namely through a request for confirmation (henceforth: *rfc*) that concerns something that the requester has just perceived. More specifically, we find that *rfc* can be produced in response to (i) some environmental observation of the producer of the *rfc*, who becomes aware of some object, event, or state of affairs, or (ii) in response to some embodied action of the addressee.

Our paper will focus on the latter cases, i.e. on *rfc* that refer to recipient's embodied conduct and are done by means of offering a requester's self-authored interpretation of the addressee's embodied conduct. We will show that such *rfc* are typically implemented to accomplish two interactional tasks: First, they can be used as means of an off-record account solicitation (cf. Raymond/Stivers 2016). Such *rfc* are produced in cases where (i) the other's embodied conduct deviates from the normatively expectable or preferred structure of the activity the participants are involved in, or (ii) where the other's embodied conduct is potentially unintelligible for all practical purposes. Thus, such *rfc* mark a breach in the intersubjectivity or a common ground knowledge about what should be done, when etc. and treat the Other's conduct as problematic. Second, such *rfc* can also be used for coordinating the requester's own actions with the recipient's conduct (cf. Deppermann/Kaiser in press for checking the addressee's intentions associated with their prior verbal action). As a rule, such *rfc* check pre-conditions for the requester's own actions. Third, *rfc* concerning addressee's prior embodied action can be used for topic proffering, especially when occurring after lapses or in openings.

Our study will inquire into the role of interactional and multimodal organization in the production of these *rfc*. In particular, we are interested in how such resources as gaze behaviour, turn design, and position of *rfc* within the talk-in-interaction and the ongoing activity inform these registering sequences. Thus, this paper will contribute to a better understanding of "how people grasp the subjective meanings of each others' actions" (Heritage, 1984: 57).

Our study draws on more than 20 video-recorded instances of *rfc* in various interaction types in German from the Research and Teaching Corpus of Spoken German (FOLK).

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# Using Speech Act Theory in the Analysis of Chinese Data

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Panel contribution

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***Prof. Fengguang Liu<sup>1</sup>, Prof. Daniel Kadar<sup>2</sup>***

*1. Dalian University of Foreign Languages, 2. Dalian University of Foreign Languages & Hungarian Academy of Sciences*

In this talk, we will set the scene of the Speech Acts in Chinese Panel, first by discussing why it is important to use a theory of speech acts in a rigorous way, without unnecessarily proliferating speech act categories, and then by providing a systematic overview of previous research dedicated to speech act theory applied to the study of Chinese. We will argue that while in other areas of pragmatic research scholars often complain that Chinese (and other East Asian linguacultures) have been regarded as ‘testing ground’ for predominantly Western theories (see an overview in Kadar and Mills, 2011), when it comes to speech act theory the situation is rather that Chinese has very often been regarded as an infinite source of ‘exotic’ speech acts (typically, ‘Chinese speech acts’ instead of ‘speech act realisations in Chinese’). Paradoxically, it has very often been Chinese scholars who exoticised speech acts in the Chinese linguaculture, by proposing ‘Chinese specific’ speech act categories! A problem with this exoticising view is that it shuts the door on contrasting Chinese speech act realisations with their counterparts in other linguacultures, which is essential to make research on speech acts in Chinese replicable. As part of our talk, we will also introduce the foundations of a speech act typology, to be introduced in more detail by the Panel Discussant, Prof. Juliane House.

# Using the London–Lund Corpora to investigate recent change in advice-giving in spoken English

Panel contribution

***Dr. Nele Põldvere<sup>1</sup>***

**1.** Lund University, University of Oslo

Several new spoken corpora have seen the light of day in recent years. Few, however, are comparable to a corpus from an earlier period to facilitate diachronic investigations of spoken language. The new London–Lund Corpus 2 (LLC-2) of spoken British English, collected 2014–2019, fills this gap. The size and design of LLC-2 are comparable to those of the world's first spoken corpus, the London–Lund Corpus (LLC-1) with data mainly from the 1960s–1970s, which means that, together, the two corpora allow us to make principled diachronic comparisons of speech over the past 50 years. This paper has two aims: (i) to critically examine the methodological aspects of the London–Lund Corpora as a diachronic resource, and (ii) to demonstrate the usefulness of the resource based on a case study of the development of constructions expressing advice in spontaneous conversation.

One of the most important challenges of the compilation of LLC-2 was to capture recordings of conversations that are comparable to those in LLC-1 in terms of the situational contexts in which they occur. In order to overcome this challenge, a large number of the conversations in LLC-2 were recorded at the University College London, which was also the main site of recording for LLC-1. This gave us speech situations that revolve around similar subject matters (e.g., common-room conversations, tutorials), and it also ensured that the speakers in LLC-2 share many of the same characteristics with those in LLC-1.

The usefulness of the London–Lund Corpora as a diachronic resource is demonstrated in a case study of the development of constructions expressing advice in spontaneous conversation. Advice is a pervasive feature of human communication, but it is also a notoriously sensitive undertaking where language plays a crucial role. Advice can be expressed in a variety of ways, ranging from more deontic (e.g., imperatives; *do it!*) to less deontic constructions (e.g., various types of modals; *I would do it*). Based on a quantitative analysis of a large number of constructions expressing advice in the London–Lund Corpora, this case study aims to find out whether speakers today prefer or avoid constructions that assert power and authority compared to 50 years ago (Leech, 2003). The preliminary results suggest an increased preference for advice to be expressed in more direct ways. A closer inspection of the distribution of the advice constructions shows that there are conversations in both corpora that slightly skew the results; i.e., they occur in advice-heavy contexts that do not exist in the other corpus (e.g., study abroad sessions in LLC-2). However, the overall distribution of the constructions is relatively even, thus suggesting that the London–Lund Corpora are a suitable resource for studying recent change in spoken English.

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# Vagueness and ambiguity are very different (persuasion devices)

Panel contribution

Dr. Giorgia Mannaioli<sup>1</sup>, Prof. Edoardo Lombardi Vallauri<sup>1</sup>, Dr. Claudia Coppola<sup>1</sup>

<sup>1</sup>. Roma Tre University

Without taking a stance on the definitions and the boundary of ambiguity and vagueness, we will characterize the two phenomena in order to show that, at least as persuasion devices, they are quite different and almost opposite.

We will count as ambiguous all expressions whose multiple meanings are mutually exclusive, so that if one is meant in the communicative situation, the other is not (except for linguistic jokes). Example: *I don't trust the bank* is only ambiguous in the language system, but in each actual context it must mean that I don't trust either the institution that keeps my money or the dangerous edge of the river, but not both of them [1], [2].

We will count as vague those expressions whose multiple meanings can all be meant at once also in the actual communicative situation. Example: *someone has to prepare the table* is compatible with the task to be done by any of the family members.

Given these practical definitions, we will try to show that vagueness is a powerful means of persuasion in that it can specifically *divert epistemic vigilance*[3] from the most questionable or unpleasant parts of a message (as contended by [4], [5] and [6]). In other words, it arguably protects some contents from critical challenging on the part of addressees.

Ambiguity, on the contrary, affects the message as a whole, essentially by *drawing additional attention* to it, thus increasing its generic pleasantness and global memorability.

We will support such claims by means of examples from persuasive texts from different languages and various kinds (commercial advertisements, political propaganda and political speeches). In addition, we shall present the results of a behavioural experiment aimed at detecting differences in processing time between vague and precise expressions in informative vs. non-informative contexts.

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# Vagueness and ambiguity of perlocutionary effects in Prime Minister's question time sessions

Panel contribution

***Dr. Milica Radulović<sup>1</sup>***

**1.** University of Niš

The paper examines the vagueness and ambiguity of perlocutionary effects in Prime Minister's Question Time sessions (PMQs). These sessions consist of question-answer exchanges that can be defined as the argumentative frameworks with the specific question-answer dynamics inasmuch as questions are not only requests for information, and answers are not given only to provide the requested information. Namely, speakers also use this dialogic framework to exchange arguments, which means that the illocutionary act of advancing argumentation and the main intended perlocutionary act of convincing are the constitutive components of these dialogic sequences. Moreover, to argue persuasively and convincingly, speakers may rely on illocutions that are vague and ambiguous, which is why, on the other hand, diverse perlocutionary effects and responses can be expected, such as accusing, rejecting argumentation, deflecting criticism, changing the topic, posing a counter-question, criticizing the arguer, imputing intentions, misunderstanding, etc. This means that the understanding of the illocutionary act can also be vague and ambiguous, which can result in intended or unintended, expected or unexpected, preferred or dispreferred interactional effects and consequences. The paper tests the assumption that both clear/unambiguous and vague/ambiguous questions can lead to vague/ambiguous perlocutionary effects. The analysis starts with the discussion of semantic and epistemic aspects of vagueness and ambiguity and the effects of these aspects on the truth value of the proposition and the illocutionary force of any speech act, including the complex illocutionary speech act of argumentation. The discussion is also based on the difference between illocutionary and non-illocutionary perlocutionary effects and consequences, proposed by van Eemeren and Grootendorst (1983). The research is based on 70 examples of the question-answer exchanges from two sessions of Prime Minister's Question Time.

# Vagueness explored: the role of comment clauses

Panel contribution

***Dr. Maria Lo Baido***<sup>1</sup>

1. Università degli studi di Cagliari

The work explores comment clauses (verbal parentheticals) such as *diciamo* ('let's say') and *non so* ('I don't know'), which are mobilised to (meta-)comment on the host meaning to convey informative, relational, and discursive vagueness in Italian (Voghera 2017). Informative vagueness signals a semantic mismatch (Fraser 1996, 2010), as in 1):

1. non c' avevano, **diciamo**, un esempio da imitare. (KIParla, TOD1015)

'They haven't **let's say** an example to emulate'

Relational vagueness is motivated by the difficulty to establish a direct relation with the content or with the interlocutor (Voghera 2017: 180):

2. noi ne avremo **penso** per una ventina di minuti [perche' poi] l'esame e' diviso in due parti:: (KIParla, BOC1005)

'We will still have it **I think** for at least 20 mins since the exam is made up of two sections'

3. se puoi:: **diciamo** parlarmi in modo p- approfondito, di questi: [fattori interni [...]] (KIParla, BOC1005)

'If you could **let's say** talk to me about these internal factors in-depth [...]'

*Penso* and *diciamo* hedge an assessment (Nuyts 2001) in 2) and a request (Leech 2014) in 3). Moreover, the simultaneity between real-time planning and speaking calls for the production of words functioning as fillers to cover production times, i.e., markers of discursive vagueness (Voghera 2017: 181):

4. voi avrete ((0,4s)) e:h **non so** ((0,9s)) dei foglietti (KIParla, BOD1005)

'You will find eh **I don't know** some instructions'

We examine how such types of vagueness are performed in spoken Italian (KIParla Corpus, Mauri et al. 2019) studying the discourse profile (position, syntax, hosting speech act, sources) of 1131 comment clauses. Given that some markers originally expressing informative vagueness may be mobilised to express relational and discursive vagueness, we explore how such development is traceable. Comment clauses are often purposely used with a view to providing second order instructions referred both to the construction of reference and to the expression of speaker's stance. We aim at uncovering the strategic uses of an apparent phenomenon of disfluency showing that vagueness is not always synonym of ambiguity. The frequency of medial (interrupting) position and the prosodic integration of vagueness comment clauses are described as clues indicating the way such parentheticals are produced, namely, as items eventually integrated to the speech flow conveying functional and elusive meanings.

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# Variation in metaphor reduces risk in conceptualization: Metaphors on the COVID-19 pandemic in Japan

Panel contribution

**Mr. Tetsuta Komatsubara**<sup>1</sup>

1. Kobe University

According to the cognitive linguistic view of metaphor (Kövecses 2010), metaphors are primarily conceptual and govern how we experience the world, how we think, and how we act. If so, our experience, thought, and activity during the COVID-19 pandemic should be, at least partially, metaphorically structured. This paper explores how metaphors build, bias, and balance our views on the situation we are faced with.

War metaphors in discourse around epidemics and diseases, such as “the *fight*against an invisible *enemy*”, are highly conventional and efficiently structures our ability to reason and communicate, but at the same time, the blind dependence on DISEASE IS WAR metaphor may be ineffective or even risky (Flusberg, Matlock, and Thibodeau 2018). People can choose another metaphorical source to gain a different perspective, such as DISEASE IS LINK (e.g., “*chains* of infections”), DISEASE IS A PHYSICAL OBJECT (e.g., “not to *bring* coronavirus home”), and DISEASE IS PERSON (e.g., “to *live together with* COVID-19”). These choices of metaphor can vary depending on contextual factors, such as surrounding discourse, physical environment, conceptual-cognitive knowledge, and sociocultural settings (Kövecses 2015). However, little is known about pragmatic implications of contextual variation in metaphor. Through the description of social and temporal variation in metaphor around the COVID-19 pandemic in Japan, this paper aims to argue that variation in metaphorical sources produces conceptual multiplicity and reduces conceptual bias.

We investigated metaphorical expressions observed in directly quoted utterances in newspaper articles, which provide information about the speaker’s social identity. Focusing on approximately 1,200 articles published during the period from March to July in 2020, in which the situation in Japan had rapidly been changing, we analyzed temporal and social variation in metaphorical sources. As a result, we observed 78 types of metaphorical mappings in total and found that political, economic, and psychological factors motivated the choices of metaphorical mappings. Among these contextual factors, political factors are closely related to the issue of the sociocultural responsibility (Solin and Östman 2016: 7) to spread a metaphorical source. Political slogans which aim at controlling public behavior, such as *wizu korona* “[live together] with coronaviruses” by Tokyo Metropolitan Government, have strongly affected how people speak and think. However, people do not always adopt such propaganda and have their own metaphorical words to construe the situation. The results of this paper will illustrate that analysis of contextual variation in metaphor can lead to deeper understanding of conceptual variation in interpretations of the difficult situation.

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# Verbalizing non-human sensory perception in narratives of nature observation

Panel contribution

***Dr. Rea Peltola<sup>1</sup>***

***1. Université de Caen Normandie***

This paper addresses narrative patterns where human language users verbalize non-human perceptions by speaking the (internal) words of the other animal:

(1) *se [kettu] tuntee jo kymmenium metrium päästä sen hajun **että siel on jotakii***

's/he [the fox] can feel the smell from dozens of meters away [PTCL] **there's something there'**

(2) *muutkin siilit huomaa et ahaa täst on menty*

'the other hedgehogs also notice [PTCL] **aha [open person >] someone has passed here'**

A related type of practice has previously been investigated in family conversations where talking through co-present pet dogs was used for conveying interactional meanings to other human participants (Tannen 2004). The present study explores spoken narratives in Finnish where speakers report *a posteriori* their everyday encounters with mostly non-domestic animals. The data is collected from a call-in radio program (*Luontoilta* 'Nature night') and the Finnish Dialect Syntax Archives.

The utterances framed as non-humans' (inner) speech frequently co-occur with experiencer-based expressions of specific sense modalities (*tuntee haju* 'to feel the smell') as well as perception verbs unmarked for stimulus type (*huomata* 'to notice') (Viberg 2019). They typically also include referentially non-specific or indefinite markers (*jotakii* 'something'; open person reference; interrogatives), as well as deictic items (*siel* 'there', *täst* 'here').

By using these patterns, the narrator connects the origo of their own subjective orientation ('I-now-here') with an imagined spatio-temporal setting (*Deixis am Phantasma*, Bühler 2011 [1934]). This creates a layering effect: the voice and the bodily coordinates of the human narrator interact with the deictic center of the other creature (Stukenbrock 2014). In this sense, the patterns are narrative resources for making the non-human animal's perceptual experience more accessible.

From a biosemiotic perspective, these patterns serve to concretize and share awareness of the plurality of perceptual and semiotic centers in the situation described (von Uexküll 2011 [1982]). The non-human participants are presented as engaged in embodied sign processes and thus treated as *selves*, i. e. as beings to whom entities and events in the world matter (Kohn 2013).

The paper contributes to our understanding of the complex mappings between human language forms and sensory experiences (Caballero & Paradis 2015), as it raises the question of interspecies sharedness in perception and bodily coordination.

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# Verbs of seeing as evidentials: Hebrew ‘ata ro’e and Estonian näed ‘YOU SEE’

Panel contribution

***Dr. Hilla Polak Yitzhaki<sup>1</sup>, Dr. Marri Amon<sup>2</sup>, Prof. Yael Maschler<sup>1</sup>, Prof. Leelo Keevallik<sup>3</sup>***

*<sup>1</sup> University of Haifa, <sup>2</sup> University of Tartu, <sup>3</sup> Linköping university*

This study compares the Hebrew SUBJ-PRED perception verb construction *'at/aro'e/a*(you.2m/f.sg see.prs.2m/f.sg) lacking any complements with the Estonian equivalent PRED+SUFFIX– *näed* (see.prs.2sg) ('YOU sg) SEE'). We argue that these constructions can be highly formulaic, do not necessarily denote visual seeing, but are rather often employed to express evidentiality. We show that their uses are closely tied to their prosodic features, to particular activities in which participants engage, and to the bodily-visual conduct of the speaker.

The two Hebrew (Semitic) and Estonian (Finno-Ugric) verbs of seeing are considered transitive verbs; the investigated constructions are therefore traditionally viewed as complement-taking-predicate (CTP)-phrases. However, employment of these constructions in spontaneous Hebrew and Estonian interactions reveals their routinization into metalingual fragments functioning as discourse markers.

Employing interactional linguistic methodology, we build on earlier studies of perception verbs (e.g., Sweetser 1990, Keevallik 2008, Whitt 2011, Miller-Shapiro 2014, San Roque et al. 2018, Kendrick 2019), which point out the relation between seeing and evidentiality.

The great majority of Hebrew YOU SEE tokens (1) point out evidence supporting a previous assertion based on visual data or (2) invite recipients to view the just prior talk as proof of a speaker's previous assertion/stance, as in the following Hebrew excerpt:

1 Dad: *mi holex la-sifriya ha-le'umit?*

who goes to the National Library?

(3 intervening IUs)

5 Mom: *tsila gam hayta ba-sifriya ha-le'umit be-london.*

Tsila too was at the National Library in London.

6 Neta: *'o!*

prt

7..'**ata**      **ro'e?**

you.m.sg see.prs.m.sg

..you see?

8 'ani lo levdad.

I'm not alone.

Dad criticizes Neta's desire to visit national libraries when going abroad (line 1). Mom points out that her friend, too, had gone to the national library while visiting London (5). In response, Neta produces the non-lexical vocalization *'o!* followed by *'ataro'e?* (6-7), instructing Dad to treat Mom's utterance as evidence supporting Neta's stance that her desire to visit the library is not odd but rather quite common. Indeed, Neta then adds 'I'm not alone' (8).

Such tokens of the YOU SEE construction, which fulfill the semantic, structural, and sequential requirements of a prototypical discourse marker (Maschler 2009), occur in their own separate intonation unit (Chafe 1994) and are articulated in sentence-final rising intonation. Their production is accompanied by the speaker's pulling the head backwards, usually while raising the eyebrows and holding one hand in a palm up gesture – embodied behavior unattested for the other functions of the YOU SEE construction.

Similarly, in the Estonian conversational data we can document a pattern of turn initial *näed* followed by the specification of what is to be understood as evidence supporting prior discourse. In this use *näed* is produced with a separate, mostly high onset intonation contour, in combination with other particles functioning as formulaic fragments.

Our study demonstrates the relation between sedimentation of discourse markers and the embodied conduct accompanying them in two languages, revealing the interlaced nature of grammar, the body, and interaction, thus widening our cross-linguistic understanding of evolvement of perception verb constructions into discourse markers.

# Very young children's information-tellings as an inclusive practice

Panel contribution

***Ms. Olga Anatoli<sup>1</sup>, Prof. Asta Cekaite<sup>1</sup>***

***1. Linköping university***

This talk offers a discussion on talk-in-interaction in a bilingual preschool in Sweden, focusing on very young children's (1-4 yo) practices for including adults (teachers) in a meaningful conversation.

The context of a preschool, where children are offered both education and care, is a productive site for observing learners' evolving linguistic and social competences beyond classroom interaction. Regarding practices for enabling and encouraging participation, the existent research has focused primarily on actions initiated by teachers, which can be explained with the great asymmetry in epistemic access between teachers and children, as well as their institutional roles (Gardner, 2019). This talk adds to research that looks at child-initiated interactions as a means of gaining agency over learning process (e.g., Blum-Kulka and Snow, 2002; Burdelski and Evaldsson, 2019); beyond children's conversational storytelling, there have not been many studies on information-giving initiated by a child toward an adult. This talk discusses such child-initiated information-tellings occurring outside of formal classroom activities. The data comes from 80 hours of video recordings collected during ethnographically informed fieldwork, analyzed with the methods of conversation analysis and multimodal interactional analysis.

While according to conversation analytical approach, Informings are distinguished from News Deliveries based on their sequential position and the preceding turn type (e.g. information-seeking question versus pre-announcement, respectively; Couper-Kuhlen and Selting, 2018: 269), in the observed interactions, children initiate information-telling without an initial information-seeking question. In so doing, children claim their agency not only as initiators of the conversation, but also establish themselves as knowledgeable ones. The latter appears to be particularly relevant in the institutional context of a preschool where teachers by default occupy the position of information holders. The analysis of turn-taking in these information-telling exchanges suggests that children seek a response validating them in this agentive role.

By aligning with the child's course of action, teachers support an inclusive learning environment where they confirm children's initiatives in gaining control over their learning processes.

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# Video-mediated Sociality during the COVID-19 crisis – potential for inclusion and exclusion

Panel contribution

***Dr. Katharina Miko-Schefzig<sup>1</sup>, Ms. Cornelia Reiter<sup>1</sup>***

***1. Vienna University of Economics and Business***

Katharina Miko-Schefzig and Cornelia Reiter

Vienna University of Economics and Business

The ongoing restriction of social contacts during the COVID-19 pandemic in order to limit the spread of the coronavirus has enormous implications for private, professional and public situations. The sudden and radical suspension of most activities and face-to-face interactions during the COVID-19 crisis has changed participation in society radically (Ammar et al., 2020). Many aspects of social life have shifted to video-based interactions and have led to an accelerated use of digital communication channels during and after the lock-down in private (family talk), professional (work at home) and public (school lectures) situations.

In our research we analyzed the various ways in which video-mediated interaction helped maintaining sociality during and after the COVID-19 crisis and identify the including and excluding effects this had and still has on society.

On the one hand we describe how video-usage includes people in private, professional and public situations, by (i) allowing people to communicate and interact without physical contact (e.g. Skype-Parties); (ii) by enabling the maintenance of services over distance (e.g. health care service; therapy); (iii) by connecting groups to collaborate over distance (e.g. team meetings, distance learning); and (iv) by enabling private contacts, maintaining relationships and offering a kind of community (e.g. religious groups, game rounds).

On the other hand, we show how video-mediated sociality excludes those with limited access to those technologies. Accelerated video usage carries the risk of socially excluding and isolating those who are not able to use the necessary technologies (Xie et al., 2020) This development is bound to deepen existing ‘digital inequalities’ (Beaunoyer et al., 2020). The extensive use of digital communication has shifted virtual, digital interactions from a possibility to a ‘necessity’ (Beaunoyer et al., 2020; Xie et al., 2020). (Macedo, 2020) for example points out that video-mediated interaction in the health sector demands a lot from the people who use it. He sees signs of fatigue in himself and his colleagues and emphasises the value of face-to-face encounters, sensory diagnosis, physical contact and the trust that comes with it.

Another point of exclusion concerns the blurring of boundaries between private and professional life through video-mediated work from home. Rather than meeting in offices, the employees working from home have to allow a glimpse into their private sphere. This required insight could further complicate the employee’s ability to separate private and work life. This aspect is strongly related to the gender inequalities.

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# Video-mediated technologies for medical consultations: The challenge of “sensing-at-distance”

Panel contribution

***Prof. Sylvie Grosjean***<sup>1</sup>

*1. University of Ottawa*

## Introduction

The use of video-mediated technologies for medical consultations is increasing rapidly but the sensory dimension of clinical practices in this context needs further investigation by analyzing the patient/physician interactions (Lupton & Maslen, 2017; Gibson & Vom Lehn, 2020). The purpose of our study is to understand the ways in which sensory information is redistributed by the use of video-mediated technologies.

## Data & Method

To do that, we used a methodological approach based on video-ethnography. We have privileged the video recording of patient/physician interactions during teleconsultations because it allowed us to access details of workplace activities (Heath, Hindmarsh, Luff, 2010). Our study was conducted with 10 physicians participating in a teleconsultation for a postoperative visit in orthopedics to address a critical issue: how the sensory work of medical decision-making is accomplished during teleconsultations. We conceived a method that first capture patient/physician interactions during teleconsultation in real time (Heath & Luff, 2018). Then, we allow physicians to ‘look in’ by engaging them in a process of self-reflection (Paterson & Glass, 2018). Practically, we collected two types of video-recordings. The former can be described as “naturally occurring data” in that we recorded orthopedic teleconsultations. We then used this data (video recordings of the teleconsultations) to provide physicians with a resource to reflect on their clinical practice. The methodology allows to take a detailed look of the interactions between the physician and the patient in order to reveal different aspects of the sensory engagement in telemedicine consultation. All the teleconsultations video-recorded was transcribed and the researcher proceeded with an in-depth analysis of the activities and the interactions that took place within the natural context.

## Results

A multimodal analysis of interactions (Mondada, 2019; Streeck et al., 2011) was carried out and allowed us to identify various ways of “sensing-at-distance” by revealing: (a) the interactional constitution of a “shared place” for creating a sense of co-presence; (b) the sociotechnical arrangements of a “clinical frame” as a way for co-producing “shared sensory cues.”; and (c) the embodied engagements for creating an empathetic relationship at distance.

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# Visual Narrative through Dance in the Stage Drama Adaption of Pai Hsien-Yung's Crystal Boys: A Multimodal Social Semiotic Approach

Panel contribution

***Mr. Eryk Hajndrych<sup>1</sup>, Dr. Li-Chi Chen<sup>1</sup>***

*<sup>1</sup>. Kazimierz Wielki University*

Pai Hsien-Yung's *Crystal Boy*, first published in 1983, has been regarded as the first LGBTQ literature in Taiwan. It depicts a story of a group of young boys in the gay hangout of Taipei's New Park during the 1970s. Among them, A-Qing, Little Jade, Wu Min, and Mousey are protagonists, who are each other's shelters and support. Throughout the novel, different stories of these young boys, as well as the story of the Dragon Prince and the Phoenix Boy, are presented through A-Qing's narrative. While many previous studies have shed light on the father-son relationships in the novel (Hung 2011) or on the expressed emotions (Jiang 2019), none of them directed their attention to how the novel is adapted in stage drama from a multimodal social semiotic perspective (van Leeuwen 2005). Based on the videotaped data from the televised stage drama first broadcast on Public Television Service on December 5, 2015, this study intends to analyze and discuss how the literary narrative is visualized and audibilized on stage. Our findings are summarized below:

First, while the novel vividly depicts gay male desire and ordeals in politically unstable Taiwan, the literary narrative is presented multimodally in the novel's stage drama adaption. Second, the literary narrative is visually and audibly presented through the actors' dance, combined with stage music and lighting. Third, dance is used to show A-Qing's transformation, the gay hangout in Taipei's New Park and Cozy Nest, Little Jade's 'femininity', the fateful meeting between the Dragon Prince and the Phoenix Boy, and the four protagonists' self-portraying as 'fairies'. Finally, while the linguistic and nonlinguistic practices observed in most of the gay roles in the stage drama do not show much difference from those of their straight counterparts, Little Jade's feminine traits are highlighted in many of his dances. In a nutshell, the actors' dancing helps not only to visualize the literary narrative in the novel, but is also in an attempt to embody the abstract literary concept within it. The *gayspeak* is also visually presented through the actors' dancing.

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# Visuality and co-presence in “face wall”-videoconferences: How participants organize attention and reference when taking turns in digital university lectures

Panel contribution

**Dr. Kenan Hochuli<sup>1</sup>**

**1.** URPP Language and Space; University of Zurich

Analyzing gaze behavior and verbal turn-taking, interaction analytic research has shed light on the routine ways in which participants organize reciprocity, reference and joint attention (Goodwin 1980; Streeck 2014; Stukenbrock und Dao 2019). The self-evidence of this interplay is challenged on digital platforms like *zoom* and *Teams*. These environments do enable face-to-face encounters, however, they are subject to special spatial and configurational conditions.

Using video recordings from digital university lectures and drawing on interaction analytical research on sociality in media space (see Heath 2000; Licoppe und Morel 2012; Arminen et al. 2016 i.a.), firstly, the paper aims at providing fundamental insights into the multimodal aspects of question-answer-sequences under the circumstances of mediated interaction. It thus deliberately connects the question of digital co-presence with the analysis of turn-taking - the basal mechanism of interactive referencing (Sacks, Schegloff, Jefferson 1974). In addition to this, the paper will analyse eye tracking data of students and lecturers who follow these lectures. An important emphasis is on the question of how participants deal with the fact that in moments of turn-taking, any individual on this platform can not only see the face of their conversational partners, but also themselves. Moreover, participants have the opportunity to take the visual perspective of their counterparts. The paper aims at shedding light on the participant's individual understanding of digital “social situations” (Goffman 1964) particularly when reference and joint attention are made relevant.

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# Visualizing turn construction: Seeing writing while speaking

Panel contribution

Prof. Tim Greer<sup>1</sup>, Mr. Zachary Nanbu<sup>1</sup>

1. Kobe University

This study uses Conversation Analysis to document the multimodal practices novice language learners use to visualize the grammar of a turn they are currently attempting to formulate.

On occasions in our dataset, speakers will produce a series of beat gestures that assists in formulating the turn and pacing its delivery. They are deployed more or less simultaneously with the production of a word or phrase, although when the gesture comes just prior to the word or during displays of formulation trouble it may be indicative of forward-oriented repair.

However, among the beginning learners of English in our data, we see a hybrid iconic version of such beat gestures that also appears to represent a visualized depiction of the written form. For example, in the following data segment, speaker A cups his right hand (with thumb and forefinger about 7cm apart) and moves it progressively from the left side to the center of the table as he produces his turn.

01 A |I- |(0.8) |work- |at- |part time job,

```
a-gz  |~~>up/left-----~~~>|table---->
a-rh  |touches table far left
      |rh motionless
      |touches table left
      |touches table near left
      |touches table center
```

Each cupping coincides with a word at the points indicated by the vertical bars (|), and the progression is put on hold during the silence, suggesting that the speaker is “doing imagining” the written sentence as it unfolds in his talk. The speaker’s gaze is up and away as he conducts the word search. The cupped hand therefore indicates a word, and its movement and placement along the table displays the participant’s orientation to each beat as a different word in the progression of the sentence.

In other cases, participants use their fingers to “write” key elements of the turn-in-progress on their hands or in the air. These multimodal visualizations provide the speaker with access to an emergently recalled text that helps them arrive at the spoken equivalent.

The study suggests that EFL learners can therefore regulate and support their spoken interaction through the visualization of written grammar, and that multimodal practices such as the precision-timed deployment of gaze and gesture demonstrate to their interlocutor that such text visualization is underway. Our analysis adds to the growing body of work that examines the role of embodied conduct in second language acquisition and the ecology of L2 interactional competence.

The data are taken from a corpus of 93 paired discussion tests video-recorded among Japanese EFL learners and analyzed according to a Multimodal CA approach.

# Vocal accommodation in apology-centred interactions: the role of socio-pragmatic factors

Panel contribution

***Ms. Omnia Ibrahim<sup>1</sup>, Dr. Iris Hübscher<sup>2</sup>, Dr. Elisa Pellegrino<sup>3</sup>***

**1.** Saarland University, Department of Language Science and Technology, **2.** URPP Langue and Space; University of Zurich, **3.**

NCCR Evolving Language, Dept of Computational Linguistics, URPP Language and Space, University of Zurich

When communicating, speakers constantly position themselves in relation to the ongoing social interaction. Depending on whether a person interacts with a senior or a peer, the socio-pragmatic level of their speech is adapted in one way or another. This adaptation may lead to an increase or a decrease in the interlocutors' speech similarity. Such a phenomenon is referred to as accommodation. Factors like perceived social distance/friendliness/competence of the interlocutor have been shown to highly influence the degree of interlocutors' acoustic similarity. In the present study, which is part of a larger project on multimodal accommodation, we aim at exploring the extent to which vocal accommodation in conflicting situations can be explained by socio-pragmatic factors such as interpersonal relationships and pragmatic events occurring in apology-centered interactions.

Speech material: The corpus used for this study has been extracted from a larger audiovisual corpus collected by the second author. Here, we analyzed 12 face-to-face interactions between 6 target speakers and two interlocutors.

The interactions were based on a conflict situation, generated by the target speaker who then had to role-play the conflict resolution with their interlocutor (a friend or a professor). The interactions were characterized by different degrees of power relationship between interlocutors:

- High social distance/Asymmetrical Power relationship: Student-Professor interaction
- Low social distance/Symmetrical Power relationship: Friend-Friend interaction

Annotation: We annotated the interactions' utterances phonetically, orthographically and pragmatically. For the phonetic annotation, the corpus has been automatically annotated in words, syllables and phonemes. Manual revision of boundaries was also performed to guarantee maximum precision. For the pragmatic annotation, we expanded the traditional classification of apology strategies by Cohen and Olshtain, 1983, with novel labels (such as assent vs. dissent) for coding the reactions of the apology receiver and the negotiation strategies used to solve the conflict.

Analysis: To study the accommodation behavior of the target speaker, we quantified the distance between the fundamental frequency ( $f_0$ ) of the target speaker's voice and the "baseline" of their interlocutor's voice over the course of interaction. We chose to focus on  $f_0$  for a variety of reasons: (A)  $f_0$  convergence is common during conversation (De-Looze et.al 2014), (B) listeners adapt and easily identify the pitch of their interlocutors (Zellers 2017), (C) the act of apology has emotional effect on both interlocutors, and  $f_0$  is one of the most reliable acoustic correlates of emotional speech (S. Hareli, Z. Eisikovits 2006)

Preliminary results: We observed a noticeable variability in accommodation over the course of interaction, which is not interpretable only in terms of the social distance/power relationship. Other pragmatic factors seem to trigger convergence or divergence behavior across interactions, For example, we observed that:

1. The level of interlocutors' engagement in resolving the conflicting situation and the target speakers' admission of responsibility trigger convergence behaviour.
2. The positive vs. negative responses of the interlocutors trigger convergence or divergence (respectively).

3. Sequences of negotiations are typically characterized by convergence, except for the target speakers who did not apologize and tried to save his face by referring to external factors.

# Vocal-bodily displays of hesitation in interaction

Panel contribution

**Ms. Heike Baldauf-quilliatre<sup>1</sup>, Dr. Cordula Schwarze<sup>2</sup>**

**1.** ICAR Laboratory, Lyon 2 University, **2.** University of Innsbruck

In conversation analysis, hesitation phenomena have been investigated very widely. It has been shown how they contribute to the interactional construction of tabous or delicates (Gülich 2005 ; Günthner 2006 ; Lerner 2013), of word search (Goodwin/Goodwin 1986 ; Greer 2013 ; Oloff 2015), vagueness (König 2014) or epistemic disclaiming (Stivers/Robinson 2006 ; Keevallik 2011 ; Helmer/Reineke/Deppermann 2016 ; Pekarek Doepler 2016). Hesitation phenomena have been described with regard to turn taking (Schegloff 2006, 2010 ; Hoey 2017) or formulation problems (Gülich/Kotschi 1996). Analyses have hereby drawn on different linguistic and interactional phenomena such as particles (Schegloff 1982, 2010 ; Wetherall 2011 ; Klattenberg et al. 2020), repair and reformulation (Schegloff/Sacks/Jefferson 1977 ; Uhmamn 2001 ; Laakso/Sorjonen 2010 ; Fox/Mascheler/Uhmamn 2010 ; Drew/Walker/Ogden 2011), boundaries of units (Barth-Weingarten 2016) or pauses/lapses (Goodwin 1980 ; Hoey 2017) as display of hesitation. Insofar, conversation analytic research has revealed that « hesitating » is a multifunctional category which involves not only different types of resources but appears in particular turn or sequence positions, related to specific interactional uses.

Despite this multitude of studies, we still know less about the embodiment of hesitation, especially if it is not particularly related to word search. Do (and if so, how) participants indicate vocally and bodily that they are hesitating to take a turn or to continue their turn ? Are there specific vocal-bodily displays of hesitating and to which extend they are related to specific lexical, syntactic or interactional structures ? And what could be the place of nonlexical vocalisations within this range of resources.

In our contribution we investigate sequences in German and French interactions with turn initial nonlexical vocalisations described as hesitation marker (e.g. German « äh »/ « ähm » and French « euh » which are similar to English « uh »). Our analyses show that the vocalisation is generally accompanied by changes in voice (e.g. variation in loudness, breathiness or articulation) combined with other bodily resources (e.g. changes in posture or gaze). These changes seem to be systematic with respect to specific types of sequences (e.g. in question-answer-sequences to indicate « complicated » answers). Interestingly we could find similar displays in other hesitation sequences without the nonlexical vocalisation. We therefore propose to analyse hesitation as an embodied phenomenon which draws on different linguistic, vocal and bodily resources.

Our study aims not only to contribute to a better understanding of hesitation in interaction, it also wants to draw attention to the particular role voice can play in interaction as well as its interweaving with linguistic resources on the one hand and bodily resources on the other.

# Voice Dissatisfaction: Constructed Speech and Thought in Truthful vs. Deceptive Negative Online Hotel Reviews

Panel contribution

**Dr. Mark Visonà**<sup>1</sup>

1. Georgetown University, California University of Pennsylvania

While scholars have examined how writers of online reviews use pragmatic strategies like second-person address and metadiscourse to involve readers in their evaluations of products, services, or experiences (Vásquez, 2015), no studies have yet focused exclusively on how this evaluation in negative consumer reviews may distinguish truthful from fabricated online reviews. In this paper, I analyze seven individuals' pairs of truthful and deceptive online hotel reviews from my dissertation, a study of linguistic indicators of veracity and deception (Johnson & Raye, 1981; Burgoon, 2018) in 93 pairs of truthful vs. deceptive online hotel reviews elicited from undergraduate students raised in the United States. First analyzing pairs of reviews from five individuals, I identify how customers use reported or 'constructed' speech and thought (Tannen, 1986; 2007) in deceptive reviews to voice dissatisfaction about certain aspects of a fabricated hotel visit. I further show that these individuals often construct speech and thought with Extreme Case formulations (Pomerantz, 1986) that are voiced by characters or 'figures' (Goffman, 1981) in narrative storyworlds (Bamberg, 1997; De Fina, 2003) evoked by *irrealisdescriptions* evaluating speech events that did not occur (e.g., *I never received a call back about room service*) (Labov, 1972; 2011). Next, I analyze two individuals' pairs of reviews where the truthful review of their last hotel visit is negative and their fabricated visit is positive, identifying how constructed speech and thought and other linguistic strategies in truthful negative reviews differ from the previous individuals' deceptive reviews. Specifically, I find that individuals often begin both truthful and fabricated negative reviews with references to prior expectations via constructed thought. I also examine how individuals frequently use narrative reports of speech and thought (Leech and Short, 1987[2001]) as a strategy to voice past selves and staff figures during unsatisfactory events of a fabricated visit, arguing that these reports function as *embedded evaluation* (Labov, 1972) implicitly guiding readers to negatively evaluate a hotel.

I further discuss how memory structures encoding people's knowledge of a situation known as 'scripts' (Schank & Abelson, 1977) contribute to negative consumer feedback in these reviews. Exploring how the linguistic strategies of constructed speech and thought in pairs of reviews provide elements evoking a script in the form of objects, roles, entry conditions, sequences of actions, and normal results from performing a situation (here, a hotel visit), I suggest that these elements reveal authors' prior understandings of being a patron of a 'good' or 'bad' hotel. I describe how script elements in negative online hotel reviews reflect participants' knowledge of hotel visits as undergraduate students, suggesting that students in particular may use linguistic features invoking types or 'tracks' of the hotel visit script to claim membership in different 'consumption communities' of hotel customers (e.g. wealthy vacationers vs. businesspeople traveling for work) (Leiss et al., 1986; Talbot, 1995). Consequently, this analysis has implications for our understanding of how shared expectations influence younger consumers to use particular linguistic strategies in conveying dissatisfaction, as well as how these expectations contribute to fabricating reviews (Vásquez, 2011; 2015).

# Vulnerability of augmented speaker' talk: other-initiated repair as a room for (mis)interpretation

Panel contribution

***Ms. Aleksandra Kurlenkova<sup>1</sup>***

*1. New York*

Speech disability has long been treated as a predominantly medical phenomenon, described in terms of individual pathology, or dysfunction. Conversation Analysis has a unique way to contribute to an alternative, social model of disability, first formulated by British activists in the 1970-s. CA has underlined the collaborative character of any social action, and, even more so, when it comes to conversations involving a co-participant who has a speech disability (Wilkinson et al. 2020, p. 12). For the last 20 years, CA research on atypical and augmented interactions showed how competencies and difficulties encountered in face-to-face encounters of people with communication disorders are joint achievements, produced through the actions of all co-participants, objects in the environment, the sequential position of each utterance, gaze, gestures, vocalizations, and assistive technologies, rather than results of individual efforts.

One practice of co-construction of talk of people with dysarthria, who I focus on in my research, is other-initiated self-repair (Bloch 2006; Rutter 2009; Bloch, Wilkinson 2013; Bloch, Barnes 2020). My analysis of video-recordings from a Russian-speaking family who has a daughter with dysarthria shows that child-parent understanding is often achieved through a series of (cascadic) other-initiated self-repair sequences. In these interactions, a child would produce an utterance using a speech-synthesizer followed by their parent's guessing activity which in the 3rd turn is either confirmed or rejected by the child. However, sometimes the structural space of the 2nd turn where a parent would produce a repair initiation is used to do other things: e.g. to do relational work between the parents. I will present one such case where repair is reserved for an activity of advancing parents' agenda, rather than reaching understanding of the child's utterance. This will help me think about the vulnerability of augmented speaker's turns occasioned by the structural possibility of interpretation by others in the form of other-initiation of repair.

# Walking on Wilton Drive: A Linguistic Landscape Analysis of a Homonormative Space

Panel contribution

***Prof. Heiko Motschenbacher***<sup>1</sup>

1. Western Norway University of Applied Sciences, Bergen

This study describes the linguistic landscape (Barni & Bagna 2015, Lou 2017) of Wilton Manors, Florida, as it surfaces on its main street, Wilton Drive. Wilton Manors is a community with one of the largest LGBT populations in the US. The study thus makes a contribution to the field of linguistic landscapes and sexuality (e.g. Milani 2018, Milani & Levon 2016, Zebracki & Milani 2017), using normativity (Motschenbacher 2014, 2019) as a central theoretical reference point. The data for the study were collected during a daytime walk on Wilton Drive and consist of photos of store fronts, restaurants, bars, advertisements and other signs, supplemented by printed material collected on the Drive and information provided by the official website of Wilton Drive. Using a multimodal approach, I investigate linguistic and non-linguistic signage, identifying mechanisms that render Wilton Drive a gay space. It is shown that homonormativity plays a central role in this context. On the one hand, same-sex sexualities are discursively constructed as the local norm. On the other hand, the signage on Wilton Drive is also highly exclusive in the sense that it represents predominantly gay male experiences, whereas heterosexualities, lesbian and other sexualities are discursively marginalized or even silenced. At the same time, a particular version of gay masculinity is privileged by the representational practices on the Drive, namely one that can be described as white, middle-class, and focused on domesticity and consumption (Duggan 2002).

Barni, Monica; Bagna, Carla (2015): The critical turn in LL: New methodologies and new items in LL. *Linguistic Landscape* 1 (1/2): 6–18.

Duggan, Lisa (2002): The new homonormativity: The sexual politics of neoliberalism. In: Russ Castronovo & Dana D. Nelson (eds.): *Materializing Democracy: Toward a Revitalized Cultural Politics*. Durham, NC: Duke University Press, 175–194.

Lou, Jackie Jia (2017): Linguistic landscape and ethnographic fieldwork. In: Christine Mallinson, Becky Childs & Gerard van Herk (eds.): *Data Collection in Sociolinguistics: Methods and Applications* (2nd edition). London: Taylor & Francis, 94–98.

Milani, Tommaso M. (2018): Gender, sexuality and linguistic landscapes: Introduction. *Linguistic Landscape* 4 (3): 209–213.

Milani, Tommaso M.; Levon, Erez (2016): Sexing diversity: Linguistic landscapes of homonationalism. *Language & Communication* 51: 69–86.

Motschenbacher, Heiko (2014): Focusing on normativity in language and sexuality studies: Insights from conversations on objectophilia. *Critical Discourse Studies* 11 (1): 49–70.

Motschenbacher, Heiko (2019): Language and sexual normativity. In: Rusty Barrett & Kira Hall (eds.): *The Oxford Handbook of Language and Sexuality*. Oxford: Oxford University Press, (in print).

Zebracki, Martin; Milani, Tommaso M. (2017): Critical geographical queer semiotics. *ACME: An International Journal for Critical Geographies* 16 (3): 427–439.

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# We need to talk about Hearer's Meaning

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Panel contribution

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***Prof. Maj-Britt Mosegaard Hansen<sup>1</sup>, Prof. Marina Terkourafi<sup>2</sup>***

*1. The University of Manchester, 2. Leiden University*

In this paper, we argue that it is time for pragmatic theory to take much more seriously the notion of Hearer's Meaning, as distinct from Speaker's Meaning (Grice 1975) or Speaker's Commitment (Geurts 2019), even where the latter is conceived of as interactionally negotiated (eg Elder & Haugh 2018).

Our central contention is that, in terms of real-world perlocutionary effects, including not only synchronic effects on interpersonal relationships and perceptions of the Other, but also diachronic effects in the form of language change, Hearer's Meaning is, in fact, criterial.

On the basis of examples prominently (but not exclusively) adduced from social media, we will show that hearers not infrequently infer from an utterance or discourse something over and above – and/or even quite different from – what can plausibly be seen as intended, or merely made publicly available, by S. While introspection suggests that such inferences are often covert within the interactional episode that triggers them, they are occasionally overtly thematized. In such instances, we may observe that once H has adopted a certain interpretation, they choose to stick with it despite its being overtly denied by the speaker.

We will argue that assumptions about the speaker's intentions are only one aspect of what informs the generation of Hearer's Meaning. Intention attribution may be given greater or lesser weight depending on the context of communication, not least the nature of the relationship between S and H. Even where intention attribution plays an important role, it relies crucially on the way in which the current interaction is framed by H, which may or may not be identical to the way in which it is framed by S (eg Tracy 1997). In other words, intention attribution is at least partly dependent on the experience and habitus of individual hearers.

A second important, but often overlooked, factor influencing interpretations is H's construal of who S is. This construal may rely on a wide range of factors, many of which are themselves subject to interpretation. On some occasions, possibly because there is cognitive gain involved in operating with simple, mutually exclusive categories, the construal may be determined by nothing more than S's use of a certain "trigger word", which dominates how everything else is interpreted, to an extent where H may end up unilaterally determining not just what was "meant", but – in extreme cases – even what was "said".

Finally, where overhearers are present, calculations of potential social gain associated with adopting certain interpretations, and/or of potential loss of face associated with retracting a previous interpretation, may contribute to tipping the interpretive scales further away from what has been made available by S.

The notion of Hearer's Meaning goes some way towards explaining the impetus for individuals who agree on certain interpretations due to a shared habitus to form social "echo chambers". More broadly, our proposal has consequences for models of pragmatic inferencing and of verbal interaction, but also for models of semantics that put the notion of "common ground" at their center.

# Weaponizing gender: the role of grammatical gender shifts in hate speech

Panel contribution

***Dr. Maria Stroińska<sup>1</sup>, Dr. Grażyna M. Drzazga<sup>2</sup>***

*1. McMaster University, 2. University of Groningen*

In languages that categorize nouns as belonging to distinct ‘grammatical genders’, moving an expression from one class to another implies changes to its status, and is often interpreted as derogatory.

In Polish, shifting nouns with human referents from one category to another is usually perceived as having a “downward” orientation. It can therefore be used as one of the means of verbal aggression, especially name calling.

Polish, with its gender sensitive morphology, has an array of gender shifting suffixes (cf. Swan, 2015; McConnell-Ginet, 2014). E.g. the word *baba* (feminine) is a crude though not vulgar reference to a woman – either one that is rude (e.g. *okropna baba* – ‘an awful woman’) or a peasant woman (*baba ze wsi* – ‘a country woman’). It can be shifted to *babsko* (neuter) or *babsztyl* (masculine) with progressively negative connotations. A compound *baba-chłop* ('woman-man', a masculine looking woman) is used for name calling towards transgender people. Transgender persons are also rudely referred to as *ono* (neuter) instead of *on* (masculine), *ona* (feminine), or a different preferred pronoun. A neuter pronoun used to refer to a person is not a neutral form of reference and is meant as a hurtful instrument of hate speech.

A shift in animacy in order to diminish someone’s position involves the use of inanimate objects with lexicalized negative connotations to refer to people. As all Polish nouns are gendered, such nouns often agree in gender with the perceived sex of the referent, although this is not a rule. Thus, words such as *szmata* ('rag' fem. – derogatory, with reference to morality) are mostly used about women and *burak* ('beetroot' masc., implying lacking intelligence), mostly about men. If used across natural gender lines, the negative connotations become stronger (as in e.g. *Szydło to jednak burak*, 'Szydło is indeed a beetroot' used about former female Prime Minister Beata Szydło).

In this paper, we analyse a corpus of Polish newspaper articles online and readers’ comments, as well as the Polish language corpora (unfortunately lagging significantly behind and not reflecting language changes). We analyse the frequency of the gender shifting suffixes and the nouns they attached to, looking at their collocations to identify semantic effects of gender shift. The results confirm the dramatic increase of verbal violence in Polish public discourse.

Grammatical gender shift is not a new phenomenon but this seemingly innocent linguistic mechanism triggers immediate, even if unconscious negative associations, sometimes acting as dog whistles. As the current Polish government is engaged in a propaganda campaign against the LGBTQ community, the use of grammatical gender as a tool for hate speech and discrimination deserves some urgent attention.

McConnell-Ginet, S. (2014). “Gender and its relation to sex: The myth of ‘natural’ gender.” In Corbett, G.G. (ed.) *The Expression of Gender*. Berlin/Boston: Walter de Gruyter. 3-38.

Stroińska, M., G. Drzazga & K. Kurowska (2014). “Translating Grammatical Gender: Current Challenges.” *Studia o Przekładzie*. Warszawa. 175-190.

Swan, O. (2015). “Polish gender, subgender, and quasi gender.” *Journal of Slavic Linguistics*. Vol. 23.1. 83-122.

# Well-modulated Bodily Movements in the Japanese Tea Ceremony (Sado)

Panel contribution

***Dr. Daiji Kimura***<sup>1</sup>

*1. independent*

The tea ceremony (*Sado*) is a traditional Japanese *Geido*. In the ceremony, the host (*teishu*) boils water, prepares powdered green tea, and serves it to the guests. This process is called *temae*. The tea ceremony originated in China and was introduced to Japan along with Zen Buddhism more than 1000 years ago. In the 16<sup>th</sup> century, Sen-no-Rikyu established the *wabi-cha* style, which focuses not on brilliance but on simplicity. The ceremony aims to create a sense of unity between the host and the guests in a simple tea room.

In the tea ceremony, the participants must exhibit strict manners in their speech and movement. Thus, the conversations exchanged are routine, for example: Host: “How is the taste of your tea?” Guest: “It is very good.” Such exchanges are unlikely to be modified. For this reason, the tea ceremony is often described as “a series of redundant procedures”. While the ultimate goal of Japanese martial arts (*Budo*) is to “win against the opponent” and that of *Geido* such as *Shamisen* is to “play well”, the practice of the tea ceremony lacks such clear goals. Thus, some critics have asked, “What is interesting about doing such a routine thing with no purpose?” Nonetheless, many people are attracted to the tea ceremony and enjoy it. What exactly is happening here? To answer this question, I recorded the practice of the tea ceremony with a 360-degree video camera and analyzed the recording in a multimodal manner.

Tea ceremony beginners first learn *temae* by focusing on each movement, such as folding the *fukusa* (silk cloth for wiping tea utensils), cleaning the tea whisk, etc.; this is called *wari-geiko* (divided practices). When such lessons are completed, these practices are integrated, and the learners conduct the tea ceremony exercise in the role of a host and that of a guest. The teacher sits in front to observe and provides direction if necessary.

In this presentation, I will focus on the following point. The *teishu* performs *temae* in the prescribed manner, but of course, the actions of each *teishu* include “deviations”. Even the actions of the same *teishu* differ somewhat between *temae*s. The teacher instructs the student to perform such deviations on purpose, using instructions such as, “Handle the *fukusa* as if you were putting eggs under your armpits,” or, “Carry the (heavy) water jar as if you were handling a light object.” These actions deviate from the simple manner of ordinary human movement. If one’s bodily movements are well modulated, a “feeling of tension” is expressed, and the movements look beautiful. Furthermore, guests can feel the personality of the *teishu*. Through experience with expressing these qualities, the meaning of the tea ceremony practice shifts from “a state of *being bound* by the rule” to one of “achieving something *using* the rule”. In Gregory Bateson’s framework, the “logical type” rises by this process. In this presentation, I will clarify such processes by analyzing the movements and conversations that occur in *temae* practice.

# What constitutes a reportable event? Cross-linguistic studies on principles of event construal

Panel contribution

***Prof. Christiane von Stutterheim<sup>1</sup>***

***1. Heidelberg University***

Attention to phenomena in the external world is perspective driven and the decision as to what aspect may serve as a point of focus in a given situation differs across individuals and social communities. But what role does the language we speak play in the process of selecting one aspect over another when conveying information on a change in place, for example? Based on a series of cross-linguistic empirical studies in the domain of motion events, the findings underline how the relevant means of expression in the different languages (verbal, nominal) focus specific patterns of visual attention (eye tracking), information extraction (memory tasks), unit formation (non-verbal segmentation task) and construal (verbalisation). The languages studied are typologically diverse (Romance, Germanic, Arabic, and Chinese). The findings are discussed in the context of theories of event cognition focussing on the role of language in determining what speakers consider to be *reportable event*.

# What do speakers use Predicate Nominal Constructions for in English conversations?

Panel contribution

Prof. Tsuyoshi Ono<sup>1</sup>, Prof. Sandra A Thompson<sup>2</sup>

<sup>1.</sup> University of Alberta, <sup>2.</sup> UCSB

Predicate Nominal constructions (PNs) have long been of interest to typologists and field linguists (e.g., Genetti 2015, Payne 2006). A consensus emerges that PN clauses are one type of ‘non-verbal predicate’ (Hengeveld 1992). For the proposed panel, ‘non-verbal predicates’ can in turn be considered to be a type of ‘low-transitivity predicate’ (Hopper & Thompson 1980, Thompson & Hopper 2001).

From a large corpus of mundane English conversations among friends and relatives, we have collected 103 instances of PN clauses. They present a clear profile of characteristics:

1. PN clauses are **low in Transitivity**, even for PNs; they’re totally ‘intransitive’, with a copula (which is a poor ‘verb’).[1]
2. PN clauses in English interaction are based on a **construction** (Bybee (2010), with a fixed copula and a semi-open predicate nominal. The surprising and new fact revealed by the data is that PN clauses in English are highly constrained with respect to their subject: 75% of these subjects are *it*, *that*, or *this*(whereas inanimate subjects are relatively rarer in **ordinary** (non-PN) clauses (cf. Iwasaki, 1993, Scheibmann 2001, 2002, 2007)).

subject	N	%
<i>it</i>	44	43
<i>that</i>	24	23
<i>this</i>	9	9
subtotal	77	75

<i>s/he/I/you/they</i>	19	18
other	7	7
total	103	100

So what does all this mean?

3. **Question:** It’s been claimed (and widely accepted) that humans talk about themselves and other humans most (cf. Scheibman 2002, and Givón 1979).

- So why does this PN construction so heavily favor **non-human/it/that/this** subjects?
- And why are 1st person singular subjects so rare, when they’re so common in interaction in general?
- What interactional ‘job’ are PN constructions doing that would produce this skewing?

## 4. Our Hypothesis:

- We find that almost all the PNs in our data are non-referential and do categorizing work.
- People tend not to categorize themselves and others except in explicit contexts where categorizing people is of particular interest, as in 4) above (Psathas 1999, Schegloff 2007).
- Instead, when people talk about themselves and other people, at least in English, this is about people **doing** or **planning to do** things, **having things happening** to them, and **taking stances** towards events and situations (Englebretson 2007).
- Thus, in our everyday-talk data, people use PNs primarily to categorize **things, abstractions, situations, and events** rather than themselves or other people, i.e., they categorize their **experiences**.

5. Discussion. We pursue the implications of this hypothesis for the grammar of categorization and of low transitivity in interaction.

[1] It contributes no lexical meaning; it can only do linking work, which many languages don't have a morpheme for at all.

# What is a Noun and What is a Verb in Chinese, Japanese, and Arabic? Examining Functional Morphological Form Classes as Alternatives to Standard Grammatical Categories

Panel contribution

***Dr. William Beeman***<sup>1</sup>

*1. Department of Anthropology, University of Minnesota*

The linguist Benjamin Whorf in a classic article, “Grammatical Categories” presents a general theory of grammatical categories independent of the Indo-European Latin and Greek model categorization of “form classes” (e.g. Noun, Verb, Adjective, Adverb, Preposition). Whorf suggested three contrasting dimensions of form variation: overt, covert and isosemantic. Each of these three was further divided into “selective” and “modulus” categories. The need for a more flexible view of form class was also promulgated by John R. (Haj) Ross in suggesting that linguistic analysis should emphasize ‘nouniness’ and ‘verbiness’ rather than rigid form class categorization.

In this paper I will explore Whorf’s system and Ross’ call for form class flexibility in three non-Western languages, Chinese, Japanese, and Arabic, whose morphosyntactic systems are not easily analyzed using the form classes of Indo-European languages. In Chinese, individual “words” 词 cí can be seen simultaneously as “nouns,” “verbs,” or “adjectives.” For example the morpheme 长 (cháng, zhǎng) can be classified as a noun, a verb, an adjective or an adverb indicating “length” among numerous other meanings.

Chinese and many Japanese “compound words” generally consist of two or more character-morphemes that can be interpreted semantically as “phrases,” for example, in Chinese 买卖 (mǎimài—lit. buy-sell) “business.” Japanese has several other grammatical structures that do not fit easily into Western form class systems. One example is the “adjectival verb” (形容詞 keiyōshi) in which no formal distinction exists between “verbs” and “adjectives” in that both can be “conjugated,” for example, 赤い (akaii) “red,” 赤だった (akadatta) “was red.”

Arabic has a system of differentiating form classes by creating 15 (10 in common use) separate structural categories based on triliteral consonant roots which transcend strict classification into Western grammatical form classes. The Arabic word conventionally translated as “noun” in English, مُسْمَى pl. اَسْمَاءٌ, *ism* pl. *asmaa'* is equivalent in function to a range of Western form classes: nouns, pronouns, adjectives and adverbs. In most cases *asmaa'* are derived from structures that also yield equivalent verbs, for example, يَكْتُبُ كِتابًا *yaktub kitabanaan* “he writes a book,” where both words are based on the same triliteral root, ك ت ب k-t-b.

In this paper I maintain that it is more accurate to look at the grammatical form classes in these non-Western languages by examining their specific functions within their respective languages rather than trying to forcibly analyze them through the lens of structures dictated by Western languages. Taking Ross’ notion of flexibility in form classes and Whorf’s more universal typological proposal, I will show how a more universal form class analysis can provide a more accurate picture of form class, one that might productively be applied to a revised analysis of Western languages as well.

# What is a ‘pronoun’ in East and Southeast Asian languages? Reconsidering a traditional grammatical category through EP’s lenses

Panel contribution

***Prof. Federica Da Milano***<sup>1</sup>

*1. University of Milano-Bicocca*

The aim of this paper is to contribute to the discussion of the notion of ‘descriptive categories’ in linguistics, through the analysis of a case study, namely the debated notion of ‘pronoun’ in East and Southeast Asian languages, with a special focus on Japanese. The question of the status of linguistic categories implies first of all a reflection on categorization from a cognitive point of view.

In the typological community and in linguistic literature there is a heated discussion about the status and the epistemological value of the notion of ‘category’ and around the question whether grammatical categories can be considered universally valid entities or rather as language-specific phenomena. One of the last examples of this debate is witnessed by the discussion on the LingTyp mailing list on 2016, partly published in a special issue of Linguistic Typology and, by the forthcoming volume *Linguistic Categories, Language Description and Linguistic Typology*, Benjamins, edited by Alfieri/Arcodia/Ramat.

After a description of the main aspects of the notion of person as a grammatical category, the focus is devoted to personal pronouns in general and then to personal pronouns in East and Southeast Asian languages. Special attention is devoted to Japanese personal pronouns, taking into account the Emancipatory Pragmatics approach and more specifically the concept of *ba*, a theory of contextual interdependence, alternative to our Western more familiar ones, and which speaks directly to what we commonly call ‘situatedness, indexicality, co-presence and context’.

I will suggest, on the one hand, that a prototype-oriented scalar approach could best describe the notion of ‘pronoun’: the difference between nouns and pronouns cross-linguistically can be considered a matter of degree, with conventionalized expressions of person deixis in Indo-European languages lying on the pronominal side of the scale, while Japanese and other East and Southeast Asian languages forms further towards the nominal side. On the other hand, I will propose that Japanese and other East and Southeast Asian languages can be considered as empathy-prominent languages, whereas Indo-European languages as person-prominent languages. The concept of *ba*, the semantic space where the speech event takes place, can be thus considered as the field in which the relational features of psychological proximity and distance are negotiated.

# What's Important is the Copula: The Role of LT Constructions in Creating Opposing Stances

Panel contribution

***Prof. Patricia Mayes***<sup>1</sup>

1. University of Wisconsin-Milwaukee

Verbal disputes (or arguments) are sequences of utterances that display opposing stances (Maynard 1985; Hutchby 1996). In addition, participants use sequential patterning of actions such as questioning to position their opponent as the recipient of further oppositional action (Reynolds 2011). What has not been explored in detail is the linguistic resources used to deploy these opposing actions. It is known that low transitivity (LT) constructions saturate everyday English conversation, but is this also true when participants are arguing, and if so, how do these forms function to accomplish opposing actions? Thompson and Hopper (2001) explained that the preponderance of LT forms in conversation is due to participants' actions, which involve displaying subjective stances in terms of "identities," "attitudes," and even "views of the world" (p. 53). Each of these constructs is relevant for engaging in political disputes, which is my focus here. Examining the interaction of strangers arguing in English at organized political protests, I analyze the types of LT constructions used. Then, I examine how these linguistic resources function in displaying the opposing stances that characterize the protest disputes. My findings show that, as in conversation, there is a preponderance of LT constructions in these disputes. Indeed, one-participant clauses are 87% of the data and break down as follows: Copular clauses (*I'm up here every day*) – 49%; other one-participant clauses (*it should never happen*) – 21%; and epistemic clauses (*I know*) – 17%. Although the remaining 13% of the clauses technically have two participants, they are not high in transitivity, according to Hopper and Thompson's (1980) parameters.

Du Bois (2007; 2014) has shown that participants use sequentially positioned linguistic resources that "resonate" with prior utterances to create stances that either are aligned or opposed. The example below shows some of the more obvious resources such as repetition of words and phrases and the overlapping positioning of utterances, but it also shows the importance of copular constructions in creating opposing stances. Here, the copula itself seems to have a pivotal function, which essentially concerns whether the quote "workers of the world unite" is or is not "a communist slogan." Indeed, W's turn in line 12, consists of only the copula, which is produced with lengthening and a rising pitch.

01. W: but what do you think more generally about using a:;
02. (.)
03. W: communist uh: (.) ^slo:gan,
04. in: connec[tion]
05. L: [I don't] think
06. W: [with this uh:]
07. L: [that workers of the world unite,]
08. W: protest.
09. L: -> is a ^communist slogan.
10. W: you don't think [work(.)ers: (.) of the world uni:te?] ((HONKING))
11. L: [workers of the world unite,]
12. W: -> i:s?
13. L: -> is a communist slogan.
14. -> what's communist about ^worke:rs.
15. W: -> i- isn't it the ^quote from *The Communist Manifesto*?

I argue that copular constructions, along with other LT constructions, are important resources in conveying how the world is from the speaker's perspective, which is essential for creating such opposing stances.

# What's my name in absolute solitude?: the essence of monologic selves in Japanese

Panel contribution

***Dr. Takeshi Koguma<sup>1</sup>, Dr. Katsunobu Izutsu<sup>2</sup>***

***1. Kanazawa University, 2. Hokkaido University of Education***

This study explores the linguistic nature of Japanese monologic speech as it refers to the speaker. The essence of this speech resides in absolute solitude: the conceptualization of a speech event with no addressee. The monologic self-reference in Japanese does not permit or tolerate either a second-person pronoun or a name referring to the speaker. This may be observed in (1) and (2), where the speaker is thinking aloud or to him/herself:

- (1) a. *ore[(w)atasi]-nara dekiru!*  
 I[II]-be.if can(.do.it)  
 'I can do it!' 'You can do it!'
- b. \**omae[an(a)ta]-nara dekiru!*  
 \*you[you]-be.if can(.do.it)

- (2) \****Haruhiko[Hiromi], nani yatten-no?***  
 what do:prog-thing  
 'Haruhiko[Hiromi], what the heck are you doing?'

The comparable English expressions, given as intended readings in (1b) and (2), reveal the existence of another type of conceptualization that gives birth to such types of permissible English monologic self-referential utterances, wherein the cognized-self is split and mapped onto a pseudo addressee (Koguma, Izutsu & Kim 2020). Hasegawa (2005: 155) refers to this type of speech event conception as "pseudo-conversation setting."

Japanese has a varied repertoire of the first-person reference (e.g., *boku*, *ore*, *(w)atasi*, *zibun*'self,' *otoosan*'dad,' *sensei*'teacher'), but the choice of reference to the speaker is commonly interactional and context-dependent. The monologic speaker exhibits different behavior from that of the dialogic speaker in that the monologic speaker can refer to him/herself by *boku*, *ore*, and *(w)atasi*, but not by the other interactional and context-dependent nouns. The pronouns *boku*, *ore*, and *(w)atasi* are not fully context-independent in that they are all inherently associated with gender and/or formality, but they are not necessarily interactional. On the other hand, the first-person pronominal use of kinship or status terms like *otoosan*and *sensei* presupposes essential reference to an addressee. Those expressions are therefore not available in terms of absolute solitude.

The (reflexive) pronoun *zibun* referring to the speaker is actually disfavored in monologue, contrary to the corollary of "public-self vs. private-self" characterization (Hasegawa and Hirose 2005*inter alia*). Substituting *zibun* for *ore[(w)atasi]* in (1a) renders the utterance infelicitous, as shown in (3).

- (3) ??***zibun-nara dekiru!***  
 myself-be.if can(.do.it)  
 'I can do it!'

This suggests that the notion of *zibun* is interactional in assuming more or less an addressee. This pronoun actually exhibits a unique referential behavior. It refers to the speaker in declarative sentences as in (4a), but to the addressee in interrogative sentences as in (4b) (Koguma & Izutsu 2017: 4-5). This characteristic of alternative references could be partially responsible for the unacceptability of *zibun* referring to the speaker her/himself in a speech event of absolute solitude.

- (4) a. (soo iu) *zibun-wa dekinai-kedo-ne*. [Declarative, with Speaker]  
 so say self-TOP cannot-though-FP  
 (Having said that,) I myself cannot do it.'
- b. (soo iu) *zibun-wa dekiru- no.* [Interrogative, with Addressee]  
 so say self-TOP can-FP  
 '(Having said that,) can you yourself do it?'

The theoretical view that the pronoun *zibun* represents “private self” in “private expressions” with no addressee (Hasegawa and Hirose 2005; Hirose 2005) fails to explain why it can refer to the speaker in dialogue but not in monologue.

# When is it Great Again? Vagueness and Ambiguity as Communicative Strategies in Rhetorical Questions

Panel contribution

***Mrs. Maren Ebert-Rohleder***<sup>1</sup>

1. University of Tübingen

Gricean approach to communication as a form of rational action views the speaker and listener as rational and cooperative conversation partners who optimize their utterances to transfer information efficiently. Following this approach, one could assume that speakers in political settings should use precise wording to avoid any form of misunderstanding. In this paper, I investigate ambiguous and vague questions in Donald Trump's presidential election campaign in 2016. According to the empirical investigation of 16 speeches and 709 questions of Donald Trump, I claim that neither ambiguous nor vague expressions are avoided, but rather intended to reach communicative goals other than an efficient transfer of information. Due to the form-function ambiguity of questions, they can either be understood as rhetorical or ordinary. However, embedded in the campaign context, the rhetorical reading is salient and creates a rhetorical effect (Knape 2015).

I will show that a pragmatic approach offers tools to elaborate on the implicatures, differences, and functions in the context of speeches. Vague predicates make the truth conditions of utterances looser, making it difficult to define exactly what conditions need to hold for the statement to be true. Such expressions are not as easily proven to be wrong whereas e.g. lexical and referential ambiguity are characterised by distinct readings. I show that the effect of vagueness is intensified even further when vague expressions are embedded in rhetorical questions, such as in (1).

(1) How are we gonna – how are we gonna go back and make it great again?

(Donald Trump, speech on June 16<sup>th</sup>, 2015)

In (1), the predicate "great" selects a very broad region in the semantic space that depends on the intentions of the conversation partners and the surrounding discourse. Trump points to a scale of values on the "go back" answer scale to find greatness. "Great" is positively connotated and the boundaries of "great" are fuzzy since there is no beginning and no end of "great" (see Sorites Paradox). In addition, the referentially ambiguous "it" can refer to e.g. topics as economy, social services, domestic policies, or America in general. Therefore, the speaker is able to address various hearers, even though they might have different interests, at the same time, and achieve a strong persuasive effect.

Upon the analysis of rhetorical questions collected in the course of this study, I conclude that vagueness and ambiguity are both, when used strategically, special rhetoric devices that allow the speaker to address a large and heterogeneous audience opening interpretative options wide enough to suit a diverse crowd.

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# When silences are problematic: Pursuing response with address terms in post-gap position

Panel contribution

**Mr. Pepe Droste**<sup>1</sup>

1. University of Münster, German Department

Silences that embody someone not responding are recurrently treated as indicative of trouble. Previous conversation-analytic research has documented a set of practices for pursuing response when, following a sequence-initiating action, a responsive action is not produced next (Jefferson, 1981; Davidson, 1984; Heritage, 1984; Pomerantz, 1984; Stivers & Rossano, 2010; Bolden, Mandelbaum & Wilkinson, 2012; Kidwell, 2013; Romanik, 2013). This paper extends this line of research by examining pursuits of response with address terms in post-gap position. The analysis suggests that incremental address terms provide a grammatical flexible resource that characterizes the preceding gap specifically for who is not responding, but not for what response the person is not producing. This allows for dealing with multiple interactional troubles, which is demonstrated by specific sequential trajectories. By showing how participants mobilize address terms as a resource to manage troubles beyond problems of speaking, hearing, and understanding within the inescapably incremental and interactive production of turns at talk, this paper invites to discuss the boundaries of the “organizational domain of repair” (Schegloff, 1982: 91). Data are in German.

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# When strangers meet: On passing-by interactions in public space

Panel contribution

***Ms. Julia Schneerson<sup>1</sup>, Mr. Philipp Hänggi<sup>1</sup>***

***1. University of Basel***

First-time encounters between strangers are omnipresent in everyday life. While urban public space has been described as the locus of the “world of strangers” (Lofland 1973) in which *civil inattention*—“the slightest of interpersonal rituals” (Goffman 1963: 84)—constitutes the *sine qua non* of quotidian public life, how unacquainted people actually transition from *unfocused* to *focused* interaction (Goffman 1963, 1971) remains under-studied (but see Mondada 2009, De Stefani & Mondada 2010, 2018). While previous CA studies of openings have fruitfully analyzed how participants initiate an interaction across a large variety of settings (see Pillet-Shore 2018 for an overview), investigations that focus explicitly on emergent first encounters between unacquainted parties in nonprivate, public territory are scarce in extant interactional literature on openings. This paper contributes to this topic by addressing one form of everyday public sociality between ‘unacquainted’: passing-by interactions. Drawing on video recordings of naturally occurring interactions collected in public space in German, French and Italian-speaking parts of Switzerland, collected within the SNSF-project *The First Five Words*, we adopt an ethnomethodological (Garfinkel 1967) and multimodal conversation analytic approach (Goodwin 2018; Mondada 2016; Sacks 1992; Schegloff 2007) to investigate how incidentally co-present individuals co-accomplish fleeting forms of co-participation when passing by each other. Mobility in interaction is now an established topic in EMCA (Haddington, Mondada & Nevile 2013) and has produced work on how passing by each other involves mobile parties in public space, who mutually adjust their trajectories (De Stefani, Broth & Deppermann 2019; De Stefani & Mondada 2018). Relatedly, Gardner’s (1980) early ethnography of “street remarks” by unacquainted passersby has informed both everyday forms of public sociality and the animus so often evoked by urban public space. By contrast, González-Martínez et al.’s (2017) video-based study of “on-the-move” interactions focuses on fleeting greetings in hospital corridors, building on Mondada (2009) in terms of spatiotemporal contingencies and the co-established interactional space between participants.

In line with this body of work, our paper centers on the transient and mobile nature of passing-by encounters in public space. It focuses on interactions strangers engage in while passing by and continuing to walk, without stopping. Starting from the most minimal form of interaction and progressing toward more complex cases adapted to emerging local contingencies, this paper thus sets out to i) pinpoint the interactional work that goes into mobile “greetings-only interactions” (Sacks 1992: 193); ii) show how ‘minimal forms of proper interaction’ can be minimally expanded after greeting, for instance in one-word-only topical talk; iii) describe how language choice in multilingual settings is demonstrably oriented to in and through greetings in these mobile encounters. This paper adds to research on mobility in interaction and the dynamic nature of interactional space. It addresses the diverse dimensions and resources that characterize openings in the fleeting context of passing-by encounters while at the same time highlighting ways in which “fellow users of a public space” (Sacks 1992, cited in Goffman 1971: 7) engage in pro-sociality *en passant*.

# When words don't come easy: resources for responding to drunk customers' unintelligible turns in police interaction

Panel contribution

***Dr. Samu Pehkonen<sup>1</sup>***

***1. Police University College***

This paper studies police officers' responses to drunk persons' problematic turns in face-to-face encounters. The challenge for the officers is intertwined with drunk persons' (dis)ability to engage in the production of orderly conversation. Five practices in responding to drunk person's unintelligible and therefore repairable turns are identified.

Officers can treat drunk person's (non)lexical turn-in-talk as irrelevant and unwarranted for the ongoing action; thus 1) noncommittal is preferred.

01 P1: Tää on poliisi. Me- menoks.

This is the police. Le- let's move on.

02 DP: (äoO:::::::[tia] boe iä: (.) miordemän.)

03 P2: [Tuu].

Come.

Drunk turn can lead to 2) other-initiated repairs (e.g., officers repeat their previous turn or produce open-class repair-initiator after drunk person's turn).

01 P1: Moro.

Hiya.

02 Poliisista.

This is the police.

03 (1.4)

04 DP: ö:::::

05 P1: Moro.

Hiya

06 DP: Ei toimi.

Doesn't work.

07 P1: Mikä ei toimi.

What doesn't work.

A further practise is to provide 3) other-initiated repair with explicit categorization of drunk person's impairment or status as a problematic speaker.

01 DP: (sä totannii anteetsi(.)anto-)

(you well forgiveness-)

02 P2: Häh?

What?

03 DP: (antasitsi)

04 P2: Nyt on semmone salaus päällä että sanoppa uuelleen.

Now there's such an encryption that why don't you say again.

There are also 4) acquiescing responses by the officers: here, the officers align with whatever the drunk person is saying but only on a surface level while being ignorant to the drunk person's intended actions.

01 DP: (Se on tääl kylhyl) >nolla ysi ysi (ja< ylh-)

(it is here - ) zero nine nine (and - )

02 P2: Joo-o?=

Okay?

03 P1: =Kyllä kyllä.

Yes yes

04 DP: (Mun poika on) [ ( - - ) ] (-lisesti).

(My son is -----ingly)

05 P1: [((coughing))]

06 P2: No niin sekin vielä.

Okay I see that one too.

Finally, officers can provide 5) uncandid candidate understanding of drunk person's turn and hijack drunk person's effort to produce talk for e.g. humorous project.

01 P2: Mikä sun kotiosote on.

What's your home address.

02 (0.6)

03 DP: @<Jaa kotiotote o: (.) taa ta[vallaa),>@ ]

Well home address is ( ----- )

04 P1: [heh heh heh]

05 Jaakon jäät(h)elöautossa a(h)suu.

She lives in Jaakko's ice cream van.

06 P1: £M(h)itä s(h)e s(h)ano£.

What did she say.

Because police officers orient to drunk persons' impairment as self-inflicted, the moral accountability for the interaction differs from cases where speakers suffer from a long-term seizure, for example. These claims are illustrated with examples from video-recorded encounters between Finnish police officers and drunk persons (from a television documentary and simulated police training) and analysed by using conversation analysis.

# When-clause constructions in English conversation: A special type of complex syntax

Panel contribution

***Prof. Sandra A Thompson<sup>1</sup>, Prof. Elizabeth Couper-Kuhlen<sup>2</sup>***

***1. UCSB, 2. University of Helsinki***

Studying the recent literature on complex syntax in conversation, we have been struck by the discrepancy between English *when*-clause constructions and other clause combinations. On the one hand, *when*-clauses adhere to the principle that grammatical resources serve the purpose of either projecting what comes next or backlinking to what precedes, or both (Pekarek Doehler et al. 2015); on the other hand, they provide an interesting exception to the claim that in conversation, clause-combining patterns are often “patched together on the fly”, emerging online, e.g., in response to local contingencies (e.g., Horlacher/Pekarek Doehler 2014). Our paper seeks to account for this discrepancy.

Our study is based on a collection of more than 100 *when* and *whenever* clauses in everyday English conversation, including video-recordings of face-to-face interaction and audio-recorded telephone calls. We have tracked the position of the *when*-clause in relation to the main clause (pre-posed or post-posed), its prosodic design in relation to surrounding talk, and its role in turn construction and sequence organization. Gaze and gesture behavior accompanying *when*-clause constructions were noted where relevant.

*when I see it it's my whole body.*

*I like the way it looks when you use it,*

There is little skewing in the relative frequency of pre-posed vs. post-posed *when* clauses: we have roughly the same number of each type. Furthermore, as we might expect, pre-posed and post-posed *when* clauses are oriented to as two separate formats, rather than as one format with two different positions. In particular, speakers produce pre-posed and post-posed *when*-clauses with markedly different prosodic features. Specifically, the pre-posed *when*-clause tends to have higher pitch onset and wider pitch range than the post-posed *when*-clause, and is more likely to be prosodically separated from the following clause, creating an opportunity for the recipient to produce a *continuer*. The post-posed *when* clause has lower pitch onset and narrower pitch range than the pre-posed *when*-clause, is more likely to be prosodically integrated with the preceding main clause, and is rarely separated from the prior clause by a *continuer* from the recipient.

We argue that the prosodic features of *when*-clause constructions are related to the specific affordances that *when* clauses provide as resources for speakers (Ford 1993). The prosodic features of pre-posed instances are related to their work in temporally framing the talk that follows, e.g., a story or telling, while the prosodic features of the post-posed instances are related to their work of more narrowly providing a temporal setting for the situation named in the prior clause. *When*-clause constructions are thus not like other ‘bi-clausal’ constructions, which have been described as normativizations of conversational fragments (Hopper/Thompson 2008, Hopper 2015, Couper-Kuhlen/Thompson 2008). We provide sequential and embodied evidence that English *when*-clause constructions do not ‘emerge’ online like the more ‘patched together’ types described in the literature. We conclude that they represent a special type of complex syntax, and welcome further research to determine whether these findings hold cross-linguistically.

# Where is the virus? Political manipulation of the language about coronavirus in a far-right Brazilian news website.

Panel contribution

***Mr. Heronides Moura***<sup>1</sup>

1. Universidade Federal de Santa Catarina

I try to show that the Brazilian far-right site *criticanacional.com.br* manipulates the language about the coronavirus, in order to sustain some biased and unjustified claims about the Covid-19 pandemic and to promote on line hate speech. Data analysis shows that the most noteworthy manipulation found in this website is the concealment of relevant information about where the virus is. In the large majority of sentences about the virus found in the corpus, there is no indication of where the virus is located or of how it is spreading. It is argued that this concealment is a way of strengthening the unjustified claims of a hate speech.

This study also addresses the question of how language works in this context of cyberhate. It is argued that there is no way, based on the linguistic level, of defining a specific manipulative stance of language usage. Sperber and Wilson (1995) have pointed out that not all pieces of information are equally accessible to a hearer. On the other hand, if persuasion is defined as “a discursive attempt at strengthening an utterance *U* by ensuring that *U* is consistent and, ideally, strengthened in all relevant subsets of  $CE^H$  (cognitive environment of the hearer)” (Maillat, 2013), the suppression of information found in my data should be considered a garden-variety persuasion and not some noteworthy kind of manipulation or cyberhate speech.

If we were bound by linguistic and cognitive considerations, there would be no way of distinguishing persuasion from hate speech as found in the corpus.

As there is no linguistic or cognitive way of distinguishing persuasion from manipulative hate speech of this kind, I argue that only an ethical stance (Graham, 2018) can provide such a distinction. My point is that some cases of cyberhate speech are apparently indistinguishable, on linguistic grounds, from ‘normal’ persuasion, but they deserve to be examined from an ethical point of view.

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# Where's the vaccine for racism? Expressions of hope in COVID-19 and Black Lives Matter Semiotic Ephemera

Panel contribution

***Dr. John Hellermann<sup>1</sup>, Dr. Jenny Mittelstaedt<sup>1</sup>, Prof. Janet Cowal<sup>1</sup>, Prof. Steven Thorne<sup>1</sup>***

***1. Portland State University***

The COVID-19 pandemic, recognized in the United States in mid-March, 2020, and the George Floyd murder by police in Minneapolis, U.S.A. at the end of May, 2020 have both catalyzed public displays of a range of expressions of hope in a range of forms including the production of handmade graphical messages. Building on the concepts of 'linguistic landscapes' (Landry & Bourhis 1997; Cenoz & Gorter, 2006, Smakeman & Henrich, 2018), discourse in place (Scollon & Scollon, 2003), and dialectical utopianism (Harvey, 2000) our project focuses on local public linguistic expressions that have emerged from these globally-significant events.

Publicly visible graphical messages may often have a degree of permanence such as inscriptions on edifices carved in stone (Coulmas, 2008). Others are of variable permanency, including graffiti (Hanauer, 2010; Pennycook, 2010), the mobile signs of protests (Seals, 2011, Kasanga, 2014; Rudby & Ben Salim, 2015), and mourning (Kailauweit & Quintana, 2020). We are interested in this ad hoc, less permanent aspect of non-mobile handmade messages, both in public spaces (on telephone poles, walls, fences) and visibly displayed on private property. We examine the materiality of the messages, the timing of their production, the placement in the environment, and the social actions inscribed in the signage that signal emotional expression (Borba, 2019) in these semiotic ephemera.

For our research, a team of faculty and students collected over 200 photographs of handmade messages related to COVID-19 and anti-racism in a wide range of residential districts of our metropolitan area. The photographic data were tagged for speech act, location in the city, placement, and materiality, and each was digitally pinned to a map. Using methods from nexus analysis (Scollon, 2001), we focus on the materiality, speech acts, spatial distribution and clustering of the messages.

Preliminary findings show a wide variety of placement (e.g. windows, sidewalks, vehicles), material composition (e.g. chalk, spray paint, yarn), and speech acts. We also saw a marked reduction in new COVID-related messages corresponding to the massive increase in anti-racism messaging as well as evidence for palimpsests of expression (adopting the language of the first crisis in the second) and materiality (reuse of space for new messaging).

Expressions of hope have been described as oriented toward a mediate future, connecting the present to the remote future (Minkowski, 1970, discussed in Crapanzano, 2003). However, the COVID-related speech acts in our findings were primarily expressions of encouragement and hope for a return to 'normal,' suggesting an anaphoric reference to the better days of the past. In contrast, the anti-racist sentiments express grief, frustration, and anger and suggest a cataphoric and transformational forward-looking version of hope. Both COVID and BLM signage embody the conception of hope as "the semiolinguistic work in which people oppose violence and destruction with some collective construction of a survival perspective" (Silva & Alencar, 2018: 685). The COVID-related messaging expresses hope without accompanying calls to action, arguably necessary for a survival perspective. But it is in the anti-racist messaging where hope is expressed as a "reorientation of knowledge" (Miyazaki, 2004).

# Who gets their pronouns? Gender, ethical reasoning, and English pronoun use.

Panel contribution

**Dr. Evan Bradley<sup>1</sup>, Dr. Laura Evans<sup>1</sup>, Ms. Haley Grossi<sup>1</sup>, Ms. Eliana Peretz<sup>2</sup>, Mx. C. Feng<sup>2</sup>, Ms. Gillian Knox<sup>2</sup>, Mx. Faye Winer<sup>2</sup>**

*1. Penn State Brandywine, 2. Mount Holyoke College*

Personal pronouns as a reflection of gender identity have been integral recent LGBTQ+ language reform efforts. Such efforts are not simply a matter of linguistic change, because the acceptability of gender-neutral/nonbinary pronouns (i.e., singular *they*) in English (and others, including Swedish) is affected by extralinguistic factors including personality, language ideology, and social attitudes. We wanted to know how English speakers decide which pronouns to use when talking about other people; specifically:

1. Who is misgendered, and how are they misgendered?
2. Which speakers use pronouns correctly and who misgenders others?
3. How do speakers integrate linguistic/nonlinguistic context with prior attitudes?

U.S. English speakers (n=112) read 12 profiles of students who were interested in joining a club. Students were referred to using one of several pronoun sets (*they/them*, *she/her*, *he/him*, *ze/zir*). Text profiles were accompanied by stock photos, which in a separate sample (n=50) were rated on the femininity and masculinity of gender presentation and sorted into feminine, masculine, and nonbinary categories (those with similar masculinity/femininity ratings). Photos were paired with profiles such that each pronoun set occurred with each photo type.

Participants typed responses to questions about the students in the profiles (e.g., “Would this student be better as the secretary or treasurer of the club?”). Finally, participants took the Moral Foundations Questionnaire, which measures ethical reasoning along five dimensions (Care/Harm, Fairness/Cheating, Loyalty/Betrayal, Authority/Subversion, and Sanctity/Degradation) and answered demographic questions. We hypothesized that adherence to different moral foundations would lead to different linguistic choices; for example, a speaker who values Care avoids misgendering another person, while a speaker who values Authority defers to prescriptive linguistic/gender norms.

Responses were coded by five coders using a consensus coding procedure to identify patterns in pronoun use. Cases in which participants used pronouns other than those given were classified into several subtypes, including Picture Preference (using a pronoun matching the apparent gender of the individual, rather than that given in the text); and Degendering (using singular *they* instead of a given gendered pronoun). Coders also identified other patterns, such as Pronoun Avoidance, in which participants use no pronouns in their responses, instead using full noun phrases or other circumlocutions.

Responses which least often matched the pronouns given in the prompt were those including neopronouns (*ze/zir*), apparent mismatches between photo and pronouns (e.g., *he* with feminine photo), and singular *they* used with feminine/masculine photos. Participants who scored above average on Care and Fairness (associated with social liberalism) use more pronouns correctly and misgender subjects less often, while those who score above average on Sanctity, Loyalty, and Authority (associated with conservatism) use correct pronouns less often and misgender others more often. These findings suggest that selecting pronouns in a non-trivial, active process in which speakers integrate multiple sources of information from the linguistic and nonlinguistic context, and which is subject to pre-existing knowledge or biases.

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# Who gets to be a hero?: Hero discourses in the Anglosphere

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Panel contribution

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**Dr. Lauren Sadow<sup>1</sup>, Dr. Katie Cox<sup>1</sup>**

**1.** the Australian National University

In times of crisis, you can rely on a hero to save you. At least, that's what English media would like you to think. The word "hero" is on an upward trend in English-language publications across the globe, tipping us into its discursive world at its every use. This paper proposes that "hero" is an Anglo cultural keyword (Levisen and Waters 2017) which comes laden with its own discourses regarding courage, sacrifice, and saving lives. The 21st century has seen unprecedented media communication, at the same time as political, humanitarian, and health crises, changing our priorities and the ideals we look to (Porpora 1996, Schlenker et al 2008). By examining the media use of hero narratives, we can see how this keyword is reflective of the current cultural landscape in different Anglo countries: whose lives we value, what actions are worthy, and who our ideal person is (Butler 2009). We use literary discourse analysis of written and recorded media, corpus data, and cultural semantics to show the depth of meaning in the word "hero" and untangle the distinct public narratives between 'unsung heroes', 'war heroes', 'healthcare heroes', 'local heroes' and 'sporting heroes'.

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# Who gets to decide? How does political discourse frame the role of politicians and scientific experts in times of pandemic?

Panel contribution

***Prof. Philippe Hambye<sup>1</sup>, Prof. Min Reuchamps<sup>1</sup>, Ms. Coline Rondiat<sup>1</sup>***

***1. Université catholique de Louvain***

After the outbreak of the pandemic in Belgium in March 2020 and after a national lockdown was decided by the Belgian federal government, an important public controversy arose about the political measures that should have been taken and that should follow, in order to cope with this unprecedented situation. Amongst other issues, there was a heated debate about the role scientific experts and politicians should take in designing the appropriate strategy to face the crisis. Beyond their explicit arguments, stakeholders from both sides refer implicitly to a certain conception of the democratic process of decision making in time of crisis and more generally in a democracy facing exceptional conditions (Farrelly 2015; Mey & Ladegaard 2015): some consider the experts should decide because they have knowledge about the pandemic, others think politicians should keep the high hand on decision-making process, because they are the legitimate representative of the people.

This paper aims at studying the discourse strategies politicians have used in order to justify (i) the way they have aligned or disaligned with scientific experts and (ii) the role they have assigned to these experts in the decision-making process. Our corpus is made of all the instances of politicians' discourse (interviews or quotations) evoking the scientific experts (their role, the relevance of their advices, etc.) published during the first wave of the pandemic in Belgium (March-July 2020) either in two important French-speaking newspapers or on the Facebook pages of the 5 main political parties in French-speaking Belgium and of their president. In this paper, we will focus on the date of one newspaper. Our analysis will study all the pragmatic means used to support, invoke, qualify, contest or reject experts' statements and recommendations, as well as the way discourse constructs and legitimize a particular vision of the roles of politicians and experts should take in democracies. We will focus on implicitness in discourse (Cap & Dynel 2017) and explore how implicatures and metaphors in particular contribute to conveying a particular image of the role each kind of actor is expected to play.

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# Who is offended? The endless cycle of causing and taking offence on social media

Panel contribution

***Dr. Tahmineh Tayebi<sup>1</sup>***

***1. Aston University***

In this presentation, I will discuss the complex nature of taking offence and its different layers. I will look at both the explicit and implicit ways people can cause offence on social medias and will specifically look at the implied impoliteness (Tayebi, 2018) and the linguistic creativity (Culpeper, 2011) which are common in today's social media interactions. In my analysis, I will be drawing on several examples from a personally collected corpus of taking offence on different social media platforms and will discuss how some social media users in some comments tend to justify their causing of offence by casting themselves in the role of the offendee (Parvaresh and Tayebi, 2018) and how that leads to an endless circle of causing and taking offence.

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# Who is the actor? What is the action? Managing the problem of multiple categories in relation to the formation and ascription of actions

Panel contribution

***Prof. Kevin Whitehead<sup>1</sup>, Prof. Geoffrey Raymond<sup>1</sup>***

*<sup>1</sup>. University of California, Santa Barbara*

Sacks's foundational observation that any member of society can always potentially be categorized in multiple ways (see Sacks, 1972a, 1972b, 1992; Schegloff, 2007) – which we refer to here as the problem of multiple categories – has reshaped how analysts have approached the relationship between category membership and action. This insight was initially introduced and subsequently elaborated (see, e.g., G. Raymond & Heritage, 2006; Schegloff, 1987, 1991, 1992a, 1992b, 1997, 2002, 2007; Whitehead, 2020) as posing analytic challenges in relation to social scientific description, and addressed by proposing an approach to analysis grounded in the use of observable evidence of participants' orientations to the relevance and procedural consequentiality of a particular category or categories for the action in question. A substantial body of further research across a wide range of membership categorization devices (MCDs) and action types has considered how participants treat membership in a particular category as implicating entitlements (or lack thereof) to act in particular ways (e.g., Hester & Eglin, 1997; Kitzinger, 2005; C. W. Raymond, 2019; G. Raymond & Heritage, 2006; Rossi & Stivers, 2020; Watson, 1978; Whitehead, 2020). In this presentation, we build on this research by re-centering the problem of multiple categories as a participants' concern, showing that speakers attend to systematic interactional contingencies associated with the multiple ways in which participants can potentially be categorized. We explicate this by showing that participants orient to a party's membership in one category versus (an)other(s) as shaping the action-import and/or valence of a speaker's conduct, and thus the relevancies it establishes for next speakers. In such cases, participants' choices reveal how they monitor and manage associations between category-based entitlements and the specific actions they produce. Drawing on video- and/or audio-recorded data from a range of naturally-occurring conversational and institutional settings, we begin by examining cases in which a speaker's conduct evidently produced by reference to their membership in one category comes to be negatively sanctioned by reference to their membership in another category. We then consider various Self- and Other-oriented ways in which speakers can manage potential trouble of this nature across a range of sequential positions. Based on this analysis, we propose that the problem of multiple categories constitutes a generic organizational matter for talk-in-interaction, and thus should be considered a locus of organizational practice alongside those previously described by Schegloff (2006) as comprising the procedural infrastructure of interaction.

# Whose common ground? - Analyzing communication between physiotherapists and patients in a Hungarian hospital

Panel contribution

***Ms. Anna Udvardi<sup>1</sup>***

***1. Semmelweis University***

**Aim:** The present talk argues that 'knowledge translation' is a two-way process in the medical interview. Furthermore, it is suggested that this approach of bidirectional 'knowledge translation' is inevitable for the creation of common ground and shared understanding between healthcare professionals (HCP) and patients.

**Background:** In HCP-patient communication the two parties represent two different worlds, namely the voice of medicine and the voice of the lifeworld [1]. Much emphasis is put on the 'knowledge translation' from HCP towards patient, to reach a shared understanding regarding the problem itself and the recommended course of treatment.

However, 'knowledge translation' should also occur the other way around, from patient towards HCP. The creation of common ground should include a continuous information exchange between the interlocutors. In other words, common ground should be dynamically co-constructed [2] among participants. In order to arrive at an accurate diagnosis and a workable treatment recommendation, the HCP should first understand the lifeworld of the patient (views, ideas, opinions, concerns) and then incorporate this information into their medical perspective.

**Problem:** What dialogical mechanisms or interactional features may help or hinder the creation of common ground in healthcare settings?

**Data and Method:** The data consist of audio recordings of first encounters between physiotherapists and their patients, collected in a major hospital in Budapest, Hungary. Twenty-two physiotherapists took part in the research, and each recorded 3-5 sessions with different patients. The qualitative analysis focuses on the opening turns (opening question and problem presentation) of the visits.

The analysis examines topic development on a turn-by-turn basis, with the idea that the physiotherapist's opening question typically frames the encounter as a medical encounter, thereby influencing patients' way of answering, i.e. patients' answers align with the expectations of the medical world rather than personal experience. Considering the development of common ground between the participants, two main types of communication styles are described. One I call the "flow of conversation", where the physiotherapist does not interrupt patient's answer, and builds on this information in the next turn (topic continuity). The other style is the "rigid question-answer style", where sticking to the fixed structure of an assessment form seems to be dominant. It seems that the main goal of the latter is to fill out the form properly and less to have a conversation and to build rapport with the patient.

**Conclusion:** The "flow of conversation" realized by topic continuity helps the voice of medicine and the voice of the lifeworld to converge and thereby favours the development of common ground.

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# Why have linguists overlooked silence all together? Explaining the past and examining what linguistics has gained once silence had been integrated as part of language

Panel contribution

***Prof. Michal Ornan-Ephratt<sup>1</sup>***

*1. University of Haifa*

By its definition, silence involves absence. Noticing the silence, distinguishing between different sorts of silence, and questioning the role of the various silences, not only make these silences present, but more so constitute an accurate representation of silence.

Examples of silences made present by their integration as parts of scientific apparatus come from the zero in mathematics, the null-empty group in logic (group theory) and the black hole in physics. Likewise, silences have been acknowledged as significant components of artistic compositions, such as the *tacet* in music, spaces and void in plastic arts and in architecture (such as Berlin's Bebelplatz).

While, as these examples demonstrate, silence is present in almost any field, and as many scholars have noticed it plays a significant role in the discipline they investigate, it seems that linguists overlooked silence all together. The current presentation aims to explain (regarding the past) why that was the case, and looking at the present—such as our session and many other linguistic frameworks devoted to the study of silence—what linguistics has lost from that neglect, and what it now gains from making verbal silences present.

To explain the past, we employ and analyse statements made by scholars offering their explanation why linguistics had overlooked silence. To see the loss caused by overlooking silence and the gain offered in considering silence, relevant linguistic concepts will be classified and analysed in terms of absence: (1) linguistic concepts which prior to their examination in light of silence were not considered as concepts involving absence; (2) linguistic concepts which were associated with absence whose linguistic role was misinterpreted; (3) linguistic concepts which were erroneously associated with absence.

# With and without touching: the partner's body as an option in and for improvised dance

Panel contribution

***Dr. Alain Bovet<sup>1</sup>***

***1. University of Lausanne***

This communication explores how improvising dancers produce on the spot accountable interactive configurations. In the absence of a pre-existing choreography, plan or structure, the participants rely on an openness and availability to any emerging feature of the ongoing situation (Bowers, 2002). Such features may include previous episodes of improvised choreographies, music (also improvised on stage), and various aspects of the material environment (floor, walls, objects).

However, an exploration of video recordings of improvised dance workshops suggests that the mostly used and oriented-to resource is the partner(s). Be it through extended bodily contact or distant interaction, the dancers systematically organize their activity with reference to the partner(s).

This contribution analyzes a three-and-a-half-minute sequence where the workshop teacher and a student produce an improvised choreography. I will attempt to show how their dance achieves an accountable character, practically oriented to by each dancer but also visually recognizable by the audience. This accountability is produced through “configurations”, which serves as a gloss for emerging assemblages of recognizable or meaningful bodily interaction.

Such configurations may be assembled with or without bodily contact between the dancers. I will first try to show that this distinction makes sense to the dancers, as it provides for a broad narrative structure of the choreography: an “approach” where the dancers orient to one another and get closer, a touching phase where the dancers establish and maintain a constant bodily contact, and a quick and visibly hostile “separation”.

I will then focus on the touching phase and analyze how the dancers practically exploit the tactile interaction between their own and the partner's body to assemble an accountable climax in the improvised narrative.

This exploratory study is taken as an occasion to understand how touching and being touched, in the notable absence of talk, contributes to the organization and coordination of an interaction (Lefebvre, 2020). By relying on visible aspects of the choreography, this video analysis stands in contrast to the idea, espoused by practitioners, theorists and analysts (Damian, 2013), that such dance is an interior phenomenon in which “there is nothing to see”. While video data certainly may not be sufficient, they do give access to aspects of its accountability. At least, as Merleau-Ponty (1964) would insist, when they are looked at from embodied viewpoints by incarnate viewers.

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# Word in context – Digitalizing language in action for digital second language learning games

Panel contribution

***Dr. Louise Rasmussen<sup>1</sup>, Dr. Catherine Rineke Brouwer<sup>2</sup>***

***1. Roskilde University, 2. University of Southern Denmark***

This paper explores the potential of producing Simulated Immersive Environment (SIE) games for second language learning (Tranekjær, 2021) on the basis of authentic contexts of interaction. Research on second language learning outside the classroom setting (Firth and Wagner, 1997) have pointed to the need to anchor second language learning processes in authentic interactions. Furthermore, language teachers and researchers in language acquisition emphasize the need for acquisition of lexis (e.g. Kasper & Kellerman 1997), as it enables learners to understand, interact, and act meaningfully within a given social setting. The implications of both is that, ideally, the acquisition of words and utterances needs to be contextualized and linked to not only practices, but to social relations, contextually specific knowledge and particular activities in order to appear meaningful and relevant to the learner. One way of securing this is to organize 'language learning in the wild' activities (Wagner, 2019) another is to establish contextualized virtual learning spaces such as digital SIE games.

Building on multimodal EMCA (Hazel, Mortensen & Rasmussen, 2014), user-based design (Mack, Buur, Clark, & Larsen, 2013 ) and Computer Assisted Language Learning (Garreth, 2009), this paper explores how native-speakers use (or fail to use) contextual resources to communicate the meaning of lexis to non-native speakers. Based on recordings from an industrial laundry facility and a kindergarten involving, respectively, second language speaking adults and children, we analyze and discuss how context-related conduct may be translated to SIEs, thus providing contextually embedded second language learning opportunities.

The paper argues that SIEs can provide a virtual learning space for interaction based language teaching that, on the one hand, mimics social practices but on the other hand preserves the features of the social practice that are relevant and familiar to the members within a particular social context.

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# Working offline: common ground in written discourse

Panel contribution

**Prof. Ivana Trbojevic Milosevic<sup>1</sup>**

**1.** Faculty of Philology University of Belgrade

In this paper, we try to reexamine the concept of Common Ground in the production of written discourse, in particular the written discourse intended for international readership. The Common Ground issues are dominantly addressed in regard to spoken discourse, such as conversation or other kinds of interaction that (more or less) happens *online*. Since ‘language is primarily a form of social interactive behaviour in which a speaker, **writer** or signer [...] addresses utterances [...] to an audience [...]’ (Allen 2012), the construction of CG in written discourse seems to be a legitimate research topic that, due to the specific circumstances in which written texts are produced, requires somewhat broader view on factors that influence its building, as we shall call it here, *offline*. Retaining the dynamic understanding of CG as proposed by Kecske & Zhang (2009), and bearing in focus Kecske’s (2007) observation that in intercultural communication lingua franca speakers rely more on linguistic means than on CG, we shall look into factors such as recipient design, perspective taking, controlling egocentrism and salience, lesser reliance on presupposition and ‘cultural knowledge’ (van Dijk 2001), preference for explicitness and absence of immediate rapport - in a corpus consisting of a number of newspaper articles published in the *New York Times International* in Serbia in 2007. *The New York Times International* supplement to the Serbian daily *Politika* brought to the Serbian readership the articles (in English) that had been originally published in the NYT with a five-day lapse. Comparison of the original headlines and articles with the versions published in the supplement showed consistent alterations to suit the international audience, which gave rise to the question of *offline* construction of CG addressed in this paper.

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# Working together to agree: Dynamic common ground in BELF correspondences

Panel contribution

***Dr. Yi Zhao<sup>1</sup>, Mr. Mian Jia<sup>2</sup>***

*1. Beijing University of Technology, 2. University of Texas at Austin*

Drawing on insights from the dichotomy of “basic joint activity” and “coordinating joint actions” (Clark 1996; Clark & Henetz 2014), the basic joint activity in intercultural business negotiations among participants of Business English as a Lingua Franca (hereinafter BELF) is to get business done. And communicative acts such as speech are coordinating in nature because they facilitate the basic joint actions. However, little is known about the coordinating mechanism of reaching agreements in BELF communication where egocentrism also plays a role (Kecske & Zhang 2009). Specifically, there is a paucity of knowledge about the joint coordinating activities in terms of chaining, embedding, presequencing projective pairs (Clark & Henetz 2014).

To that end, we have self-compiled a 187,617-token corpus of business negotiation correspondences circulated among a Chinese-based and five European-based international trading companies. We then take a dynamic approach (Kecske & Zhang 2009) to examine the construction of common ground and emergent ground in terms of projective pairs among different BELF participants. Research questions are: What projective pairs are used to reach joint commitments among BELF participants of different L1s? How is common ground dynamically constructed by way of projective pairs?

The data are segmented in five different BELF communication pairs and then annotated in terms of projective pairs in order to compare between cultures. Analysis of Variance (ANOVA) will be employed to pinpoint the differences in national culture (assumed common ground) and business culture (defined by different companies). Besides, Chinese participants as an invariant factor of the five BELF communication pairs serve to compare individual differences contributing to emergent common ground. A preliminary study shows that business protocols tend to be most influential on the choice of projective pairs. We therefore argue that business cultures of multinational companies would guide the BELF participants to establish a core common ground, and the emergent common ground is mainly constructed by individual factors such as the readiness level of doing business. Overall, the dynamic process of reaching agreements in terms of projective pairs among BELF participants is coordinated out of intelligibility. On this view, we propose an interpretation of linguistic economy to describe the hierarchy of tripartite variants (individual, business, culture).

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# Young, female, and empathetic: The identities of emerging new politicians in Japan

Panel contribution

**Dr. Kazuyo Murata<sup>1</sup>**

**1. Ryukoku University**

It is generally agreed that the typical image of a politician in Japan includes characteristics such as old or middle aged, male, hereditary, socially distant, and having an indirect way of speaking (Azuma, 2010). Recently, however, this image has been changing, albeit very slowly. The purpose of this study is to illuminate the identities of emerging new politicians through the lens of an analysis of press interviews concerning Covid-19.

Around the time of Japan's state of emergency declaration, two politicians, Mr. Yoshimura (Governor of Osaka) and Ms. Koike (Governor of Tokyo), attracted particular attention among the public and enjoyed the positions of first and second in the top favorability ratings among politicians. According to the literature on risk communication (ex. Nishizawa, 2013), press interviews provided by community or organisation leaders, especially at times of crisis, play a significant role in their favorability ratings. This study analyses the press interviews concerning Covid-19 given by these two politicians from April to July in 2020, including when the state of emergency was declared, which was when the public felt most fearful and anxious. It explores how their 'new' professional identities are manifest through their speeches, focusing on the salient linguistic features in their interviews.

The analytical framework I employ in this presentation is interactional sociolinguistics (Holmes, 2008) and the notion of 'identity' referred to in this study is conceptualized not as a fixed attribute but as what is actively and discursively performed and carried out in social contexts (Marra and Angouri, 2011).

The analysis results include the following: in Mayor Yoshimura's speeches, (1) a casual form of the first person pronoun is selected, and (2) casual dialectal forms are often used. In Mayor Koike's speeches, (3) English terms are often inserted, and (4) comments related to her make-up are often made. In both mayors' speeches, (5) positive politeness strategies are often utilized, and (6) their explanations are easily understood and logically constructed. These linguistic features of the mayors' speeches illustrate their attempts to construct their identities as new era politicians who are young (in the case of Governor Yoshimura), female (in the case of Governor Koike), socially close, and global.

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# You're so mean but I like it – Metapragmatic Evaluation of Mock Impoliteness in Danmaku Comments

Panel contribution

***Ms. Shengnan Liu<sup>1</sup>***

***1. Lancaster University***

Danmaku, a commenting system that displays users' synchronous or asynchronous comments within the videotream, is widely used in Asian countries, especially in China and Japan (Wu & Ito, 2014). In a Chinese online talk show *Roast!* that features mock impoliteness speech events, Danmaku comments provide easy access to a vast amount of third-party participants' evaluations of mock impoliteness. Particularly in *Roast!*, the Danmaku system also allows users to vote for the comments by clicking on a thumbs-up button at the end of each comment and automatically displays the count of such votes. This possibly unique system renders the phenomenology of the Danmaku a two-stage process: i) the third-party participants make qualitative evaluations about the mock impoliteness speech events; and then ii) the third-party participants vote for the evaluations made via the form of Danmaku, leading to the number of votes. Thus, the aim of this paper is to investigate: i) what factors contribute to the qualitative evaluations; and ii) what factors contribute to the number of votes that each comment gets. By creating an effective coding scheme which captures intertextual references, sequence of speech events, metapragmatic evaluations, count of votes, etc. a large number of raw data was annotated for further analysis. Then, a conditional inference tree model (Hothorn et all 2006; Tagliamonte and Baayen 2012; Tantucci and Wang 2018), which is “a method for regression and classification based on binary recursive partitioning” (Levshina 2015:291), was fitted to answer these two questions. This method generated clear data visualizations by displaying the ranking of contributing factors to i) qualitative evaluation; and ii) the number of votes. The quantitative results are then interpreted in terms of qualitative analysis of typical examples from the data.

# You're the asshole: Building online community norms around Twitter's AITA account

Panel contribution

**Dr. Alba Milà-Garcia**<sup>1</sup>, **Dr. Elizabeth Marsden**<sup>2</sup>

*1. Universitat de Barcelona, 2. University of Huddersfield*

This paper concerns the affinity space created around the popular Twitter account @AITA\_reddit, which is specifically set up to repost AITA ('Am I the Asshole') posts from the Reddit community of the same name, where users share tricky or questionable situations in which they have found themselves, and ask other users whether they are at fault. The Twitter AITA account is not affiliated with Reddit in any way: it just shares the posts made on that platform with Twitter users, whose comments will (likely) never reach the original Reddit posters. These comments are a mix of serious judgements on the original posts and many different forms of online creative conversational humour (Dynel & Poppi, 2020), which includes meme usage, in-jokes and intertextuality. Twitter users' known tendency to exaggerate opinions and emotions (Terkourafi et al., 2018) is clearly reflected in this case of radical stance-taking, concerning (sometimes deceptively) common everyday situations.

The analysis of @AITA\_reddit's most popular Twitter posts reveals the intricacies of the affinity space created around this account. In this space, certain users emerge as key figures due to the specific roles they play in the community, and ambient affiliation (Zappavigna, 2011) among users is expressed through likes and retweets to (mostly) stand-alone comments. The users that interact with @AITA\_reddit's posts (and who do not necessarily follow the account) focus on justifying/condemning the OP's (original poster's) behaviour according to the moral order (Kádár et al., 2019, p. 8; Kádár & Haugh, 2013, pp. 93–94). The ingroup subscribes to a particular understanding of justice and morality, typically defined by leftist political views; in turn, those who have a different understanding of morality are viewed as the outgroup and are generally subjected to insults (both written and via images/gifs) and seen as a challenge to the (unwritten) norm.

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# «.... i pečenegi ee terzali i polovcy. So vsem spravilas' Rossija. Pobedim i ētu zarazu koronavirusnuju!» How Twitter makes fun of Putin's communicative management of the coronavirus crisis

Panel contribution

**Prof. Nadine Thielemann**<sup>1</sup>

1. Vienna University of Economics and Business

Russia is among the countries that have been severely affected by the coronavirus crisis in several respects. The coronavirus not only triggered a crisis in terms of public health, but it also hit Russia in an already difficult economic situation and in lack of a welfare system that could soften the social and economic impact of a lockdown on its citizens' lives. Lastly, the constitutional referendum aiming to pave the way for Putin remaining in charge beyond a limited set of election periods as president initially scheduled for March also had to be postponed. The coronavirus crisis has had its impact on the preparation of as well as protest against this change in the constitution.

After an initial and rather short episode during which COVID in political communication has been framed as the *annual pneumonia*, however, the Russian government took more serious measures including a rather strict lockdown starting in late March and labelled as *holiday / days off work*. On 8<sup>th</sup> April, Putin addressed to the Russian citizens via video message during a virtual meeting with Russian governors in order to motivate them to maintain the announced measure of *self-isolation* (e.g., broadcast on <<https://www.m24.ru/videos/politika/08042020/235586>>). The tone and line of argumentation adopted by Putin in this short address is surprisingly comforting and calming. He signals understanding of the challenges but also tries to reinforce Russians' sense of community / community-mindedness. In this context, he draws a historic not entirely correct comparison between the Polovtsians and the Pechenegs, two nomadic tribes who have attacked the Kievan Rus, and the coronavirus attacking Russia, which allows him to derive that Russia this time will overcome the challenge too: "... both the Polovtsians and the Pechenegs tortured her. Russia has overcome everything. We will also defeat this coronavirus pandemic!" This very line of the address triggered lively discussions on Twitter which in this context turns into a platform for counter-discourses subverting and ridiculing official political communication and projects of Putin's government.

The paper analyses the discourse elicited by Putin's quote on Twitter, using a sample selection of 100 Tweets (posted from April to August 2020), including an explicit reference to «половцы и печенеги» ('the Polovtsians and the Pechenegs') with or without the according hashtag (#половцы #печенеги) and adopts a multimodal perspective on the data. It aims at identifying the predominant stances adopted and thematic strands emerging as well as pragmatic strategies characterizing the given discourse. Particular attention is paid to the role of humour which occurs in various guises such as:

- bathetic lists adducing the Polovtsians and the Pechenegs among Russia's economic, social and political problems;
- intertextual references (e.g. to Putin's rhetoric, Russian popular culture or folklore) in order to ridicule official political communication and projects;
- irony achieved by overstatement;
- memes (mostly image macros) based on punning and often including visual content (mostly referring to objects, persons etc. sounding similar to the Polovtsians / the Pechenegs).

# Ánda! Patience! Assiah! Sorry! : an investigation into the expression of sympathy in every day's interactions in Ngemba society of Western Cameroon

Panel contribution

***Ms. Solange Mekamgoum<sup>1</sup>***

*1. University of Hamburg*

The expression of sympathy is generally viewed in English-speaking cultures as attending to someone else's emotional pain following some experience of misfortune, bereavement being a salient example. How is sympathy understood in other parts of the world? This paper investigates the communicative acts Ngemba people perform when another person is experiencing emotional pain. Bereavement in Ngemba constitutes a special activity type in which sympathy is shown. It has its own contextual structures and expressions for sympathy, that differ from those one says to the other in day-to-day encounters. Though bereavement will be briefly spoken about as one context where sympathy is expressed, the main focus of the study is on how the Ngemba express sympathy in everyday situations. These include when a child falls and is crying or when someone carries a heavy load, etc. Against this backdrop, the following questions arise: What are the contextual configurations in which this act is performed? What does this act tell us about interpersonal relationships in Ngemba? This paper identifies the interjection *ánda* as a primary linguistic resource used in Ngemba society to show that one cares about someone who is in a painful emotional state following an act of misfortune. It analyses occurrences of this expression in context, and links it to ethics of social conduct within this socio-culture. As this form emerges in the data, its performance is motivated by a number of factors including a sense of mutual affectedness. I also examine pragmatic repairs when a member fails to perform the act of *ánda*, revealing how the expression of sympathy is strongly normative in this community. Furthermore, this work briefly analyses uses of *assiah*, *patience* and *sorry* as secondary linguistic items involved in expressing sympathy among Cameroonians in general and Ngemba in particular. They share the same semantic notion and sociopragmatic functions as the primary one as they are borrowings from Cameroonian official and local languages, commanded by the multilingual nature of the country.

Taking an interactional approach, this study analyses data extracted from multimedia recordings made in the Ngemba-speaking area. The Ngemba society comprises of five groups – Bamendjou, Bameka, Bansoa, Bamougoum and Bafunda – spread in four administrative Divisions of Western Cameroon. The people speak the Ngemba language, as well as French and/or (Pidgin)English/other neighbouring languages. This paper shows that investigating language practices, and specifically, performance of *ánda*, can greatly enrich understanding of human socialities and the communication of sympathy, which is understood here to be a culture-specific form of behaviour grounded in local concepts of community and personhood.

# Exploring linguistic hybridity and lexical creativity in the UK's Greek Cypriot diaspora: the Grenglish Project

Panel contribution

***Dr. Anna Charalambidou<sup>1</sup>, Dr. Petros Karatsareas<sup>2</sup>***

***1. Middlesex University, 2. University of Westminster***

This presentation explores the relationship between linguistic hybridity in the UK's Greek Cypriot community and sociocultural changes (migration from Cyprus to the UK and subsequent geographical and social mobility in the UK). It also addresses the methodological challenges of researching the acquisition and spread of linguistic changes in the 20th century through a community engagement project. Like many other community languages that were transplanted from their places of origin to the UK as a result of migration, Cypriot Greek developed in a unique way in the British capital in the 20th century (Papapavlou and Pavlou 2001). This presentation focuses on the borrowing of English words and their incorporation into the Cypriot Greek grammatical system. These words, typically labelled Grenglish, are collectively recognised as a key part of a new linguistic variety unique to the UK's Cypriot Greek speakers. They include everyday terms such as πάσον/pason 'bus', μουβάρω/muvaro 'I move' and place names like Φίσμπουρι Πιπάρκ/Finsbury Park 'Finsbury Park'.

Grenglish words were created by first-generation migrants who arrived in the UK throughout the 20th century (mainly between the 1940s and 1970s) with limited command of English. Grenglish was later adopted by second-generation members of the community, but some speakers assigned negative values to these diasporic lexical creations often referring to them as "Greek slang" and showing preference for the Standard Greek or Standard English equivalents. As a result, this unique lexical stock that is emblematic of the community's linguistic history is facing the threat of disappearance as new generations of speakers tend to avoid Grenglish words (

The data for this presentation are derived from The Grenglish Project website ([www.grenglish.org/](http://www.grenglish.org/)), which was set up by the presenters in May 2019 aiming to create a permanent digital and print record of Grenglish (Karatsareas & Charalambidou, forthcoming). This presentation will provide an overview of the entries collected and of their contributors, focusing on recurrent patterns in semantic fields and morphological adaptation. The grammatical analysis of morphophonologically adapted words will show that the basis for the adaptation was the phonetic realisations of the borrowed words in (London) English and the way these realisations were perceived by speakers of Cypriot Greek, and not orthographic pronunciation as in the borrowing observed in 'homeland' varieties of Greek in Cyprus. This is taken to be reflective of the limited command of English among the first generation of Greek Cypriot borrowers.

Changing perceptions of and attitudes towards Grenglish will also be explored. Finally, through a comparison with other diasporic Greek varieties (especially in the USA and Australia) we will explore convergences and divergences in morphological adaptation in the context of 20th century migration.

Karatsareas, Petros, and Anna Charalambidou. Forthcoming. 'Exploring linguistic hybridity and lexical creativity in the UK's Greek Cypriot diaspora: the Grenglish project'. *Cahiers d'Études Chypriotes*, 50.

Papapavlou, Andreas, and Pavlos Pavlou. 2001. 'The Interplay of Language Use and Language Maintenance and the Cultural Identity of Greek Cypriots in the UK'. *International Journal of Applied Linguistics* 11 (1): 92–113.

# '...But the Client Insists': Translators' Perceptions of Client Dissatisfaction

Panel contribution

***Ms. Sara Orthaber<sup>1</sup>, Prof. Rosina Marquez Reiter<sup>2</sup>***

***1. University of Maribor, 2. The Open University***

The work of freelance translators is mostly project-based. This means that they are paid for the work that they do, either directly by their clients, or indirectly by translation agencies. While effective translator-client communication, including a clear understanding and assessment of the client's needs, is critical, this is not always the case and translators must sometimes tactfully deal with challenging situations (e.g. contradictory information, clients' requests for clarifications, technical and localization issues). With most freelance translators working from home, profession-specific online communities have become a particularly important source for professional support, including discussions on delicate client-professional relationships. Customer dissatisfaction has received considerable attention in the literature. However, relatively few studies have looked at the behind-the-scenes activities when dealing with client dissatisfaction. To fill this gap, this study examines the translators' perceptions of client dissatisfaction in an online translators' forum. Specifically, we look at how the clients' concerns are presented and interpreted by the group members and what solutions are offered. The group members' contributions shed light on a hard industry where client satisfaction is the translator's top priority.

# 'Anybody can read Japanese?': Mobilizing multilingual, multicultural and multimodal knowledge for social support in mothers' discussions about face masks

Panel contribution

***Mr. Wai Sum Tse<sup>1</sup>, Dr. Olga Zayts<sup>1</sup>***

***1. The University of Hong Kong***

Over the past year, wearing face masks has acquired a myriad of meanings in Hong Kong. In a series of protests against the extradition bill, masks are regarded as an artifact of hidden identities and a symbol of freedom of expression in some people's eyes (Lau, 2020). The HKSAR Government saw masks as a threat to public security and eventually banned face coverings at protests. Not long after this, however, face masks became the most sought-after item in light of the COVID-19 pandemic. Hong Kong citizens were quick to (re)adopt their mask-wearing behavior because of their 'collective trauma' of SARS in 2003. Masking then transformed from a political hot potato to a preventive measure and even a form of civic responsibility.

From January to March 2020, there were territory-wide shortages of face masks. Many people went online to find masks and exchanged information about masks, including their types, prices, and effectiveness. Such a phenomenon echoes increasing evidence demonstrating that people exchange and learn about health-related knowledge in online environments (Bellandera & Landqvist, 2020). Thanks also to COVID-19-induced work-from-home and social distancing practices, more people have been prompted to discuss COVID-19-related issues online. Additionally, previous discourse-analytic studies cast light more specifically on the use of online spaces by mothers who seek and offer help on different issues, including health and parenthood (Jaworska, 2018; Lyons, 2020). Aligning with the work mentioned, this paper analyzes how mothers in Hong Kong mobilize their multilingual, multicultural, and multimodal knowledge to provide support for other mothers during the COVID-19 pandemic.

We focus on mothers' interactions in internet discussions primarily about buying face masks. These threads are drawn from a corpus of 300+ online discussion threads collected for an ongoing project that examines how mothers utilize online platforms to cope with the pandemic. The data is collected from two popular fora used by mothers in Hong Kong. One forum uses English as the medium of communication while the other uses Chinese. Our analysis draws on CA-informed methodologies for analyzing digital interactions (Giles et al., 2015) and epistemic discourse analysis (Heritage, 2012; Van Dijk, 2013). Preliminary findings suggest that aside from sharing where to get masks, a clear instance of gathering communal effort in combating the pandemic, some mothers also request peers to help with choosing reliable masks. These requests contain verbal texts of masks-buying queries and photos of masks packaging. The packaging in question contains texts written in Japanese or Korean, which presumably is incomprehensible to those who need help. In this exchange process, we first argue that mothers' multilingual, multicultural, and multimodal knowledge is mobilized for social support. The reason is that a relevant and useful response requires literacy in Japanese or Korean or knowledge about specific types (or brands) of masks. We further show that in responding to requests, mothers in fact draw on a sophisticated epistemic repertoire that goes beyond lay expertise on health-related issues based on individual experiences.

# 'Black Swans' on the Coast: Regional risk cultures and the pragmatic re-framing of coastal protection in East Frisia (Germany)

Panel contribution

**Dr. Martin Doering<sup>1</sup>**

*1. University of Hamburg*

Climate change represents one of the most pressing risks and challenges societies, policy and the sciences face at the moment. A global issue with regional and local impacts, it has led to the development and implementation of national and regional risk policies which – in some places and countries – are lagging behind. This might, however, change in the near future as indications of climate change such as an increase in droughts, heat waves, storms, extreme weather events and storm surges are currently linked to climatic change by the sciences. Some of the previously mentioned phenomena also concern the region of East Frisia in the north-western parts of Germany which lies below sea-level and is protected by a historically grown drainage and dike system. Based on the motto "Who does not want to dike, has to give way", the regional risk culture, risk mentality and the risk discourses revolving around coastal protection are based on the rationale of a constant fight against the water. This contributed to establishing pragmatic and meaningful ways of dealing with the risk of flooding which are currently challenged by climate change that seems to trigger the scientifically possible phenomenon of so-called 'black swans'. 'Black swans' are situations in which various meteorological phenomena such as a winter gale and extreme precipitation come together and produce the dangerous situation of a storm surge in front of the dike and a flooding behind the dike. This water-from-two-sides-situation requires a pragmatic reframing and restructuring of established risk discourses dealing with coastal protection because it goes beyond current forms of language use and how it represents aspects of life associated with new risk. The paper takes these insights as a starting point and empirically investigates the pragmatic handling and framing of this emerging situation against the background of historically established ways of dealing with storm surges. The question hence arises: Does the anticipated but altogether possible context of 'black swans' contribute to developing new meanings and risk mentalities in coastal protection? The paper elaborates on this question to conceptually and empirically explore the still unused potential of a pragmatic approach for analysing interpretative repertoires conceptualising new ways of executing coastal protection, and by doing so detecting change in existing risk cultures. The approach was applied to 15 qualitative interviews conducted with experts in the region which were firstly analysed as outlined in Grounded Theory and then studied from a linguistic point of view. The aim of the paper is twofold: to empirically study the processes of semantic change in coastal protection against the background of anticipated 'black swans' and to conceptually investigate the potentials of a pragmatic approach to tackle change in regional risk cultures.

# 'Diplomatic Request': A Contrastive Analysis of Chinese and American Corpora

Panel contribution

***Mr. Yulong Song<sup>1</sup>***

**1.** Dalian University of Foreign Languages

This paper aims to examine the pragmatic properties of 'diplomatic request', a requestive form of behaviour embedded in political language use. I will focus on cross-cultural variation in the realization of this requestive behavior, by contrastively examining discourse produced in the context of political actors making major demands. The corpus investigated is drawn from Chinese and American press conference events. The current study is based on naturally occurring data. The analysis will show that press conferences represent a ritual event, whereby both Chinese and American political stakeholders ritually display their diplomatic requests. Those diplomatic requests, while most of them are 'demands', are ritual because they are made in front of, and towards international audience in a highly ceremonial fashion, instead of being transmitted directly to the 'hearer', who is the target of the diplomatic requests.

The results of our analysis show that diplomatic request manifests itself in a continuum according to the event which triggers it. The way of delivering the target speech act is highly different between Chinese and American. Chinese diplomatic demand is conducted mainly by the conventional indirect way, while American is mainly by the direct way. In pragmatics, a research gap exists in the study of the upgraded request and its difference between Chinese and American press conferences, and so the current study fills a knowledge gap.

# 'D'ya know what I mean?' Striving for shared understanding in multilingual healthcare communication: affordances, interaction, recommendations

Panel contribution

***Dr. Demi Krystallidou<sup>1</sup>***

*1. University of Surrey*

Recent migration waves have resulted in an increasing number of multilingual encounters in healthcare in many parts of the world with healthcare professionals and patients not always sharing a common language. In order to bridge language barriers and achieve shared understanding between patients and healthcare professionals a number of language support solutions are currently available. These include -but are not limited to- interpreters, both on site and remote, as well as communication technologies, either used on their own or in combination with interpreters, patients' companions and healthcare staff performing interpreting tasks. Despite recent technological advances in multilingual healthcare communication and the increasing awareness of cultural competency in healthcare, both healthcare professionals and patients experience difficulties when interacting with each other through (technology-enhanced) language support solutions. The current COVID-19 pandemic has brought to the fore a set of challenges patients and healthcare professionals experience when trying to reach shared understanding through available language support solutions and which might at times undermine their participation in the medical encounter. In this paper I will draw on the latest available evidence and I will discuss: i) the affordances and shortcomings of available language support solutions in healthcare, ii) the ways in which patients and healthcare professionals' participation in the communicative encounter is shaped by variables associated with the participants in the clinical consultation and specific language support solutions, and iii) how this affects the process of reaching shared understanding during the language-discordant consultation. I will argue that in order to ensure patient and healthcare professional participation in the language-discordant clinical encounter through shared understanding, a set of skills that are tailored to the technical and communicative features of each language support solution are required of all participants in interaction. I will conclude with a set of recommendations for improved shared understanding through technology-enhanced language support solutions in language discordant patient-provider healthcare encounters.

# 'Fancy replying?' Reactions to Ryanair's customer service tweets

Panel contribution

***Dr. Ursula Lutzky***<sup>1</sup>

1. Vienna University of Economics and Business

Today, the social networking platform Twitter is used widely by companies when communicating with their customers. It has been appropriated as a channel for customer service interactions and customers are often encouraged to tweet a company if they have a question or need assistance. While customers thus engage in numerous exchanges with social media managers on Twitter on a daily basis, their reaction to and perception of the replies they receive has not been studied extensively to date (but see Abney et al. 2017; Lutzky forthcoming). This study aims to provide further insights into the nature and structure of customer service interactions on Twitter, and to explore customers' attitude towards the answers social media managers post in reply to their tweets. It focuses on the airline Ryanair, which was voted worst airline for the sixth time in a row in January 2019 (see e.g. Topham 2019), and the tweets that customers addressed to the airline over the course of a year as well as the airline's replies. This corpus of tweets includes a total of 2.8 million words and 136,833 tweets that were posted between August 2018 and July 2019. It is explored from a quantitative perspective by studying expressions that are characteristic of customers' language use through keyword and collocation analyses and from a qualitative perspective that focuses on the unfolding of tweet threads. This will uncover the discourse-pragmatic strategies used by customers when voicing their frustration about the airline's customer service and yield further understanding of the way in which they express their dissatisfaction online. By investigating their often negative evaluation of Ryanair's approach to customer service on Twitter, this study will reveal the causes of customer complaints about the responses they receive online and point out how changes in the linguistic and communicative features used by the airline could potentially improve levels of customer satisfaction.

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# 'Getting on the same page' – How participants' reading aloud from an interactive tabletop facilitates joint game participation

Panel contribution

***Ms. Svenja Heuser<sup>1</sup>, Dr. Béatrice Arend<sup>1</sup>, Prof. Patrick Sunnen<sup>1</sup>***

***1. University of Luxembourg***

This paper addresses how adult participants in a multiparty serious game-activity (ORBIT project, see Sunnen et al. 2018) at an interactive tabletop (ITT) use *reading aloud* (Heuser et al. 2020) to co-facilitate joint accessibility to interactionally relevant text information about the unfamiliar game they are engaging in. These so called 'written informings' displayed on the horizontal interface are designed to serve as a game-manual. Since the activity is new to the participants, they rely on these informings in order to jointly accomplish the game. We consider participants' *reading aloud* as an interactional practice for participating in the interaction and getting each other 'on the same page'. By verbalizing and thereby also emphasizing specific (parts of the) text at a specific point in the interaction, participants make written informings from the ITT interactionally relevant and mutually accessible within the group.

In the sequences selected for the analysis we show, that participants' *reading aloud* of written informings processes the interactional challenge of enabling and maintaining joint participation among the players in the game activity. Their *reading aloud* provides access to co-player's perspectives at the shared interface and, furthermore, localizes and specifies one part of the ITT-mediated game that was marked 'unclear' or 'problematic' by a participant.

So far, the video recordings (95 min.) of three participant groups have been scrutinized for this phenomenon and lead to the identification of more than 70 *reading-aloud* cases. We could observe across our video corpus, that participants who make their hesitations of understanding accountable, receive support by their co-players *reading aloud*. In this paper, relying on a conversation analytic approach (cf. Goodwin & Heritage 1990) in its multimodal understanding (cf. Deppermann 2013), we consider two cases of *reading aloud*. Here, participants rely on the interface's written informings to co-organize *reading-aloud* utterances alongside finely tuned local referencing gestures and bodily orientation (onto the informings on the ITT) in order to either address or raise a question. *Reading aloud* as an interactional practice is used to mark and process both addressing a question (understanding) as well as raising a question (a problem with understanding). Both cases show the participants' fine-grained co-organization of joint successive *reading-aloud* actions *with* and *for* each other when dealing with the interactional challenge of gaining shared understanding and enabling joint participation.

# 'I was hoping I didn't need to clarify - that was typed in sarcasm font' – Norms and knowledge construction in the /r/conspiracytheories affinity space

Panel contribution

***Prof. Nuria Lorenzo-Dus<sup>1</sup>, Prof. Pilar Garces-Conejos Blitvich<sup>2</sup>***

*1. Swansea University, 2. UNCC*

This presentation examines the intricate connections between knowledge co-construction, norms, and their ongoing negotiation in the /r/conspiracytheories sub-Reddit. Created in 2011 and with 212k members at data collection point (2020), its users describe this sub-Reddit as 'the place to discuss every aspect of conspiracy *theorism*', from theories and current events to debunkings and popular culture'.[1] The sub-Reddit has been selected because of its explicit focus on knowledge construction, in this case, members' discursive negotiation of what makes conspiracy theories so. Participatory affinity spaces (Gee, 2005) such as the one under scrutiny facilitate users' co-construction of knowledge about their common endeavour; this is, however, highly depended on their finding participation meaningful and rewarding (Kessler, 2013). Norms, like knowledge, are socially co-constructed (Tomasello, 2008) and provide the bases for those meaningful interactions. Further, inter/intra group interaction is key in the understanding of CT which have been defined as eminently social (van Prooijen & Douglas, 2018)

Data for this presentation comes from Content Analysis of the 100 top (i.e., most voted) threads in the /r/conspiracytheories sub-Reddit since 2011, focusing on their topics, length, participation levels and actual theorising about conspiracy theories therein. This is followed by Thematic (Fereday & Muir-Cochrane, 2006) and Im-politeness Analysis (Garcés-Conejos Blitvich, 2010; 2013; Garcés-Conejos Blitvich, & Sifianou, 2018) of the six threads (circa 25,000 words) in which members engaged in sustained co-theorizing about conspiracy theories. The analysis reveals that the community engages in active discussion of external norms derived from Reddit content policy (e.g. regarding 'censorship' of content by Reddit bots), as well as its own internal norms for interactionally achieving their shared goal of advancing knowledge about conspiracy theories. Within the latter, the community actively promotes, and practices, the expression of dissent (alongside that of rapport, albeit that less frequently so). Dissent is realised via conflict sequences that, for the main part, lack in heightened emotion features, favouring instead rational argumentation. This is characterised by a *sui generis* adaptation of scientific methods of knowledge discovery, corroboration, and dissemination. The community moreover co-constructs the rationale for adapting such methods on legitimisation grounds of differentiation from – specifically superiority of - their object of study (conspiracy theory) and their own social identities as conspiracy theorists, when compared to other theories/theorists.

Despite the networked individualism (Chua & Welman, 2016) fostered by digital affinity spaces, social norms emerge as powerful bases upon which to co-construct knowledge participatorily. Importantly, measured dissent here functions as a crucial knowledge co-construction mechanism which proves, once again, that conflict – far from being always pernicious – serves many functions that promote communal life.

[1] <https://www.reddit.com/r/conspiracytheories/>

# 'It can get a little bit – you know': specific reference in incidentally observed vague language

Panel contribution

***Dr. Joan Cutting<sup>1</sup>***

1. N/A

Studies of vague language tend to explore a systematically collected corpus of naturally occurring discourse in a particular genre. This study analysed English vague language fragments which were incidentally observed over 10 years, in a variety of genres: 70% were spoken, in casual conversations, radio/TV interviews, public announcements, service encounters and jokes, and 30% were written, in advertisements, official notices, mobile phone texts, menus and greetings cards. The aim was to discover the predominant lexico-grammatical features, and determine the frequency of specific reference and the tendency as regards social functions.

50% of the fragments contained general noun phrases (e.g. 'Is that whatsisname's thingy?', 'Just some sit-down little quizzy things', 'Five weeks to go till you know what'). The rest were mostly pronouns (e.g. 'My father's doing a PhD in something'), modifiers (e.g. 'We had umpteen jackets on'), hedges (e.g. 'I've got spaces kind of morningish'), and conversational implicature (e.g. A: 'Did Mrs X get the best out of you?' B: 'Well we all did our homework').

80% of the vague language had specific reference, in the sense of speaker/writer pointing to an identifiable referent (e.g. 'an end-of-semester do-dah', 'Well it can get a little bit - you know', 'There's a sort of banky building at the top'). The unspecific (e.g. 'Happy whatever', 'Some things are the same everywhere') were mostly in casual conversations and greetings cards. Ambiguity of reference was rare (e.g. 'Like it hot and steamy? So do we').

As far as social function is concerned, a third of the fragments used vague language to show friendliness and reduce face threat (e.g. 'Let's go onto the pavement thing', 'I've got this appointmenty-type thing'). A few used it for covering taboo (e.g. 'It can save you from so many things, it should wear a cape and fly'), persuading and threatening (e.g. 'Use sectarian language on this train and who knows where you'll end up') and excluding the hearer/reader (e.g. A: 'Why have you changed your mind about the referendum?' B: 'Well, things are moving forward everywhere', 'This is due to a line-side incident').

Taking into account the incidental nature of the research method, it is hoped that the findings will inform language teachers and learners how vagueness can be expressed in English across genres, how it relates to specificity and ambiguity, and why it tends to be used.

# 'It's as natural as having a child': How health ideologies surrounding menopause are expressed in women's magazines

Panel contribution

***Ms. Pernille Bogø-Jørgensen<sup>1</sup>***

*1. Lancaster University*

This paper addresses how ideologies of health and illness are expressed by use of the term 'natural' in articles about menopause from US American and Danish online women's magazines. Menopause has, like many other conditions, been subjected to medicalisation (Conrad, 1992; Ussher, Hawkey, & Perz, 2018). This process entails that menopause is construed as a medical problem. Coupland and Williams (2002) find that the term 'natural' is used as a positive attribute of 'solutions' to the perceived problem of menopause in three different discourses that reflect ideologies such as ageism and naturalism.

I address the following research questions: What aspects of menopause do the terms 'natural\*/'naturlig\*' describe in a selection of online articles from US American and Danish women's magazines? How are women and menopause represented by these terms? What do these findings indicate about ideologies underpinning discourses on menopause? The text collection comprises 72 articles in total, 36 in each language, with 27,595 words in American English and 29,684 words in Danish. Four American and two Danish magazines with different readerships are included. Drawing on White's appraisal framework (2002) I analyse how the terms are used to express attitude, in particular judgement and appreciation. This will contribute to a discussion of represented beliefs, values and norms, and how these indicate different ideologies across the data (Koller 2014, pp. 210-211).

My findings are in line with those of Coupland and Williams (2002), in that 'natural' is used as a positive attribute for potential 'solutions' for menopause in conflicting discourses. In addition, different attitudes to aging are expressed. One example from the Danish data claims it is 'natural' to look at younger women first, while another text discusses how to preserve 'natural' beauty. In contrast, an example from the American data proposes to embrace the 'natural' changes of aging. In my data, the terms 'natural\*/'naturlig\*' are also attributed to menopause itself. Across both languages, the terms are used for maintaining particular social beliefs, values and norms. I will discuss how these observations align with cultural beliefs about the connection between 'nature' and 'health' (Thompson, 2004).

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# 'It's like we are not human': discourses of humanisation and otherness in the positioning of trans identity in British broadsheet newspapers

Panel contribution

***Ms. Camila Montiel McCann<sup>1</sup>***

*1. University of Liverpool*

This paper examines how transgender identity is positioned across articles from three British national newspapers, *The Guardian*, *The Telegraph* and *The Times*, in order to demonstrate a political stance in an increasingly divided Britain. Transgender identity has become a highly contentious issue in contemporary western culture, with heightened visibility leading to a backlash against the rights of trans people to protection, and even recognition, in law. The news media itself is a hegemonic institution that wades a huge influence over public discourse (Fairclough, 1995; Fowler, 1991). However, the influence of broadsheet or so-called "quality" newspapers has often been under-researched, particularly in regard to their role in shaping the debate over transgender rights. Using Feminist Critical Discourse Analysis (Lazar, 2005), I assess how the above "quality" newspapers use indirect indexing to alternatively legitimize or "other" transgender identity – through discourses of humanisation in *The Guardian*, and of dehumanisation in *The Times* and *The Telegraph*. Discourses of humanisation are intertextually linked to practices of resistance and inclusion, as shown in *The Guardian*'s decision to spotlight the role of transgender individuals in various activist movements, including the 'Me Too' and civil rights movements. On the other hand, discourses of dehumanisation rely upon the textual differentiation of trans identity through the (re)production of an "us versus them" consensus (Bucholtz and Hall, 2005; Fowler, 1991). Despite this polarisation on issues of trans rights, this paper finds that both discourses appropriate feminist themes in order to justify their stance and foster division within wider society along party political lines. I conclude that feminism has become a vehicle to further political agendas that can be crudely cast as either "progressive" or "conservative". Whilst the stance of *The Guardian* articles seeks to authenticate trans identity, the traditionally right-wing *Telegraph* and *Times* illegitimate it through interdiscursivity with essentialism that upholds cisgender as both hegemonic and a precondition for feminist engagement. I argue that this is representative of the wider appropriation across the media of an individualised feminist discourse, which seeks to uphold hegemonic femininity through superficial calls to feminism that give the impression of change whilst maintaining the patriarchal status quo (Lazar, 2014; McRobbie, 2004).

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# 'I'm not flattering you, but ...': The metapragmatics of the complimenting act of native Chinese speakers

Panel contribution

***Dr. Chengyu Zhuang<sup>1</sup>, Dr. Yun He<sup>2</sup>***

*1. Oxbridge AcaVice, 2. (a) University of Edinburgh; (b) Oxbridge AcaVice*

This paper explores the metapragmatics of politeness in Chinese, focusing particularly on the complimenter's metapragmatic comments on their own complimentary utterance that has hitherto received little attention despite the exponential growth in compliment research. As a point of departure, we begin with a brief account of how the compliment *wo bushi gongwei, nijia liangge zhende shi...* ('I'm not flattering you, but you two really are...') one of the authors of this paper received in the past. We then establish this as an important research gap by surveying previous studies of compliments in Chinese spanning about three decades (e.g., Chen 1993, Zhuang & He 2020).

To address this understudied subject, a corpus of compliments was constructed that contain what we call 'distracting device' (*wo*) *bushi gongwei* or its variant (*wo*) *bushi fengcheng* by conducting searches in the Centre for Chinese Linguistics Corpus and the social media platforms Twitter and Weibo. We then carried out a qualitative content analysis and found that the first turn of a compliment and compliment response sequence is typically composed of three or four discursal elements, which are used by the complimenter to

- (a) distance themselves from flattering the addressee;
- (b) issue the compliment *per se*, and in some cases;
- (c) claim sincerity in the praise within the compliment; and/or
- (d) justify the credit they evaluate positively.

Underlying these findings, we argue, is the complimenter's view of what counts as a polite or appropriate compliment, although configurations of the four discursal elements in only one conversational turn may be culture-specific. We maintain that (a), (c) and (d) serve as metapragmatic devices the speakers employ to support their compliment (b), the core of the speech act of complimenting. Drawing on previous metalanguage and metapragmatics studies (e.g., Silverstein 1993), we proceed to argue that the complimenting is carefully crafted as such because the speakers intend to show that they have no ulterior motives in offering the 'verbal gift' while explicitly expressing sincerity in praising their addressee. It not only exemplifies the appropriate 'linguistic form in relation to context' but signals 'the language users' reflexive interpretations of the activities [complimenting in this case] they are engaged in' (Verschueren 2000:339). Moreover, we argue that the offering can be interpreted as manifestations of a well-intended politeness strategy rather than as part of a larger strategy of manipulation that is closely associated with *fengcheng* (flattery) and less so with *gongwei* (ritual compliment).

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# 'Let's play crocodiles': Rules and game participation in a school playground

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Panel contribution

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***Dr. Maryanne Theobald<sup>1</sup>, Prof. Susan Danby<sup>1</sup>***

*<sup>1</sup>. Queensland University of Technology*

The ways children go about making up games in the school playground are often overlooked due to minimal adult supervision. School playgrounds are physical and social spaces for children to assemble social orders as they create games. Unlike organized games with pre-existing sets of rules, spontaneous games do not tend to have rigid procedural pre-determinants for how to play, but they do occur in cultural and peer contexts to which children orient as they participate in making up and playing games that require their ongoing negotiations. Sequential analysis of the video-recorded interactions of children (7-9 years) during lunch recess in an Australian school shows how children competently create and negotiate a game of 'crocodiles' that involves including and excluding others. This ethnomethodological approach using conversation analysis identifies the ways in which the children create, challenge or resist rules, in order to ensure their ongoing involvement or to influence the participation of others. Five categories for participation are identified: 1) *Formulating play – the basics*; 2)*Constructing beginnings - being ready*; 3)*Creating conditions - getting special treatment* 4)*Establishing districts - the safe zone*; and 5)*Assembling justice - being fair & playing by the rules*. When educators understand how children assemble their talk and actions in games to include or exclude others, they can better support children's participation in playground activities.

# 'Ren Zhongping' and the others: Renmin ribao subgenres of commentary articles and the Covid-19 crisis

Panel contribution

***Prof. Emma Lupano<sup>1</sup>***

**1.** University of Cagliari

As the mouthpiece of the Central Committee of the Chinese Communist Party, *Renmin Ribao* (人民日报) holds a special position in the country's state media landscape. While news articles are a substantial part of the paper's production, its commentary articles are particularly relevant in China's political life, since they are the expression of the CCP's orientations and, traditionally, a fundamental source for cadres and intellectuals to study the 'correct line' and to follow internal debates. They are also widely republished by the other national and local media, therefore they can be considered an important ingredient in the process of meaning generation in the Chinese official media discourse and in the effort to align Chinese citizens to the state narratives.

Within the journalistic genre (Bhatia 1993; Swales 1990) of commentary, *Renmin Ribao* (as well as its online edition, *Renmin Wang*) publishes a number of sub-genres (some of which are unique to the outlet) whose characteristics and communicative goals have only partially been explored by academic research (Lupano 2018). Most attention has been paid to commentary articles produced under pseudonyms by anonymous writing teams that represent the voice of the Central Propaganda Department or other departments within the CCP, the most authoritative of which are 'Ren Zhongping' articles (Shen 2009; Tsai and Kao 2013; Gitter and Fang 2018).

This contribution looks at the existence of shifts of meaning on its journey of re-publication within a strongly propaganda-oriented Party paper, and points them out in order to draw conclusions on whether distinguishing characteristics and communicative goals can be attributed to the different sub-genres of commentary articles that are published by *Renmin wang*. It does so based on a case study on the opinion articles related to the Covid-19 crisis that have been published by the Party's outlet in 2020. Following the publication of one 'Ren Zhongping' commentary on the topic in March 2020, the research has been carried out by applying qualitative text analysis and discourse analysis to a corpus of commentaries on Covid-19 that have appeared on *Renmin wang*'s 'Important opinion army' page - the page that collects the most relevant commentaries of the paper. The study focused on linguistic choices and shifts as well as on keywords and themes.

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# 'So just be clear on that. You're saying...': Formulating Hypothetical Talk in Business meetings

Panel contribution

**Prof. Almut Koester<sup>1</sup>, Dr. Helena Lohrova<sup>2</sup>**

***1. Vienna University of Economics and Business, 2. University of South Bohemia in České Budějovice***

This paper brings together research on hypothetical talk (Myers, 1999; Simmons and LeCoutur, 2011; Koester and Handford, 2018) with the extensive literature on formulations and demonstrates how these two discursive phenomena are combined creatively by speakers to achieve desired outcomes in business meetings. Formulations (Heritage and Watson, 1979) have been examined within a variety of discursive contexts, including business and professional discourse, and these studies have shown how their function is closely tied to professional practice (e.g. Walker 1995, Antaki et al. 2005). In business meetings, hypothetical talk has been identified as a persuasive device frequently employed to bring about change in action (Koester and Handford, 2018).

The study focuses specifically on the role of formulations in relation to hypothetical talk in both internal and external meetings and explores the transformative role of such formulations in extended sequences in these meetings. Our exploration begins with the observation that meeting participants occasionally develop hypothetical scenarios, for example in the form of hypothetical reported speech (e.g. "if you say to somebody, we can find you contact services..."), and in doing this seem to side-step (potential) disagreements. Hypothetical talk, therefore, involves a kind of 'suspension of reality' which allows participants to freely explore alternative courses of action. However, for such free-ranging explorations to contribute to meeting outcomes, a version of 'reality' needs to be reintroduced at some point, which, in a best-case scenario, all meeting participants can agree to. This is where formulations may be produced by participants in order to transform some aspect of the hypothetical talk into a new version of 'reality'.

Adopting a talk-in-interaction approach involving a close analysis of the hypothetical talk-formulations sequences, we identify a discourse pattern, often spanning extensive segments of talk, comprising three stages: **Reality – Suspension of reality – Reintroduction of reality**. By analysing these large discourse patterns, we demonstrate how meeting participants, through the use of formulations, transform hypothetical talk – which is essentially unreal and speculative – into an accepted version of events, thus determining the direction of a meeting and contributing to its outcome.

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# 'Talking through' the child to maintain multigenerational relationships: The case in video calls between migrant parents and their left-behind children in China

Panel contribution

***Prof. Christian Greiffenhagen<sup>1</sup>, Dr. Yumei Gan<sup>2</sup>***

*1. The Chinese University of Hong Kong, 2. Shanghai Jiao Tong University*

The participation status of children in interactions can be distinct, since adults often treat children, especially very young children (e.g. infants), differently. While adults talk 'to' children (by selecting them as direct addressees), they also talk 'about' children even in their presence. In this context, some authors have noted that in many societies it may not be permissible to tell stories about co-present adults, it is acceptable for talking about children and pets (Bergmann, 1988: 307; Roberts, 2004: 224). In this paper, we explore a third possibility, which to our knowledge has only been received passing mention, and which is related to what Sacks (1992, Vol. I: 553) has termed "talking to each other through another": one adult talking 'through' the child in order to address another adult (see also Scollon, 2001: 930).

Our data are based on video recordings of naturally occurring video calls in migrant families in China (N=34 hours). In these families, the biological parents are migrant workers who leave home and are in a different city from the children. The children are left behind and raised by their grandparents. In this situation, the grandparents become the primary caregivers of the child and act as the parental figures in the children's daily lives (Santos, 2017). We used a combination of an external camera (e.g. Sunakawa, 2014) and a screen capturing technique (e.g. Licoppe, 2017) to collect their video calls. This method allowed us to capture all the three parties in interaction: migrant parents, grandparents and children.

In this paper, we adopt the methodology of conversation analysis to examine two types of sequences 'talking through' children in order to address the other adult. Firstly, from the grandparents' side, we show that the grandparents work to be "a good caregiver" by asking the child questions in order to solicit an answer which could potentially be interested to the migrant parents. As Pillet-Shore (2015) has noted, being a good parent requires the parent to be knowledgeable about their children and to be competent in overcoming the children's shortcomings. The grandparents here employs their knowledge about the children to display their competence of taking care of the children. Secondly, from the migrant parents' perspective, we show that parents talk through children to manage disaffiliation (e.g. Zanini & González-Martínez, 2015) with the grandparents. For example, a parent talks to a two-year old child and complains about him not wearing appropriate trousers. In that case, the "overhearing" (Heritage, 1985) grandparents immediately responds to the complaint (even though it was not directly addressed to her).

Our analysis shows that people's conduct in interaction is shaped by their relationships, but in turn, their conduct also reshapes their relationships (Hayano, 2008). It is the grandparents or the parents' careful recipient design in interactions and their orientations towards seeing moments as a part of their larger multigenerational relationships that accounts for their conduct of talking through children.

# 'Terrorists', 'gangs', 'thugs', 'thieves' and now they also spread the virus! - Portraying immigrants and ethnic minorities in populist digital spaces in times of Covid-19, IPrA 2021

Panel contribution

***Dr. Sarali Gintzburg<sup>1</sup>, Dr. Sílvia Melo-Pfeifer<sup>2</sup>***

*1. UNIVERSITY OF NAVARRA, 2. University of Hamburg*

In this paper we present preliminary results from the first phase of our project CoMMiTTEd (Erasmus +, Extraordinary call for digital education readiness): a model for analysing fake news, as well as several samples of statistical data from our multilingual (English, German, Dutch, Spanish and Portuguese) and multimodal observatory of fake news related to negative portraying immigrants and minorities with the focus on data produced by politicians. We will use a mixed methodology: critical discourse analysis and multimodal analysis.

The main aim of CoMMiTTEd is to address the issue of stigmatising immigrants and ethnic minorities during the pandemics of Covid-19. From historical perspective, xenophobia often follows the footsteps of pandemics. Moreover, anti-immigrant discourses are routinely used to explain social, educational, health, and economic problems and therefore are often used by populist politicians. Although the above discourses were already present online before the crisis, the Covid-19 pandemic caused their absolute and, perhaps, irrevocable exodus from paper to digital spaces. This means that a high level of digital literacy, i.e., the capacity to critically read, interpret and engage with (multimodal) news and discourse, is needed to navigate information on these hot social themes and their educational implications. Our project CoMMiTTEd addresses these issues by planning, developing, testing, and evaluating resources for digital teaching education, aiming at enhancing student teachers' critical thinking through enriched critical discourse analysis abilities.

# 'We will take care of you': Identity categorisation markers in intercultural medical encounters

Panel contribution

***Dr. Valentina Fantasia<sup>1</sup>, Prof. Cristina Zucchermaglio<sup>2</sup>, Prof. Marilena Fatigante<sup>3</sup>, Prof. Francesca Alby<sup>4</sup>***

**1.** NextLab, Department of Developmental Neuroscience, Università Campus BioMedico, Rome., **2.** LInC - Interaction & Culture Laboratory, Department of Social and Developmental Psychology, Sapienza, University of Rome, **3.** LInC, Interaction & Culture Laboratory, Department of Social and Developmental Psychology, Sapienza, University of Rome, **4.** LiNC, Interaction and Culture Laboratory, Department of Social and Developmental Psychology

Ethnomethodology research has systematically investigated discursive practices of categorisation, looking at the various ways by which social actors ascribe both themselves and others to identity categories to accomplish various kinds of social actions. Drawing on a data corpus of oncological visits collected in an Italian hospital, involving both native and non-native patients, the present work analyses how participants in these intercultural medical encounters invoke and make relevant social identity categories by the marking of collective pronouns in their talk. Our results showed that whilst institutional identities (e.g. those of the doctors, the local hospital or the Tumor Board) prevailed, categorial formulations related to cultural or linguistic identities were rarely displayed in interactions with non-native patients. Conversational participants made very little of their linguistic or cultural background and when they did so, their cultural and linguistic identities were deployed for rhetorical and pragmatical aims, such as testing and negotiating common knowledge and epistemic authority. This study shows how even speakers' minimal lexical choices, such as marked pronouns, impact the negotiation of meanings and activities in life-saving sites such as oncological visits.

# “All’s Well that Starts Well”: An Intermodal and Interlingual Perspective on the Use and Translation of Well

Panel contribution

***Dr. Carla Quinci<sup>1</sup>, Prof. Maria Teresa Musacchio<sup>1</sup>***

***1. University of Padua***

Metadiscourse markers are explicit linguistic items used “out of consideration for our readers or hearers” to “help them process and comprehend what we are saying” (Hyland, 2017). By their very nature, metadiscourse markers are particularly frequent in oral discourse to catch the audience’s attention and get it involved, to make the argumentation clearer, and as discourse fillers. *Well* is one of the most used (Zarei, 2012) and versatile (Aijmer, 2011) discourse markers; it may be considered as a frame marker (Hyland, 2005) or topicalizer (Crismore et al., 1993) indicating a shift in topic or turn taking, as a marker of insufficiency modifying or qualifying a previous utterance, a face-threat mitigator, and a delay device (Jucker, 1993) or gap filler for pausing and planning (Aijmer, 2011, p. 237). Given its multiple functions, *well* may pose considerable challenges to translators, especially in hybrid settings where oral texts are transcribed and/or translated, as is the case for TED Talks, short talks delivered by high-profile experts and freely available online. Most talks are translated in a variety of languages; they are not dubbed, but time-coded transcripts and subtitles are provided thanks to crowdsourcing. Translation involves in this case not only the code switch from one language to another, but also a shift from the oral to the written medium that is not reflected in the content, form and style of the text. Hence, discourse markers typical of oral discourse, e.g. *well*, are replicated in the talk transcript and often also in its translations. This paper will investigate the presence and function of the metadiscourse marker *well* in a parallel aligned corpus of 56 English TED talk transcripts and their respective Italian translations. The analysis will aim at identifying and classifying the utterances of *well* in the English subcorpus, on the one hand, and investigating whether and how this metadiscourse marker has been translated in the Italian transcripts, on the other hand. This study will thus combine the pragmatic analysis and the interlingual perspective to observe how and to what extent pragmatic devices can pose a translation problem in terms of readability, naturalness and idiomticity of the target text, particularly when the translator fails to consider the medium switch implied in the transcription of oral discourse.

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# “An Domhan”: immersive narrations and participative experiences in a mixed reality project

Panel contribution

***Ms. Ghislaine Chabert<sup>1</sup>, Mr. Gaetan LeCoarer<sup>1</sup>, Mr. Marc Veyrat<sup>1</sup>***

***1. Savoie Mont Blanc University, LLSETI Laboratory***

“An Domhan” is a multidisciplinary project coming from LLSETI laboratory which allows to represent a celtic legend[1] and its heritage through a new communication technology. This proposes a digital mediation inspired by the world of comics and combines augmented reality (AR) and virtual reality (VR) technologies. This mixed reality device has been chosen with respect to the legend story which makes two main characters (Lugh and Brian) oppose in their quest. Thus, the narrative is thought as a collective and participative experience. Indeed, by playing the different characters and entering in the body of each one alternately through AR and VR, the users can experience different interactional modes, less or more constraining and restrictive with the feeling of participation. One of the main objectives with this research is to observe multiusers activities and their embodied social interactions during “An Domhan” experiences. In this communication, we would like to focus specifically to the social practices increased with the device. We would also present the original approach followed combining sensory design and visual methods to answer such questions and to make the participative experience more visible. But, in addition to this first aspect, the study will also highlight and discuss the importance of a “creation-research” project for understanding contemporary social issues.

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# “And I know because I’m an influencer and I’m guilty of telling you to buy things”: The role of emotions in eco-activism on YouTube

Panel contribution

***Dr. Małgorzata Sokół<sup>1</sup>***

*<sup>1</sup>. University of Szczecin*

Taking a sociopragmatic approach to emotions and drawing on the resources of Positive Discourse Analysis and Ecolinguistics (Stibbe 2015, 2018), this paper will explore the role of emotions as a persuasive and empowering tool in social media eco-activism. The research data come from YouTube channels run by young non-expert vloggers, popularising a sustainable, eco-friendly lifestyle. The qualitative analysis of the vlogs and the comment sections reveals expression of both positive and negative emotions in relation to the environmental issues that are advocated or challenged. For one thing, through self-disclosive and emotional talk, the vloggers aim to be more relatable and credible to their audience. For another, the vloggers’ expressiveness seems to elicit emotions in the comments, which may indicate that the audience attributes much relevance to the addressed topics (see e.g. Lazarus 2001). The vloggers appear to exploit the affordances of the medium to positively influence attitudes, and in this way they construct the new stories of consumerism and everyday, eco-activism based on private, green lifestyle choices. An emotional appeal encourages conscious consumption and collective action, but also promotes self-education and performance of an individualised, non-political form of eco-activism.

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# “Awating her kind reply, i extend my Best regards” – native vs nonnative speaker status and communicative performance: student email requests to faculty in Italian L1 and English L2

Panel contribution

**Dr. Elisabetta Pavan<sup>1</sup>, Ms. Sara Gesuato<sup>1</sup>**

*1. University of Padua*

The contrastive analysis of Native Language (NL) and NonNative Language (NNL) users' discourse typically assumes that the former is a standard of adequacy, and the latter a defective deviation from it. However, even in the NL, communicative competence cannot be assumed to be homogeneous among speakers, since it is shaped by variable socialisation practices.

We explore manifestations of NL and NNL communicative inaccuracy/inappropriateness in student email writing in Italian L1 and English L2. Our research questions are: Can comparable communicative inadequacies be noticed in NL and FL discourse? If so, what kind are they? C) How frequent are they?

Our study participants were 60 English as a Foreign Language (EFL) Italian university students, attending B1/B2-level English language classes in various degree courses. They completed 2 online Written Discourse Completion Tasks (DCTs), one in English and one in Italian, relevant to academic scenarios familiar to them, and which were meant to elicit requestive email messages addressed to faculty members known to them.

We examined the texts inductively, with a qualitative bottom-up approach, through repeated readings, intuitive classification of problematic phenomena and revisions, at first independently and then together, until we agreed on our understanding of the texts.

The Italian and the English texts displayed strategic, content-related and formal drawbacks: the students often used their non-institutional email account; they failed to properly edit their writing; they provided limited contextualising information; and they revealed unawareness of the legitimacy of the imposition. Additionally, the Italian texts displayed misalignment between conceptual and typographic paragraphs, while the English texts contained occasional reference to irrelevant contextual details.

Overall, both in the NL and in the FL, the participants were partly oblivious to these variables: the addressee's perspective, which detracted from their communicative effectiveness (i.e. they did not follow the Cooperative Principle); the addressee's permanent social and temporary interactional roles, and the formality of the situation, which undermined their communicative appropriateness (e.g. they chose an inappropriate register, or did not hone the graphic quality of the messages).

Our findings suggest that NL user status is not a fully reliable predictor of effective communicative performance, that is, the level of interactional proficiency is variable across NL users. From this we infer that NL users may face some of the same challenges as SL/FL users (e.g. lack of instruction in, and limited familiarity with, topic- and context-specific interactions). The implications are that both in NL and FL education, it may be desirable to draw speakers'/writers' attention to the key determinants of communicative acceptability, namely, reducing addressees' processing efforts and handling their face needs.

# “Boy, do I love your sources on the Spanish civil war!”: User-generated norms of political debate in alternative online media – The case of Athens Indymedia

Panel contribution

***Prof. Ioannis Saridakis<sup>1</sup>, Prof. Ourania Hatzidaki<sup>2</sup>***

*1. National and Kapodistrian University of Athens, 2. Hellenic Air Force Academy*

The purpose of this paper is to account for the norms of political debate postulated by the users of the leftist-anarchist-antifascist forum *Athens Indymedia*(IMC Athens) during their online exchanges. *Athens Indymedia* is an online affinity space (Gee 2005) cultivating information acquisition, opinion formation, political discussion, identity building and collective action (Milioni 2009). It is a highly active collective digital agent in the Greek extra-parliamentary, anti-hegemonic political landscape, both discursively and operationally.

This study is based on an 80 million-word corpus of all user posts appearing on the forum's site over a period of 18 years, i.e. since its establishment in 2000 and up to 2018. More specifically, it critically analyses the 2,818 occurrences of the multifunctional discourse marker *ρε παιδί μου* -singular /*ρε παιδιά* -plural /*ρε παίδες* - plural, high variety (roughly equivalent to ‘man’/‘guys’) (Karachaliou 2015), the most frequent instantiation of the 3,227 different *ρε+noun* clusters in the corpus. This characteristically conversational marker affords a highly involved tone, simulating an offline exchange between members of a close-knit group, even though it is often made obvious that interlocutors are not aware of each other's real world identities.

The analysis of the marker's contexts reveals that it systematically introduces statements taking a critical stance vis-à-vis the state of the unfolding exchange, therefore acting as a debate regulator. Forum participants use this expression as a norm-postulating device both with respect to manners and netiquette, e.g. to voice their disapproval of specific behaviours (bickering, spiteful personal attacks, etc.), and to alert fellow-posters to issues of political, ideological and communicative substance. Thus, users are urged to justify their statements with rational, and theoretically/factually bolstered arguments; to constantly self-educate especially by (critically) studying the authorities on leftism/anarchism so as to be able to distinguish its multifarious strands, and thus demonstrate well-rounded and refined ideological self-identities; to maintain awareness of the bigger picture and not get wrapped up in their own ideological or operational microcosm; to strive to transform words into actions, i.e. to build a (street) activist mindset; etc.

Overall, it emerges that this affinity space does not merely act as an alternative online medium of information dissemination, but also as a site promoting the political and ideological edification of its participants, with many of its (especially seasoned) users acting as self-appointed mentors on political dogma and on the conventions and ethics of online anti-establishment argumentation and rhetoric, and, generally, as guardians of the forum's cohesion and integrity in the face of the participants' physical and micro-ideological dispersion.

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# “By then you’d say ‘Why hadn’t I hung on a little bit longer?’”: Indirectness in the speech acts of complaining and suggestion in medical encounters

Panel contribution

***Ms. Linlin Fan<sup>1</sup>, Prof. Yongping Ran<sup>2</sup>***

*1. Center for Linguistics & Applied Linguistics, Guangdong University of Foreign Studies, 2. Center for Linguistics and Applied Linguistics, Guangdong University of Foreign Studies*

This research explores indirectness in the performance of speech acts in Chinese medical encounters. To be more exact, we examine a specific type of indirectness, ventriloquizing, which Tannen (2010) argues involves putting the utterance in the imagined voice of someone other than the speaker. In ventriloquizing, by framing their utterances as others' voices, speakers borrow those others' identities in order to temporarily assign to themselves characteristics associated with those others. Drawing from Chinese data on 'doctor-patient and/or companion' interaction in the obstetrics department and neonatology department of a hospital in China, this study identifies two types of speech acts in which doctors employ ventriloquizing as indirectness: complaining and suggestion.

The analysis of the data shows the following results: (1) In the case of complaining, doctors use ventriloquizing as an indirect way to challenge the medical decisions the patient has made. Instead of doing it directly, doctors complain about the patient by portraying a complainable side of the patient or a third party (e.g. a family member of the patient's) using an imagined voice of that person (e.g. "You were probably still thinking 'Humph! It's no big deal.'", in an imagined voice of the patient), thus temporarily positioning themselves as simply the animator of this face-threatening information rather than the principal (Goffman, 1981). In this case, ventriloquizing works as a politeness strategy, distancing the speaker from the face-threatening message involved in the compliant (c.f. Defibaugh 2014). However, what has not been reported in the literature is that the above logic doesn't always hold on the receiver's side, as the data indicates that the receiver may not appreciate such indirectness and evaluate it negatively. (2) When making medical suggestions, doctors use ventriloquizing as an indirect way of promoting their medical plans. Instead of directly pushing the preferred plans, doctors describe the patient's possible reactions to different possible results ("By then, you'd say 'I've done everything I can.'" or "By then you'd say 'Why hadn't I hung on a little bit longer?'"). On the one hand, ventriloquizing distances the speaker from the message, making the suggestion sound more objective; while on the other hand, ventriloquizing aligns the speaker with the patient by putting the speaker into the patient's shoes, making it an empathic way of giving suggestions. The speaker imagines the possible experience of the patient and temporarily assumes the patient's character, which can be perceived as a way of displaying empathy.

To summarize, ventriloquizing as a specific form of indirectness can be viewed as avoidance of face-threatening acts (i.e. in the case of complaining), but the receiver may not evaluate it positively as politeness. It can also be used as an empathic way of making suggestions, which has not yet been reported in the literature.

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# “Corona-Virus” in easy-to-read language: inclusive popularization in German and in Italian?

Panel contribution

***Dr. Valentina Crestani<sup>1</sup>***

***1. Università degli Studi di Milano***

## *“Corona-Virus” in easy-to-read language: inclusive popularization in German and in Italian?*

The **pandemic situation** we are experiencing has led to a proliferation of texts relating mainly to interrelated social, health and economic aspects. Communication as **content popularization** (CALSAMIGLIA/VAN DIJK 2004; GARZONE 2014) should take place in an inclusive way and reach most citizens as heterogeneous groups. The process of popularization of specialized knowledge involves both a **reformulation** and a **recontextualization** of this knowledge. Popularization of knowledge aimed at people with intellectual disabilities is a new form of barrier-free communication (BOCK 2017) and a new area of investigation from a contrastive perspective (CRESTANI 2020). Specifically, popularization of coronavirus knowledge is, as far as I know, an under-explored area of research. In the last year, documents written in **easy-to-read language** concerning coronavirus have been published on the official websites of various institutions. If we consider German- and Italian-speaking countries, communication for people with cognitive disabilities has taken place in recent months and is currently taking place in a very differentiated way. Moreover, **pragmatic aspects** of texts written in easy-to-read language have been considered to a lesser extent than morphological, lexical, and syntactic aspects. This paper seeks to reduce this gap by looking at the ‘deconstruction’ and ‘reconstruction’ of **meaning** in German and Italian texts written in “Leichte Sprache” (BREDEL/MAAß 2016)/“linguaggio facile da leggere e da capire” (SCIUMBATA 2020). The replacement of specialized terms with generalist words and with non-verbal elements, which is one of the main characteristics of easy-to-read language, always means a change in the semantics and functionality of words and texts. Given the **complexity** involved, it is interesting to investigate if and how implicit meaning of specialized terms is transformed into explicit meaning of generalist words. The analysis is based on a corpus of texts from February 2020 to April 2021 taken from official websites of ministries and public institutions (e.g. *Bundesministerium für Gesundheit, Bundesamt für Gesundheit BAG*) in Germany, Switzerland, and Italy. The main questions of the research are:

- A. How do institutions address the issue of coronavirus?
- B. What communication strategies do they use to achieve a balance between implicitness and explicitness in German and in Italian?

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# “Crown Jesus, not the virus!”: Intersections of nationalism, ultraconservative Catholicism, antigenderism, anti-ecologism, and pandemic denial in Poland

Panel contribution

***Dr. Dominika Baran<sup>1</sup>***

*1. Duke University*

On October 25, 2020, ultraconservative Catholic Archbishop Carlo Maria Vigano wrote an open letter to US president Donald Trump regarding the upcoming election, asserting that only Trump’s victory could avert global calamity, and specifically the “suicide of Western culture and its Christian soul” (<https://nw-connection.com/?p=7224>). Fears expressed by Vigano resemble conspiracy theories circulating among QAnon followers, but here they are being validated by an influential senior Church figure who also openly rejects the legitimacy of Pope Francis’ (Jorge Mario Bergoglio’s) papacy. Vigano’s fears center around COVID-19 as a manufactured pandemic allowing dangerous “elites” to “enslave” the rest of the world, crucially, through the deliberate destruction of Christianity.

Ultraconservative Catholics and Francis-opponents have embraced COVID-denial as a way to mobilize believers for other rightwing causes, capitalizing on growing pandemic fatigue (Zerbe 2020). This paper investigates how ultraconservative Catholicism in Poland intersects with COVID-denial – as expressed in a sign at a pandemic-denying protest on July 10, 2020, in Warsaw: “Crown Jesus, not the virus!” (*Koronuj Jezusa, nie wirusa!*) – and with other aspects of the rightwing agenda, notably antigenderism and anti-ecologism. I explore how these discourses are being linked with the construct of a fused (Grzymała-Busse 2015) Polish-Catholic identity in rightwing media on one hand, and in pandemic-denying protest signs on the other. Using Critical Discourse Analysis and methods for studying the linguistic landscapes of protests (Seals 2017), I examine ultraconservative Catholic portrayals of COVID-acceptance, alongside “genderism” and “ecologism,” as anti-Christian and anti-Polish. I situate my analysis in the context of the Church’s fight to stay relevant in Polish public life, and its complex relationship with rightwing politicians who have built their following by aligning themselves with the Church and by emphasizing the inseparability of Polishness from Catholicism (Żuk and Żuk 2019). I argue that embracing COVID-denial, and persuading COVID-fatigued religious Poles that complying with pandemic restrictions is both sinful and unpatriotic, becomes a tactic for reinvigorating nationalist sentiments around the Polish-Catholic identity.

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# “Excuse me, what’s wrong with the greetings?”

## Metapragmatic negotiation of action ascription and blame (re-)attribution in accusations and denials of racism

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Panel contribution

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**Dr. Valeria Sinkeviciute<sup>1</sup>**

**1.** University of Queensland

Social media has become an important source of many metapragmatic discussions in relation to situated behaviours and social actions that happen face-to-face or in online communities themselves (e.g. Sinkeviciute 2018; Dynel & Poppi 2019; Garcés-Conejos Blitvich & Lorenzo-Dus, 2010). The participants in such instances of meta-talk discursively negotiate the behaviours that have generated claims to offence taking and giving and have been initially treated as (moral) transgressions (e.g. Sinkeviciute, 2020). In order to contribute to this line of research, this paper aims to explore how action is ascribed and blame (re-)attributed in online multi-party interactions. The dataset analysed is a corpus of approximately a thousand comments that have been posted on two different Facebook pages as a response to a *MasterChef* Australia contestant of Malay descent being greeted with ‘ni hao ma’ on a radio station. The contestant labelled such situated behaviour as a racist greeting, thus publicly engaging in moral judgement and claiming offence being taken. This metapragmatic discourse analytical study primarily focusses on how social media users negotiate the action behind the greeting as well as how the blame for what happened is (re-)attributed in their comments. The preliminary results show that the majority of the online interactants do not display alignment with the initial claim and renegotiate the contestant’s accusations of racism by regarding the verbal action not as an insult, but a friendly greeting. In doing this, the users engage in the denials of racism, which frequently result in re-attributing the blame (being a racist and giving offence) to the initial accuser. Furthermore, the analysis also indicates that participants discursively negotiate actions and meanings on two different levels: (1) in relation to the greeting and the accusations of racism and (2) via their own *in situ* emergent interactional behaviours.

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# “I’m Mike’s PhD student”: Uncertainty reduction in introductory business emails.

Panel contribution

***Dr. Elizabeth Marsden<sup>1</sup>, Dr. Xiaoyi Bi<sup>2</sup>***

***1. University of Huddersfield, 2. Shandong Normal University***

This paper contributes to the discussion on technologically-mediated interactions by examining an under-studied area of email communication – introductory emails in 19 business-client relationships, between clients and a sole trader (i.e., the manager and only employee of the business). By using real-world email data to examine introductions, this paper aims to give explore the process of ‘getting to know’ someone in a task-focussed manner.

The analysis, by focusing on the clients’ linguistic behaviours, demonstrates that a large proportion of these relate to self-disclosure and uncertainty reduction, where email partners try to rapidly give as much pertinent information as possible about themselves, and to discover what they need to know about their co-participant. The findings suggest that other than launching self-disclosures (as observed in prior studies focusing on face-to-face introduction between previously unacquainted people [e.g., Coupland et al., 1988; Pillet-Shore, 2011]), additional strategies are drawn on by the initiators on a CMC platform to reduce uncertainty, including naming mutual connections, using third-party knowledge and stating paid service needs. Compared to a face-to-face introduction, where introducing is a sequence of turns, hence a symmetrical process (Berger & Calabrese, 1975, p. 100) with disclosure prompting disclosure (Haugh & Carbaugh, 2015, p. 480), email writers deliver their introductions all in one go, and without the benefit of immediate feedback, thus showing how the process of introduction making is reshaped by the mediated context of email.

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# “Is Alex ever gonna be married?” – Boys’ jocular teasing practices about romantic love and sexual relationships in everyday peer group interaction

Panel contribution

***Mr. Fredrik Andreasson<sup>1</sup>, Prof. Ann-Carita Evaldsson<sup>1</sup>***

*<sup>1</sup>. Department of Education, Uppsala University*

This study explores how fifth grade school boys (age 11-12) talk about and handle sexual relationships in and through jocular teasing practices. More specifically we examine *how* young boys use jocular language practices (such as teasing, insulting, derogatory sexual category work and story-telling) in same- and cross-sex relationships to address intimate relations related to romantic love and heterosexual relationships (Eder, Evans and Parker 1995). The study draws on a long-term ethnographic study based on video recordings of middle school children’s everyday peer group practices. The ethnographic analysis combines a peer language socialization approach (Goodwin & Kyrtzis, 2012) with ethnomethodological conversation analysis (EMCA) and membership categorization analysis (Stokoe, 2006; see also Evaldsson 2005).

It is found that teasing and other forms of jocular play fulfill a range of local purposes within the boys’ social interplay among peers. In *same-sex interaction* the boys build up jocular in-group relationships through humorous language, laughter, teasing, and sexual insults. The use of playful sexual insults and derogatory sexual categories function as face-saving strategies to address and handle romantic and sexual matters that may be experienced as embarrassing in same sex relations. At the same time, jocular teasing practices strengthen within group alignments and enable the boys to bring up and share romantic (heterosexual) experiences, rather than continuing to make fun of each other. The analysis also shows how boys (and girls) in *cross-sex interaction* target each other and specifically makes fun of cross-sex relationships as being romantic and in love. The use of playful teasing functions both to draw up social boundaries between boys and girls and to handle the risks of participating in cross-sex activities and to pursue romantic feelings without getting teased and made fun of by other peers. It is found that playful teasing simultaneously provides a tool to strengthen verbal and embodied alignments and build local relationships with girls.

In all the analysis, demonstrates the importance to focus on not only on power and sexuality, but also romantic feelings and intimacy as central for young boys as well as girls in their everyday lives. However, even if the boys use teasing to initiate and manage romantic and sexual matters by the help of humor, the use of more aggressive forms of “teasing” may easily tear down the playful framing of the ongoing jocular play, and thus separate boys and girls from each other.

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# “Is it painful...”: Emergent fear of pain in the consent-taking of a diagnostic recommendation

Panel contribution

***Dr. Ni Eng Lim<sup>1</sup>, Prof. Kang Kwong Luke<sup>1</sup>, Dr. Keng Siang Png<sup>2</sup>***

***1. Nanyang Technological University, 2. FeM Surgery***

Patients' emotional fear of pain in diagnostic or treatment procedures are common occurrences in medical consultations. During these moments, doctors have to assuage these fears in a manner that is empathetic, but at the same time coax patients into accepting a medically prudent course of action, while fulfilling the requirements of obtaining informed consent. How do patients' fear of a procedure emerge in the course of a medical recommendation, and how do doctors deal with them? Based on 150 video-recordings of authentic first-visit consultations in the Urology clinics of a Singapore hospital, this presentation uses conversation analysis to examine how doctors formulate the diagnostic recommendation of cystoscopy or ‘scope’ for common cases of hematuria (blood in urine). A regularly found feature in the doctors' recommendation is the conveyance of medical rationale, explaining the risk of the procedure, and detailed procedural description of the test, as would be expected for diagnostics that require informed consent. However, such trajectories of talk also often lead to patients' orientation to pain, thereby prefacing resistance and withholding of agreement to the procedure. In the face of resistance, it is found that doctors do different sorts of actions that can all be seen as further counselling for “informed consent”, but with questionable effect in persuading patients toward acceptance. However, one practice that seems to resonate with the patients' concern and efficacious towards an agreement to the scope, is talk about experiences of others. This leads to reflections on how the provision of medical information in informed consent, as a ubiquitous practice in clinical consultation, can in fact be counter-productive to the goals of getting consent; and how doctors need to deploy other interactional strategies to achieve institutional objectives hindered by emotive participants.

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# “It is with great pleasure that I will see all those shipwrecks hanging on to their rescue boat...”: emotion on football radio phone-in interaction

Panel contribution

***Prof. Carla Almeida<sup>1</sup>***

**1.** Open University of Portugal

The expression of emotion can be analysed under the frame of interactional work (Goffman 1981), that is, by analysing discourse strategies that create a “conversational involvement” (Gumperz, 1989). The analysis of discursive strategies allows the understanding of the co-construction of the “shared expectations” that are associated with “frames” (Tannen 1993). Taking as reference an oral *corpus* of a Portuguese football radio phone-in programme (Almeida 2012), we will analyse “involvement strategies” (Tannen 1989:1) developed through a discursive mechanism based on the expression of imagined metaphors and images. Considering emotion in the frame of interactional work developed by interactants in conversation (Edwards 2001: 236) and based on the studies that focus on impoliteness (Terkourafi 2008; Culpeper, 2011), we analyse the pejorative action that disqualifies the listener and the functioning of reparatory acts, such as apologies, that occur in interactions of polemic tone. The construction of an emotional discourse on radio shows characterised by a controversial tone is based on verbal rituals with sequences of threatening speech acts and the development of rhetoric devices aimed at interactional objectives of impoliteness. In radio phone-in interaction on institutional topics such as football, we see that irony, sarcasm and insulting are part of a rhetoric-pragmatic skill that shows the sharing of a *common knowledge*. In these controversial interactions, speech repetitions, intensifying formulas of discourse, threats, pejorative labelling, rhetoric questions, insults, irony and sarcasm are linguistic devices of a rhetoric meant to undermine, revealing the emotion of speakers who produce these discourse strategies that disqualify and offend (Almeida, 2013). Thus, we will analyse the functioning of intensification devices that are performed under the frame of rhetorical strategies oriented towards interactional efficiency and argumentative activity. The repeated use of intensifiers such as “great” and adjectives such as “náufragos” (shipwrecks) are some of the intensifiers analysed in these interactional contexts.

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# “It’s a long story”: setting up off-topic narratives in response to questions

Panel contribution

***Prof. Neal Norrick<sup>1</sup>***

*1. Saarland University*

Formulations with “long story,” “interesting story,” and “funny story” can create an interactional space for an unexpected narrative in response to a question. In deploying these expressions, potential tellers may override presuppositions of a question to produce dispreferred, digressive responses, as in the examples below:

Bob: What were you doing in Bristol Bay, Alaska, in July of a year you probably don’t want to mention?

Eliz: it’s a long story. I- there was just always something pulling me to Alaska. When I was small I never liked to fish. ...

Terr: You went to a tiny island that has naturally occurring gas bubbles, and there’s carbon dioxide in those gas bubbles. So what kinds of experiments are going on in this island?

Meli: Well, that’s a really interesting story, and it involves a great guy whom I went out with ....

Thematizing the category “story” for a (projected) spate of talk, the speaker engages in metacommunication, produced to perform social actions in the telling (Stokoe and Edwards, 2006), here to make room for an extended narrative performance including background details that may initially seem irrelevant. In the first passage above, Eliz begins a whole life story with no obvious relevance for her actions in Bristol Bay; in the second excerpt, Meli launches into a narrative which initially seems to ignore the question asked entirely.

The formulas “It’s a long/funny/interesting story” set up a potential side sequence, in the sense of Jefferson (1972), with a slot for the original questioner to respond directly to the formula and thereby negotiate the story performance, as in the next example.

1 Larry: Then to college where?

2 Moni: Up in Oregon, at Lewis & Clark.

3 Larry: Why there?

4 Moni: It’s a really long story. But it...

5 Larry: Shorten it.

6 Moni: Shorten it? It was a choice between Lewis & Clark and Berkeley ...

Lines 4-5 “It’s a really long story” - “Shorten it” constitute a side sequence, an interactional pair which practically lifts out of the surrounding conversation. Following her questioning repeat of Larry’s “Shorten it,” Moni moves the interaction forward with “It was a choice ...” answering the original question from line 3. Metacommunicative characterizations like “long story” constitute accountable actions and stand open to responses in their own right.

My paper will describe negotiations in and around the constructions “long/interesting/funny story” in response to questions, comparing them (1) with the formula “here’s the thing,” which also looks forward to the response story, (2) with partially parallel formulas like “good question” and “glad you asked,” which look backward toward the question, and (3) with phrases like “to cut/make a long story short,” which occur during a narrative already in progress. These characteristic phrases and responses to them constitute narrative practices of special sorts in conversational interaction.



# “It’s good to send SMS because then they can use google translate”, or how to avoid indexing exclusion in mediated migrant-host community interaction

Panel contribution

***Dr. Kristin Lexander<sup>1</sup>, Mrs. Hilde Thyness<sup>1</sup>***

***1. Inland Norway University of Applied Sciences***

The affordances of digital tools open new possibilities in the interaction between migrant workers and their host community, including possibilities of inclusionary and exclusionary practices. Choice of linguistic resources is an obvious aspect of this, as is spelling (Jaffe 2009, Sebba 2007), while choice of modality and tool make up other important dimensions. In order to investigate these features in a perspective of distinction and adequation (Bucholtz & Hall 2005), our paper focuses on the digital communication of Lithuanian work migrants in Norway in two sectors, at work and in education. It is based on a four-year project (2020-2024) on multilingual digital interaction and inclusion in Norway where interview data and digital conversations are collected with Lithuanian migrants and their interlocutors, more specifically employers, clients and colleagues, as well as parents and their children’s teachers in school.

The interview data shows that the interlocutors are conscious about the exclusionary potential in their communication and seek to avoid such practices. Our first research question therefore evolves around the participants’ reflections on exclusion: on which ideological assumptions do they evaluate interaction as potentially exclusionary? Do the migrants and their interlocutors agree on these assumptions? We are further interested in how this leads to practice, and our second question focuses on what measures the participants take to avoid exclusion in interaction. Here we examine interlocutors’ interpretations of specific interactional data, again comparing both migrants’ and host community perspectives and interaction in the work and school sectors. The analysis draws on indexicality (Silverstein 1976, 2003, Ochs 1992) to investigate how social categories like “migrant parent”, “Lithuanian worker”, “farmer employing Lithuanian worker”, and “Norwegian teacher”, as well as stereotypes related to these categories, are negotiated and contested through interaction.

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# “It’s possible you could have it but really nobody can say for sure.” The social functions of low-risk communication in Coronavirus forum discussions.

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Panel contribution

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**Ms. Eva Triebel**<sup>1</sup>

1. Lancaster University

Social platforms on the web have long become, for most, the first source for sharing, retrieving and negotiating information, helping people make decisions not only regarding trivial issues such as everyday consumption choices (Zou, Yu & Hao 2011) but increasingly also in matters potentially perceived as more serious and thus riskier, especially health concerns (Sosnowy 2014).

The possibility to interact online on the one hand serves a democratisation of knowledge, enabling people to share information irrespective of their social background. This can serve to undermine the notion of traditional expertise, since features such as authenticity, first-hand experience, and personal channels of information are seen as more important for credibility than abstraction, institutionalisation and establishment (formal education, science, mainstream media). On the other hand, discussions among laypeople often may become conflictual in connection with subjects associated with risk because it is exactly the notion of expertise and credibility that become foregrounded. Invoking the concept of risk itself helps to characterise some people, who pass on unsolicited information based on experience rather than expertise, as (risk-)ignorant and thus a social threat and morally problematic. However, providing information in a traditional top-down fashion, emphasising one's epistemic and educational status and the assumed competence gap between speaker and addressees, goes against the community-building function that lay forums have. This could mean that representing oneself as uncertain and unauthoritative is the preferred, because socially more advantageous, strategy of linguistically interacting online.

This paper examines how risk-related topics lead to an increased and variable use of epistemic strategies in the self-representation of people interacting online. More specifically, this study analyses a corpus of 100 forum postings and their responses taken from two UK Covid-19 discussion boards. It examines which kinds of epistemic strategies are used and what social functions they serve, focusing on a possible conceptual relation between epistemic certainty and notions of morality, with low epistemic certainty potentially serving to construe participants as cautious, risk-aware and thus morally integer.

# “It’s the worst thing to happen to anyone ever”: The usage, discourse goals, and perception of hyperbole in victim testimony

Panel contribution

***Ms. Shreyasi Desai<sup>1</sup>, Dr. Janet McLean<sup>2</sup>, Dr. Claire Lawrence<sup>1</sup>, Dr. Ruth Filik<sup>1</sup>***

***1. University of Nottingham, 2. Abertay University***

This research investigates hyperbole (purposeful exaggeration) specifically in the testimonies of victims of sexual crime. Despite being one of the most commonly used literary tropes, the comprehension of hyperbole has been largely ignored in the psycholinguistics literature, and despite detailed literature outlining the emotional behaviour of victims, the use of figurative language has been largely ignored in the forensics literature. In the present research, three main methods of investigation have been adopted – a corpus study to explore realistic language use within victims, a quantitative survey study to explore the perceptions of figurative language in victim speech, and finally, a qualitative interview study with law enforcement officers to further the depth of understanding on the professional perception of rape, victims, and investigations.

A specialised corpus of 543,399 words was compiled to examine the language use of victims of sexual crime. This corpus involves victim testimonies provided in informal and non-consequential settings over the internet such as open Facebook groups, tweets, blogposts, and websites for victim aid organisations. A general analysis of the corpus suggests three prominent deviations from previous corpus-based research on hyperbole. First, quantitative hyperbole is rarely used to fulfil a humorous discourse goal and almost never exists in a purely objective-gradational realm. Second, the importance of recognising the subjective-emotional functions of hyperbole in its definition. Finally, the corpus provides insight into the importance of hyperbole in building creative metaphor, (e.g. “I was beaten to look like a bag of mulberries”) prevalent in victim-speech.

To explore the perception of hyperbole in victim testimony, 64 participants from two groups (professionals such as law enforcement and victim-aid workers (32) and non-professional but jury-eligible individuals (32)) were presented with 16 hypothetical scenarios containing either hyperbolic or non-hyperbolic victim statements in legally relevant settings. Participants rated the statements on different measures of credibility: belief, sympathy, victim-impact, and likeability. After providing the ratings, participants also answered a singular open-ended question following the ratings: “What made you believe/disbelieve the complainant?”. The results suggest that hyperbole significantly negatively impacts professionals’ perception of victims whereas it significantly positively impacts non-professionals’ perception. The qualitative data was used to support the quantitative.

In order to further understand professional perceptions of rape, victims, and investigations, a qualitative study is underway. For this study, 12-18 law enforcement officers will be interviewed using a semi-structured interview format. Participants will be presented with four open-ended questions pertaining to characteristics common to victims of sexual crime, indications of false allegations in victim speech, and victim-behaviour or speech that may hinder a successful investigation or trial. The responses will undergo an inductive thematic analysis with a special focus on mentions of victim language and victim demeanour.

The corpus study explicates the role, nature, and prevalence of hyperbole in victim speech. The quantitative study explores the impact of hyperbole on the perception of victim testimony. Conclusively, the aim of the qualitative study is to provide a rationale for the negative perception of victims who exaggerate, among professionals.

# “I’ll never call them by their names, because it’s rude.” - Kinship terms used by Chinese native speakers in daily interactions

Panel contribution

**Dr. Xiangdong Liu<sup>1</sup>**

1. Western Sydney University

This paper discusses results of a survey on kinship terms in addressing practices of Chinese native speakers. It is part of the initial step of our cross-linguistic project investigating address practices in Chinese, Japanese and Korean languages.

The results reveal that (1) kinship terms are the dominants used by all age and gender groups when addressing senior family members; (2) Chinese native speakers often use kinship terms (e.g., 妹妹 younger sister, 弟弟 younger brother) to address their siblings even when the addressee is younger; (3) Fictive use of kinship terms is the first choice among the participants when addressing an elder non-kin person. Over 90% of the participants of the survey wrote that they will “never call a senior family person by their name”, because “it’s rude” or “impolite” according to the “convention” or the “culture”.

Moreover, responses to the survey also show that there are more varieties of male kinship terms in Chinese than female ones, and that kinship terms of siblings (e.g., 姐姐/妹妹 elder/younger sister, 哥哥/弟弟 elder/younger brother) are widely used among people of a same generation, either blood-kin or non-kin. However, unlike in some other languages (e.g., Korean), kinship terms of siblings are rarely used between couples.

These preliminary findings of the current study provide further support to previous claims regarding the influence of Chinese family culture in addressing practices (Chen & Ren, 2020; Wu, 1990). More importantly, the findings suggest that the hierarchical Chinese family culture forms the foundation of interpersonal relationships within as well as outside a family. This explains why Chinese native speakers turn to use kinship terms for senior family members (e.g., aunt, uncle) to address non-kin people as devices of politeness, while it may not be the case in other cultures (e.g., Japanese).

Many scholars claim that Confucianism have great impacts on the cultures, traditional values and language use of Chinese, Japanese and Korean (Richey, 2013; Yum, 1988). The findings of this study provide us with up-to-date resources to compare addressing practices in the three East Asian languages, in order to not only confirm similarities but also identify differences, and, more importantly, explore what are behind the differences of the cultural meanings of address terms in each of the three languages which are said to share common traditional values.

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# “I’ll splash vitriol on your pretty little face”: Instances of verbal and non-verbal aggression against eminent intellectual and professional Greek women of the 19th and early and mid-20th century as recorded in their autobiographies

Panel contribution

***Prof. Ourania Hatzidakis<sup>1</sup>***

**1.** Hellenic Air Force Academy, Greece

This paper analyses historical cases of gender-driven verbal and non-verbal aggression against distinguished Greek women of the arts, the sciences, and education who were born in the 19<sup>th</sup> and the first quarter of the 20<sup>th</sup> century, as related by them in their published autobiographies.

The four women whose cases are addressed here are educator and benefactor Sevasti Kallisperi (1858-1953), artist Sofia Laskaridou (1876-1965), medical doctor Angélique Panagiotatou (1878-1954), and dancer, choreographer and dance educator Rallou Manou (1915-1988). All were born into families of the financial and intellectual elite of the newly independent Greek state and the thriving Greek diaspora of the time, but became high-achievers in their own right, having consciously chosen to challenge the generalized expectation of spouse-hood cum motherhood as the prime/sole occupation of the middle- and upper-class female (Varikas 2004), and to become active in the public sphere by pursuing professional careers. They also published autobiographies (Kallisperi 1911, Panagiotatou 1951, Laskaridou 1956, Manou 1987), in which they recount their accomplishments, and also the trials and tribulations caused by this choice. Therein are reported instances of individual or collective (non-)verbal aggression inflicted upon them by male members of the educational or professional establishments which these women aspired to penetrate, with an obvious view to quashing these aspirations. The discourse analysis of these narrations reveals striking similarities, amongst all autobiographers, in the treatment of instances of gender-related aggression. Humiliating, intimidating or threatening male acts are described in a detached and highly dignified manner, with tinges of irony and humour serving to depict men’s behaviours as antediluvian, and also as futile: each story of (non-)verbal attack is invariably followed by a bold statement of defiance and of determination to adhere to the planned life course in the face of such reactionary attitudes. The discursive formulations attested in these self-narratives reveal a heightened sense of self-worth, an acute awareness of gender identity, and a spirit of pragmatic idealism on the part of the four self-writers, who all eventually went down in Modern Greek history as female pioneers in their respective fields.

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# “I’m so angry!” Taking offence in calls to an insurance company

Panel contribution

***Dr. Carmen Santamaria-Garcia<sup>1</sup>***

**1. UNIVERSITY OF ALCALA**

In the context of telephone calls to an insurance company call centre, it seems preference for agreeability is suspended and claiming offence might work as a persuasive strategy encouraging empathy. Offence is analysed following Haugh (2015), as both (a) an emotional response on the part of recipients, which varies in degree of intensity (e.g. a feeling of anger, displeasure or annoyance that is caused by an offending event), or as (b) a source of such feelings (e.g. a source of feelings of anger, displeasure or annoyance). Taking offence is understood as a social action initiated by the recipient in which he or she construes the actions or conduct of the prior speaker (or some other person or group of persons) as offensive. Customers are seen to sanction offence with a moral claim of a prior affront on the part of another participant and to register offence with an affective stance, indicating a negative emotive state of feeling bad, stressed, annoyed, angry etc. Attention is paid to the evaluation of callers' actions by both telephone operator and translator, as calls happen in the context of telephone interpreting. Participants' perspective will be essential in the analysis of the interpretation of interaction as (im)polite (Mills, 2003; Kádar and Haugh 2013; Watts 2003).

I hope this presentation contributes to improving our understanding of the interactional dynamics of taking offence. My work is part of research in the project *Analysis of face-threatening acts in telephone interpreting*, Ref. CM/JIN/2019-040.

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# “Laughing together, coping together”: The role of humorous memes in the Covid-19 crisis

Panel contribution

***Dr. Carmen Maiz-Arevalo<sup>1</sup>, Dr. Francisco Yus Ramos<sup>2</sup>***

***1. Universidad Complutense de Madrid, 2. UNIVERSITY OF ALICANTE***

Research in different fields has repeatedly proven that humour is multifunctional. Among these functions, humour has been shown to “pervade the rhetorical process of forming and maintaining online groups” (Hübler and Bell, 2003: 278), hence boosting community bonding and the feeling of connectivity (Norrick, 1993). From a psychological approach, scholars from Freud (1991 [1905]) onwards have claimed in favour of a continuum with two extremes: aggressive humour, which is targeted at diminishing others, and innocent humour, which does not involve hostility (e.g., droll humour). Martin et al. (2003) speak about aggressive and affiliative humour, also considering related categories such as self-enhancing and self-deprecating humour. Psychologically, humour is often employed as a coping mechanism, with therapeutic effects on those producing and receiving it (Christopher, 2015; Samson and Gross, 2012). This might explain why, at the time of an international pandemics like Covid-19, we have resorted to humour as a common means to alleviate uncertainty and fear (Chiodo et al. 2020; Stefani 2020; Jensen et al, 2020), to enhance feelings of connection and bonding with others, and to remind others of their virtual co-presence. Thus, the present paper focuses on this social function of humour with the aim to find out whether some humorous patterns (e.g. affiliative-aggressive) are more frequently employed than others (e.g. surreal humour) by Spanish users as a means to cope with such a dramatic situation. To this purpose, a corpus of circa 250 memes was gathered from media and the messaging app *WhatsApp*. Results show that self-deprecating and aggressive humour are often employed to boost morale and create a “common front”, and with parallel aims such as using covid-19 humour for building up subsequent interactions and bonding.

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# “Laughs in Swedish”: Indexical indications of shifting paradigms in online forum discussions of paternity leave

Panel contribution

**Ms. Kate O’Farrell<sup>1</sup>**

**1. Stock**

In September of 2020, French president Emmanuel Macron announced that paternity leave for new fathers in the country would be doubled, from 14 days to 28. The news was shared on the website Reddit with a link to a New York Times article titled ‘France Doubles Paid Paternity Leave to 28 Days, One of Europe’s Most Generous Plans.’ This study analyses how commenters on the World News subreddit (forum) reacted to and discussed the announcement in the days after it was posted. The study uses the ten comment threads which generated the most interaction, ranging from 32 to 664 subsequent comments, for a total of 1,801 comments (62,709 words). Indexicality within the comments is then analysed in relation to the identity categories of gender, parenthood, and nationality (Ochs, 1993). Comments which indicate a relevant identity enact epistemic status within the discussion (Raymond & Heritage, 2006). This epistemic status strengthens the position from which commenters may then index something about their ideology. The study primarily addresses the research question: How are commenters indexing epistemic status in relation to paternity leave in order to furthermore index a progressive ideology of masculinity?

In a preliminary review of the data, themes which emerge include rejection of traditional gender roles (“Aside from breast feeding, what can a father not do?”), camaraderie between and support for fathers and expectant fathers (“You sound like you’re going to be a good dad :)” ), and satisfaction or dissatisfaction with available paternity leave. Within this last category, satisfaction is overwhelmingly linked with more generous paternity leave and is frequently indexed through pride in a country or administrative region in general. Aside from overt congratulations or lamentations, a common method of indexing (dis)satisfaction is to use the language of subtitles (e.g. “Laughs in Swedish,” “Laughs along in German,” “Cries in American”). The commenters are firstly indicating their nationality and general mood towards the announcement, and in doing so are secondly indexing certain ideologies towards the macrosocial gender roles in western society. Thus, commenters are creating a sense of a community which defies national and/or language boundaries; rather, the community is constructed using humanistic perceptions of masculinities. The appropriateness and effectiveness of certain linguistic devices in the online context- such as overt/hypothetical questions and subtitled voicing- results in them more frequently being used for the dissemination of ideologically-informed stances (Silverstein, 2003). As such, the device itself can come to represent certain ideologies. In analysing this online discussion of paternity leave in France and more broadly in the western world, an ideological shift away from traditional male gender roles and conceptions of masculinity can be observed.

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# “Let’s Just Forget It!”: Discourse of Inclusion in a Japanese Nursing Home

Panel contribution

***Dr. Toshiko Hamaguchi***<sup>1</sup>

*1. University of the Sacred Heart, Tokyo*

Latest statistics by the Japanese Ministry of Health, Labor and Welfare shows that 28.7% of the population in Japan is over 65 years old, which is the highest in the world and makes Japan a “super-aged society” by the WHO definition. In addition to the large aging population structure, one in four over 65 is said to have some kind of dementia or mild cognitive impairment (MCI). This suggests that everyday interactions older adults, particularly those with dementia or cognitive decline, have often involve younger conversational partners with varying degrees of shared knowledge and experiences. Such intergenerational communication can be challenging and stressful for both participants not only due to lack of mutual understanding but also due to accentuated cognitive and epistemic gaps between them. It is reported that the number of people who have used care facilities in Japan was over 51 million in 2018, of which those who have used long-term residential care facilities was well over 12 million. As a result, healthcare professionals deal with older people on a regular basis more and more, and thus their communicative skills affect the quality of living of those with dementia who struggle to fight against the sense of alienation as well as loss of self. Needless to say, acquiring effective communicative skills on the part of the professional caregivers is as important as understanding communicative skills of older people with diverse physical and cognitive statuses. Nevertheless, empirical studies that analyze discourse strategies of younger professional caregivers in interactions with older adults in residential care facilities is underdeveloped.

Using recorded interactions between nursing home residents with dementia and care staff in Japan, this study demonstrates how interactional strategies used by female recreation workers in their 40s serve to reduce generational as well as epistemic gaps with residents in their late 80s and 90s. I will use weekly conversational activities to show how older residents’ reference to memory loss or forgetfulness is deindividuated by recreation workers’ framing as something the participants all forget together and laugh off. Also, I would like to show how the recreation workers elicit the residents’ personal experiences related to a topic of conversation and include these short narratives not only as a source of developing the ongoing conversation topic but also as a mutual learning opportunity. I will claim that such collaborative conversational exchange on a regular basis helps maintain dignity of and respect towards the older residents, who often feel the sense of exclusion from ‘here and now’ and allude to their departure from the current world.

This study will conclude by suggesting that more research on discourse at care facilities is expected since it can contribute to better training of caregivers’ linguistic professionalism on the one hand, and life satisfaction of residents on the other. Wisdoms and knowledge of those with dementia should not diminish but remain accessible and sustainable in the super-aged (and still aging) society.

# “Let’s see what you’ve got America”: Humble expressions as mock politeness in online comments in Japanese

Panel contribution

**Ms. Vera Hanaoka<sup>1</sup>**

**1.** University of Hawaii at Manoa

The internet has proved to be a fertile ground for impoliteness and conflict between often anonymous parties. While “face-attacking” (Culpeper, 2011) impoliteness found online is often blatant, this study analyzes instances of *mock politeness* in which the use of conventionally (Culpeper, 2011) polite linguistic resources are used to index an impolite stance through implicature (Haugh, 2014; Taylor, 2015). Japanese humble expressions, which have the function of lowering the user while simultaneously raising the addressee, are used to show the contempt of online Japanese commenters for both the US government and the US media.

The data comes from the comments section of several news articles, from early March 2020, about the discovery of COVID-19 cases on the Grand Princess cruise ship off the coast of California. This comes after Japan was criticized, notably by the New York Times, a US newspaper, for their treatment of COVID-19 cases aboard the Diamond Princess cruise ship which was harbored in Yokohama, Japan in early February 2020. The majority of the comments employ mock politeness saying that the commenter is looking forward to seeing America’s “superior response”. The phrase *o te nami haiken* ‘let’s see what you’ve got’ which sarcastically employs the humble expression *haiken* ‘to see’, and the passive form with the benefactive humble verb *sasete itadaku* ‘let me receive’ in phrases such as *benkyoo sasete itadakimasu* ‘let us (humbly) learn from them’ are frequently used to create a situation in which the Japanese commenters will “learn” from America’s “example” (*telon*).

This study aims to contribute to the nascent work on Japanese impoliteness (Nishimura, 2010) as well as to research that shows how honorifics are used to express impoliteness (Brown, 2013; Okamoto, 2002). Additionally, while most online impoliteness research involves a direct exchange between the aggressor and the victim, this study is unique in the fact that commenters criticize and defend their country from the criticisms of the US in a forum that is only accessible to Japanese language speakers, meaning that the impoliteness is performative with it unlikely to reach its target.

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# “Making the invisible visible: showing extimacy in video interaction”

Panel contribution

***Dr. Samira Ibnelkaid***<sup>1</sup>

*1. University of Oulu*

As the global pandemic has shown us, embodied social interactions are a necessity if one is to actively take part in the sociocultural world. Self-isolation, lockdown, curfew, “social distancing”, are all meant to prevent a virus from spreading but they also constitute a risk for people to develop negative affects, solitude and exclusion. Video calling, a seldom practice until recently, has become extremely popular. This increasing popularity finds its ground in the growing need for “extimacy” in informal settings. This notion has first been coined by Lacan (1959) referring to “the essential identity between [...] the outer world and the inner world of the subject” (Pavón-Cuéllar, 2014).

This concept of extimacy has then been renewed by Tisseron (2011), in relation to the modern era, defining it as “the movement that repositions some elements of our intimate lives into the public domain so as to have a feedback as to their value”. Extimacy contributes to “the development of self-esteem, to the establishment of a richer intimacy, and to the creation of additional social ties” (*Ibid.*). Therefore, video calls constitute a way of enacting extimacy by sharing with others one’s intimacy on screen. Video calling is not only an act of showing one’s face to the other participant(s), it is also about showing their surroundings, their relatives, their activities, etc. These showing sequences emerge from the fact that “we increasingly define our identity as what we can exhibit and what others can see. Intimacy is so important to define ourselves that we have to show it. It confirms our very existence.” (Pérez-Lanzac & Rincón, 2009).

To further understand the on-screen display of extimacy we have gathered data of video calls in between French friends and family members from various generations during the 2020 global pandemic. Drawing on visual ethnography (Pink 2007) and multimodal interaction analysis (Goffman, 1973, Goodwin 1981, Traverso 2012), our study of a collection of showing sequences reveals that showing is not a unilateral accomplishment but rather a co-constructed participatory activity aimed at involving others in one’s daily life, be it a recent achievement, a joyful event, or even the simple presence of a pet around. Our analysis of showings of otherwise non participatory third parties (namely, here a baby, a cat, etc.) led us to identify the multimodal structure of the interactional technobodily process of online showing from the preface to the initiation (self-initiation or hetero-initiation) and to the showing itself (guided or non-guided) and finally to the closing (direct or indirect) and the transition to another conversational topic. This intersubjective process of showing extimacy allow participants to make the invisible visible, it prevents social exclusion and it fosters participation even remotely.

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## “Marielle, presente”: Metaleptic temporality and the enregisterment of hope in Rio de Janeiro

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Panel contribution

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***Dr. Daniel Silva<sup>1</sup>***

**1.** Universidade Federal de Santa Catarina

This presentation looks to the assassination of Marielle Franco, a queer Black councilwoman from the Complexo da Maré favela in Rio de Janeiro, to outline a principled metacommunicative action towards “hope.” Empirically, it unpacks features of the pragmatics of her discourse, along with that of mourners who knew her. We identify two main features in their discourse that point to the enregisterment of hope, i.e., to ways in which their communicative practices have been attuned to avoid despair by propelling an alternative indexing of time, authority, and forms of life. These features are: metaleptic temporality, i.e., the reinsertion of Marielle’s agentive time into the temporal universe of heroes; and *papo reto*, a translational and performative practice of scaling bureaucratic and economic talk into local registers. Finally, we point to the habituated and pedagogic dimension of this sociolinguistics of hope, in part responsible for the fractalization and performativity of the mourning movement.

# “Martin left the group”: Covid-19 crisis management as a source of conflict among Spanish workmates using WhatsApp

Panel contribution

**Dr. Lucía Fernández-Amaya<sup>1</sup>**

**1. Pablo de Olavide University**

Covid-19 pandemic has changed our life in many different aspects, becoming an everyday topic of conversation. However, this topic can be very sensitive sometimes, since interactants may not agree on the different measures taken by their Government to manage this health crisis. Due to the fact that these measures affect directly their jobs, economy and health, they have good reasons to defend them or position themselves against them. The main purpose of this talk is to explore disagreement and impoliteness in a Spanish workmates' *WhatsApp* group, before (from October 2018 until October 2019) and during Covid-19 pandemic (from March 2020 until August 2020). After analysing the conversations using categories of disagreement strategies proposed by previous authors (Pomerantz 1984, Brown and Levinson 1987, Rees-Miller 2000, Locher 2004, Kreutel 2007, Malamed 2010, Shum and Lee 2013) a total of 1.466 instances of disagreement were identified, 161 before Covid-19 pandemic started and 1305 during it.

The main results show a higher presence of disagreement during the pandemic period. Initially, this speech act was not seen as face threatening by participants who even explicitly stated they were glad to have the opportunity to show very different opinions openly, without risking their personal relationships. However, as the pandemic went on, impoliteness increased during disagreements, turning the interaction so conflictive that one of the members even felt the need of leaving the group. This increase towards disagreement is also corroborated by the choice of the linguistic strategies made. Whereas the second most used strategy from October 2018 to October 2019 was ‘using mitigating expressions’, during the pandemic this was ‘giving negative comments’. One of the main consequences derived from this study is that the silent norms that ruled this online affinity space changed from that moment and no more opinions regarding how the Spanish Government was managing the COVID 19 crisis have been expressed since then.

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# “Maybe someone has answers?”, advice-seeking in parenting forums

Panel contribution

***Dr. Olga Zayts<sup>1</sup>, Dr. Mariana Lazzaro-Salazar<sup>2</sup>***

***1. The University of Hong Kong, 2. Universidad Católica del Maule***

Online parenting communities have become popular sources of advice-seeking for parents around the world (e.g. McKenzie, 2020; Mungham and Lazard, 2011). Previous research suggests various reasons why people turn to advice-seeking online, such as when advice from offline networks is unavailable, or when people experience social and emotional loneliness they tend to turn to online communities for support (Feng et al., 2018). Research also suggests that women are more likely to resort to advice-seeking online, particularly when it relates to their psychosocial concerns (Addis and Mahalik, 2012). The COVID-19 pandemic that has swept the world in 2020 has put these observations in perspective: with global lockdowns, closures of schools and childcare facilities, work from home requirement by employers, parenting online communities have become critical, and arguably the most readily available platforms for parents, and mothers in particular, to seek advice about changing, and often contradictory, health information, to vent their emotions and concerns, and to draw support from their ‘virtual alliances’.

In this paper we focus on popular online forums for mothers in Hong Kong and Chile and examine the posts related to COVID-19 that appeared on these forums in the first 6 months since the outbreak in each country. The data corpus comprises the posts in which the starting/trigger comment is an advice-soliciting move. Drawing on an integrated discourse analytic approach combining both quantitative and qualitative investigation, we compare: a) the types of advice solicited and provided by the forum participants, b) the way epistemic rights and epistemic authority are discursively managed when seeking and providing advice, and c) the ways in which alignment (or misalignment) and empathy and rapport (or their lack) are built and negotiated through advice in both contexts. We also examine those instances where advice seeking or giving have gone awry, that is, the instances that have been contested or denied by other forum participants, and discuss these instances with regards to participants’ epistemic authority.

Finally, building on previous discourse literature on online health advice-seeking, we reflect on the value of parenting forums for mothers as powerful tools for navigating the health crisis from a multi-layered perspective that considers how these forums may provide strong informational and psychosocial support to its participants and serve as important platforms for negotiating health literacy during the current COVID-19 pandemic.

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# “Ni yiwei/dang nishishui?” (“Who do you think you are?”): A Chinese Identity Negation Marker Used in Weibo Posts

Panel contribution

**Dr. Hao Liu<sup>1</sup>, Prof. Xinren Chen<sup>1</sup>**

***1. Nanjing University***

The Chinese discourse marker “ni yiwei/dang (X)” has been a subject of much uncertainty and controversy, as researchers have proposed various disparate functions and meanings of this small chunk on the basis of limited, isolated and everyday conversational data. This study aims to explore one of its variants, namely “Ni yiwei/dang ni +” (“Who do you think you are?”) to show how this negative marker is used and perceived in asynchronous computer-mediated communication (CMC) on Chinese social media, Sina Weibo. Attending closely to the interactional environment of 529 pieces of extended examples of online interaction where “ni yiwei/dang nishishui” is used, we find that “ni yiwei/dang nishishui” is generally deployed by speakers as an explicit negation of the addressee’s identity and is understood by recipients as an indication that a particular stretch of talk, belief, behavior, etc. of the addressee is denied, scorned or even disdained, such that the addressee might take, while not necessarily claim, offense. However, particularly in CMC, when “ni yiwei/dang nishishui” is either enclosed within a humorous frame (regardless of whether or not the negation of identity is truthful, i.e. communicate the addresser’s true beliefs about the addressee’s identity), or when it is employed in the case of overtly ambiguous addressivity, online users may sometimes conceive it as innocuous, conveying mock impoliteness oriented towards amusement and solidarity-building between speakers and recipients. It is further argued that the use of “ni yiwei/dang nishishui”, which can be viewed as a metapragmatic marker indexing the speaker’s reflexive awareness of self, others, and/or the relationship between two or more parties, can engender a range of context-bound interactional effects.

# “Poetry of prose” as imitation: An empirical examination of psycholinguistic models of interactive alignment

Panel contribution

***Dr. Masataka Yamaguchi<sup>1</sup>***

***1. Kobe City University of Foreign Studies***

Alan Rumsey (2021) calls for the cross-fertilization of psychology and linguistic anthropology, arguing that both disciplines “have a lot to learn from each other about the nature of ‘mind’” while specifically referring to the ontogenetic studies of “theory of mind” (see Rumsey 2013; Schieffelin 2008; de Villiers and Pyers 2002). Yet, linguistic anthropology has not adequately conceptualized the cognitive aspects of discourse, despite the Boasian-Whorfian heritage (Hill and Mannheim 1992). From this perspective, I propose that “poetry of prose” be conceptualized as “aligned mental representations” and naturally-occurring conversation be used for confirming the validity of psycholinguistic models. For illustrative purposes, empirical evidence is taken from three sets of data: a fragment of a Japanese talk show on TV, and two sets of interaction in English (one from discussion about the Atlanta Spa shootings in 2021 on NPR by two Asian Americans and the other from an experimental conversation between two Americans in Japan in Mr. O-Corpus) in which interlocutors are aligned through the use of discursive recursivity (Silverstein 1985, 2004; cf. Kataoka 2011; Yamaguchi 2012).

By reviewing the literature on “coherence” in discourse-pragmatics (e.g., Halliday and Hassan 1976; Tyler 1994; Hill 2005; Bublitz 2011), “poetic structures” in linguistic anthropology (e.g., Silverstein 1985, 2004; cf. Lempert 2014), and “catchment” in gesture studies (McNeill 2005), I synthesize these lines of work to obtain a more integrative perspective of the phenomenon of “poetry of prose” (Kataoka 2009, 2010, 2011). In doing so, I take up the challenge of conceptualizing the pragmatics of poetry as a cognitive-psychological phenomenon by taking the model of Pickering and Garrod (2013) as example. Specifically, they propose a psycholinguistic model of “interactive alignment” in conversation (cf. Levinson 2016; Roberts and Levinson 2017) in which they schematically represent a model of how both production and comprehension of discourse involve “covert imitation and forward modeling to make predictions” in conversation. The model “assigns a central role to prediction-by-simulation” in that interlocutors use the structurally identical phonological, lexical, and syntactic representation in conversation.

Through the analysis of the data, I make explicit “poetic” structures in them. One of the data sets indicates that the model of “prediction-by-simulation” is employed because the interlocutors create alignments with the equivalent phonological, lexical, and syntactic tokens. However, the analysis of the rest of the data shows that the interlocutors are aligned interactionally by drawing on semantic associations such as paraphrasing or listing stereotypes about Asian women, among other semiotic resources. A critique is made of Pickering and Garrod’s model because it simply assumes that language comprehension and interaction involve “prediction-by-association” but it does not provide explicit models. Implications are discussed and an argument is made that research on the pragmatics of poetry benefits not only from the psycholinguistics of interactional alignment but from evolutionary theories of “imitation” and “empathy” (Tomasello et al. 2005; Iacoboni 2005; cf. Dunbar 1997; Boyd and Richerson 2005; Levinson 2019). I conclude by describing further issues to be addressed, with specific reference to neuroscience (cf. Duranti and McCoy 2021).

# “Routinizing” in parent-teacher conference interaction: How teachers enact expertise, attenuate advice, and preempt parent resistance

Panel contribution

***Prof. Danielle Pillet-Shore<sup>1</sup>***

*1. University of New Hampshire*

This presentation documents a social action that adults use when talking about a child-as-student during parent-teacher conference interaction.

Part of a larger conversation analytic investigation of 41 video-recorded naturally occurring in-person parent-teacher conferences between English-speaking persons in the United States, this research examines sequences in which conference participants discuss a potential/actual trouble with the focal student’s academic performance, behavior, and/or effort.

Previous research demonstrates that, during parent-teacher interaction, participants time and design their unfavorable (and favorable) comments about students in patterned ways constituting a structural preference organization (Pillet-Shore 2017) that enables participants to forestall conflict (Pillet-Shore 2016). While parents routinely express student-troubles straightforwardly with preferred design—without delay, qualification/mitigation or account (Pillet-Shore 2015), teachers systematically delay, qualify/mitigate and/or account for their articulation of student-troubles, using dispreferred turn/sequence design.

Courtesy of the complementarity built into this preference organization, parents and teachers can often tacitly collaborate to produce sequences in which a parent is first to state a particular student-trouble (Pillet-Shore 2015). Teachers, however, do not entirely escape their institutional obligation to articulate potential/actual student-troubles. As part of their extra interactional work to manage these sequences, teachers perform the action of “routinizing,” shifting from the specific focal student’s case to invoking other comparable cases.

This presentation demonstrates that teachers *routinize referents* (focal students) and *routinize recipients* (addressed parents/caregivers), situating the focal student—and by association, that student’s parent(s)—within a larger social category of like others with whom the teacher has had experience. Routinizing constitutes the potential/actual student-trouble as not unique to the focal student and his/her parent(s)/caregiver(s). Analysis shows how routinizing enables teachers to enact expertise, attenuate advice, and preempt parent resistance.

For example:

- 01 Teacher: HE is meeting all standards. Which is a
- 02 good thi(h)nghh! .h[h >I mean I'm-< An' I've=
- 03 Dad: [Mmhmm,
- 04 Teacher: =been telling parents if: (.) a lot of parents
- 05 hav:e (.) freaked out about sees? ((Cs)) (.) (tsh-)
- 06 Cause their kids have never gotten a see?
- 07 .hh [But they're meeting=
- 08 Dad: [Mmhmm,
- 09 Teacher: =standards: with a see, and so that's not a bad gra#de.

By *routinizing*, teachers manifest their epistemic authority and primacy, implicating their past experience(s) with ‘cases like this’ to situate the focal student and parent(s) as ‘one among others/many.’ Teachers recurrently use routinizing to:

- mitigate and credential their advice-giving to parents (cf. Heritage & Sefi 1992);

- parlay their past experience with ‘cases like this’ to reassure parents (conveying “You’re not alone”);
- preempt parents from disaffiliating via challenge/complaint (e.g., about lower-than-expected report card grades).

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# “Shambolic blunder”: Boris Johnson’s Communication of Failure During the Covid-19 Pandemic

Panel contribution

***Ms. Regina Holze***<sup>1</sup>

**1.** University of Passau

Since the start of Covid-19, most heads of governments have had to communicate unpopular and sometimes drastic measures to combat the spreading of the virus. One country that has been heavily affected is the United Kingdom. Prime Minister Boris Johnson has been proclaiming various measures to contain the virus, like calling on citizens to stay at home, to wear masks or to shield the elderly and vulnerable. Besides imposing and explaining new regulations, he has also faced several instances of having to admit to failure of his measures, of U-turns in legislation as well as several mistakes of his ministers or advisers. These failures have provoked the opposition to accuse the Prime Minister of “serial incompetence” (Busby 2020).

This analysis examines Boris Johnson’s strategies of communicating failures during the ongoing pandemic relying on a research corpus, which consists of official press statements, interviews and statements from Prime Minister’s Questions by British Prime Minister Johnson spanning the period between 1 March 2020 and 1 March 2021.

Issues discussed encompass how he addresses failures of his administration and how he justifies changes in legislation. Examples analysed in more detail include the postponed NHS contact-tracing app in June, his refusal of a second lockdown in October as well as the promise to keep schools open in January 2021. Drawing on both quantitative and qualitative corpus methods, Johnson’s main strategies of communicating failure are analysed by examining typical speech acts he uses for articulating failure as well as frames employed to convey ‘bad’ news. Additionally, his communicative tactics of taking responsibility are classified according to the accountability model introduced by Boin et al. (2017: 119).

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# “So I know how to do this.” The argumentative structure of U.S.A. Presidential Debates.

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Panel contribution

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***Mr. Menno Reijven<sup>1</sup>***

*1. University of Massachusetts Amherst*

Presidential debates are one context in which argumentation is a focal activity. By elucidating which disagreements are pursued, and how these disagreements are organized and interconnected, I show which differences of opinion participants believe are worthy to elaborate on and for which reason they are deemed relevant. This enables to reconstruct the implicit elements in this argumentative discourse and characterize the orientation of the participants towards the argumentative activity at hand. To do this, I employ insights from the pragma-dialectical theory of argumentation, particularly work on argumentative indicators and argument schemes. As data are used the first Presidential debates of the U.S.A. Presidential elections since 2000.

By identifying the critical questions which are anticipated by the candidates, it is possible to further detail how disagreements are developed. Specifically, the first layer of argumentation is pragmatic argumentation. In this context, the candidates deal with in total 6 critical questions.

Explicating these critical questions relevant in Presidential Debates shows which disagreements are meaningful in this context, and helps reconstruct the discourse by suggesting which premises are left implicit. It can also help make sense of candidates' strategic maneuvers. Specifically, it helps make sense of presuppositions, implicatures and entailments providing an answer to one critical question, while the candidate is defending another.

# “Sorry go ahead”: resolving simultaneous starts in a Zoom tutoring session

Panel contribution

***Ms. Anna Carolina Oliveira Mendes<sup>1</sup>, Dr. Taiane Malabarba<sup>2</sup>, Mr. Revert Klattenberg<sup>3</sup>***

*<sup>1</sup> University of Pot, <sup>2</sup> University of Pots, <sup>3</sup> Universität Hildesheim*

The COVID-19 pandemic has had a significant impact on education as instructors and students at all levels had to rapidly change to emergency online teaching enabled by ‘new media’. The present paper investigates how a learner and a tutor negotiate participation in a language lesson through a video conferencing tool (Zoom). In this environment, the smooth multimodal organization of speaker change may be severely affected by limitations in the visual channel as well as by transmission lags.

Our database comprises over 20 hours of video-mediated English tutoring lessons involving an adult learner of English and his tutor. Through *unmotivated looking* (Sacks, 1984), we noticed that in instances of overlapping talk, (Schegloff, 2000) the participants used a distinctive set of practices to return to a *one-speaker-at-a-time* (Schegloff, 2000, Sacks et al., 1974) situation. Specifically, we have identified ‘go-aheads’ as part of the participants’ video-mediated interactional repertoires. These actions ‘offer’ the floor to the co-participant, supporting the resolution of *simultaneous starts* (Auer 2021, Schegloff 2000). Whereas in ordinary telephone and face-to-face conversations, simultaneous talk is mainly resolved with the employment of prosodic resources (e.g. cut-offs, changes in loudness) (Schegloff 2000) and gaze (Auer 2021), our data show that in video-mediated interactions, simultaneous talk is often oriented to via a package of multi-semiotic resources that can include, besides prosodic resources and gaze, more explicit methods, such as the formulation of the directive ‘go ahead’ and variations (e.g. ‘go ahead please’) as well as other bodily-visual resources such as torso and head movements, and lip pressing.

Our findings shed light on how participants adapt their turn-taking practices to reflect their orientations to the constraints and affordances of this specific medium. Micro-level insights into Zoom-based institutional interaction as co-constructed *practical action(s)* (Garfinkel, 1967) highlight the fine-grained details of “being a competent video-mediated conversationalist” (Gan et al., 2020, p.379). These findings, therefore, have the potential to influence macro-level policies and teachers’ professional development.

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# “Stop” or “STOP, STOP, STOP!”: Directives orienting to threats, urgency and parallel activities in UN military observer training during car patrolling

Panel contribution

***Mr. Pentti Haddington<sup>1</sup>, Mr. Antti Kamunen<sup>1</sup>, Ms. Tuire Oittinen<sup>1</sup>, Ms. Iira Rautiainen<sup>1</sup>***

*1. University of Oulu*

When car patrolling a crisis area, UN military observers' task is to monitor and make observations about people, events and activities. The observers often must stop the vehicle immediately due to requirements posed by another activity (e.g., making observations, sending a radio message), when they encounter hostilities, new minefields or other life-threatening situations, or when they have made a navigational mistake. In this talk, we focus on directives that urge the driver to stop the vehicle with the token ‘stop’ and its variants. Directives are actions that attempt to get somebody to do something or to prevent somebody from doing something (e.g. Craven and Potter 2010; Ervin-Tripp 1976; Goodwin 1990, 2006). We focus on directives that are grammatically formulated as imperatives, and which function as commands or orders. By building on a collection of directives produced with ‘stop’ and on the principles of interactional linguistics (Couper-Kuhlen and Selting 2001; Ford et al. 2003; Ochs et al. 1996, Keevallik 2003) and conversation analysis (Sidnell and Stivers 2013; Schegloff 2007), we study how the linguistic design of the directive is motivated by the emergent situation and accomplishes the stopping of the patrol car. The analysis is based on observations made from video recordings of interactions inside patrol vehicles collected in two UN military observer training courses. The corpus includes interactions of ten teams and totals approximately 170 hours. The working language on the course is English.

Our findings indicate that ‘stop’ is frequently used when the teams encounter simulated incidents that are perceived as potentially ‘life-threatening’ or dangerous. In such cases, ‘stop’ is a forward-looking action; it orients to the emergence of sudden, observable events, the nature of which may not yet be clear but that may pose a danger to the team. ‘Stop’ also orients to sense-making: by stopping the car’s movement, the teams buy time to build a better understanding of what is seen and, thus, how to act. Furthermore, in such situations, ‘stop’ is often produced as multiple sayings (Stivers 2004), such as “stop stop stop stop”, which communicate increasing urgency and orient to the possible non-compliance of the driver. Less urgent situations may also demand the stopping of the vehicle: tasks such as navigating or radio communication are sometimes time consuming, easier to carry out while stationary, and direct attention away from other tasks (e.g., monitoring, observing), and thus make stopping necessary. The driver’s role in the team is crucial, being the only participant controlling the vehicle. ‘Stop’ is always produced by someone else in the team (or communicated through the radio), and the driver’s actions are related to the directive’s design. If the driver is not on top of the situation — does not understand, does not pay attention to, or ignores the directive — they may react late or not at all. The findings contribute to a better understanding of the projective nature of directives and their consequences for action, and they also have practical implications for the training of military observers.

# “Team of 5 million”: The joint construction of leadership discourse during the COVID-19 pandemic in New Zealand

Panel contribution

***Dr. Christoph Hafner<sup>1</sup>, Dr. Tongle Sun<sup>1</sup>***

*<sup>1</sup>. City University of Hong Kong*

The COVID-19 pandemic that swept the world in 2020 demanded action from political leaders, eliciting a range of responses globally. Leadership can be seen as involving a range of activities like envisioning goals, making decisions, organizing, and co-ordinating, motivating others, and providing autonomy and support to members of the team. In all of these things, effective communication plays an essential role. New Zealand provides an example of a context that was widely regarded as a success story in the Covid-19 crisis. Furthermore, the leadership of NZs female prime minister, Jacinda Ardern, is widely credited with playing an important role in that success. This study examines the role of language and discourse in Ardern’s leadership and communication practices and the ways in which these are jointly constructed. The study draws on a corpus of press briefings surrounding significant events in the development of the pandemic in New Zealand. It identifies discursive strategies used by Ardern to frame the issues raised by the pandemic, engage with her audience, and promote political and health goals related to management of the pandemic. It also examines the extent to which such discursive strategies and framings were picked up by the mainstream media in question and answer sessions at the press briefings. By considering the discursive contributions of Ardern and the mainstream media, the study demonstrates how leadership is not only discursively constructed but also how this discursive construction is *jointly achieved by multiple actors*, who may have competing agendas but all have a role to play in communicating leadership in a crisis.

# “The EU gave us a new beginning”: Liquid racism and refugees’ personal experience storytelling in the ‘EU Protects’ campaign

Panel contribution

***Dr. Korina Giaxoglou<sup>1</sup>, Dr. Tereza Spilioti<sup>2</sup>***

*1. The Open University, 2. Cardiff University*

Storytelling plays a key role in the construction of migrant identities (De Fina 2015), including hybrid resistance identities (Archakis 2020), the reproduction of racism (van Dijk 1993) as well as the promotion of positive representations of the ‘Other’ (Aliai & Tsakona 2020).

In this paper we examine how stories told by migrants or refugees for online and other media publics construct conventionalised migrant identities and affective positions, which reproduce subtle forms of racism, also known as *liquid racism* (Weaver 2010). By this term, we refer to the generation of ambiguous cultural signs that encourage the development of entrenched socio-discursive positionings alongside reactions to racism.

We focus on a refugee personal experience story featured on the EU Protects campaign, part of European Commission’s Civil Protection and Humanitarian Aid Operations (EU Protects campaign). Our analysis draws on the heuristics of *small stories* research (Georgakopoulou 2016) and the study of *affective positioning* as a key site of identity construction (Giaxoglou 2021) combined with a multimodal approach to *metaphor scenarios* (Spilioti 2018).

We show how the multimodal positioning affordances of online storytelling reshape a personal experience story into *a public story*, contributing to the transformation of the ‘ordinary person’ to the ‘next door hero’. Rather than subverting or challenging dominant attitudes to migrants, this type of personal experience storytelling invokes a range of discriminatory discourses that fossilise subtle racist positions in the context of seemingly anti-racist discourse.

Our paper contributes a critical narrative analysis angle to the tracing of racism in anti-racist discourse (TRACE 2019).

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# “This is not the place to bother people about BTS”: Interaction within timed comments on the video streaming platform Viki

Panel contribution

**Mr. Thomas Messerli<sup>1</sup>, Prof. Miriam Locher<sup>1</sup>**

***1. Universität Basel***

The community of users on *Viki.com*, a video streaming platform distributing Asian television to an international audience, use the site to engage with streams of Korean television dramas. Far from being passive viewers, many members of the community use language to engage with video streams and with each other in a range of different ways. *Viki*users interact with each other asynchronously (e.g. through reviews of episodes or forum posts on *Viki Discussions*) or pseudo-synchronously, when they make use of *Timed Comments (TC)*. TC are comments users post while viewing Korean dramas, which are tied to the video stream and can be read by subsequent viewers while they are streaming the same episode. Users can read and respond to comments by previous viewers as if they were written at the time of watching (similar to Danmaku; e.g. Zhang/Cassany 2019). In our study, we explore some of the specifically interactive features that arise in timed comments and in particular conflict as one exemplary type of interaction between *Viki*users.

We build on our previous work on TC which explored the general functions of comments within the community, which includes the translation of culture and the negotiation of meaning (Locher/Messerli 2020). We have also examined the sharing of emotional stance and humour support – as examples of harmonious practices within the community. Based on this trajectory, our understanding of TC has framed the community mainly as a harmonious collective engaged with a culturally and linguistically other artefact. However, in order to fully understand the communicative practice of TC, it is important to pay attention also to interactivity among the users and to include moments of disagreement and/or conflict that stress individuality and difference over community and unison.

Given the asynchronous nature of TC, we explore first what evidence for interaction and what marked absence of interaction (e.g. questions without a response) we can find in our data, which consists of a corpus of 320,000 multilingual, but predominantly English comments (2.9 million words). We make use of an exhaustively annotated sample of 5'900 comments to extract and formalize patterns of interaction, locate them in the corpus using corpus linguistic methods, and relate them to particular moments within the Korean drama.

Based on case studies, we observe that interaction takes place in connection with a plethora of topics related to the drama itself (culture, politeness/language, plot). More conflictual interaction arises especially in connection with plot spoilers, negative comments on actor appearance, the technical use of the platform (missing subtitles, ads), and commenters using the space for fan interaction outside of the drama-scope (e.g. fans reaching out to each other because they are fans of a K-pop group). We argue that these conflictual interactions often function as negotiations of the platform norms, socialize newbies into how the space works (Graham 2008) and can thus also be linked to community building.

# “This is” Not as Simple as It Appears: “Copula + One + Classifier” Constructions in Mandarin Conversation

Panel contribution

***Prof. Hongyin Tao<sup>1</sup>***

**1. UC**

Like many other languages, the Mandarin copula (COP) *shi* can be used in an equative construction, as illustrated in *zhe shi yi ba dao* [This COP one classifier knife] ‘This is a knife’ (Chao 1968). While most previous studies have been centered around the syntactic and semantic features of such constructions, an inspection of conversational data shows that in everyday interaction such constructions have rather specific configurations and their use goes well beyond the basic semantic propositions commonly associated with them.

In this paper, I use both face-to-face and telephone conversations (LCD CallFriend) as data. About 290 tokens are identified for analysis. My findings indicate that formally speaking, the often discussed and taught sentence pattern in foreign language classes, Demonstrative + COP + One + CLF ‘this/that is a...’ is rather rare (22/290, 7.6%) in conversation. Instead what we find in the corpus are highly specific and recurrent configurations as schematized in (1) and illustrated in (2):

(1) An identifiable/inferable referential form + COP + *Ge/Zhong* + A qualified assessment

(2) Ranhou=, hen guai de, danshi zhe jiush- dagai shi/COP

Then, very strange PRT, then this was- probably COP

yi zhong wenhua de yi zhong, yi zhong, yi zhong.. bu yiyang,

one CLF culture DE one kind, one kind, one kind .. not same

‘Then, very strange, but this is just, probably, is a kind of culture, a kind of cultural difference.’

where the identifiable referential form can be either what has been talked about in, or inferable from, the prior context, or some entities introduced just before the statement; the classifiers mostly manifest as either *ge* (an all-purpose classifier, 195/290, 67%) or *zhong* ‘kind, type, sort’ (41/290, 16%), while all the others, though possible, are combined for just 13%.

This paper further identifies three prominent functions from the data, including 1) making a qualified statement, indicating the speaker’s less committed stance; 2) making an affectively loaded assertion; and 3) ascribing people or object to a category for categorization.

To summarize, copular constructions in Mandarin have preferred configurations. Unlike what has been implied in standard grammars, they often appear as qualified statements or categorization expressions – through which speakers take a position with regard to the nature of the assessed entity and engage with the interlocutor in negotiation of evaluative stances.

# “To better understand it, join me and imagine...”: The use of code glosses in Three Minute Thesis presentations

Panel contribution

***Mr. Yanhua Liu<sup>1</sup>, Dr. Ramona Tang<sup>1</sup>, Dr. Fei Victor Lim<sup>1</sup>***

***1. National Institute of Education, Nanyang Technological University***

Making academic research comprehensible to diverse audiences is gaining interest worldwide because of an increasing emphasis on democratisation of knowledge, a recognised need for public accountability, and the growing importance of cross-disciplinary collaborations. This trend has given rise to new forms of research communication such as the Three Minute Thesis (3MT). 3MT presentations are delivered in a university competition context where doctoral students are challenged to communicate their thesis research within 3 minutes to a largely non-specialist audience comprising a judging panel, faculty and graduate students from diverse disciplines, as well as an online audience in some cases. Given their popularity and potential pedagogical value, 3MTs have recently been examined in terms of genre moves (Hu & Liu, 2018), recontextualization strategies (Rowley-Jolivet & Carter-Thomas 2019) and neoliberal discourse practices (Rossette-Crake, 2020). While these studies have offered us insights on linguistic patterns in 3MTs and social perspectives on them, there is not yet a focused investigation of linguistic features related to comprehensibility, a key requirement of the 3MT competition.

This study investigates how 3MT presentations are made comprehensible to non-specialist audiences. Drawing on Hyland's (2007) metadiscursive notion of code glosses, we examine how research is made accessible to audiences through reformulation and exemplification. Based on a corpus of 50 transcribed 3MT presentations, we found that code glosses are frequently employed by the presenters. More significantly, our analysis shows that, to clarify the complex concepts being discussed, the presenters in many instances deployed exemplification strategies (using examples, making comparisons or analogies, and creating imagining scenarios) instead of simply reformulating what had been said. The results point to the distinctive linguistic features of 3MTs which are attributable to the communicative context of speaking to a non-specialist audience. The study contributes to the study of research communication targeted at non-specialists and has pedagogical implications.

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# “War against COVID-19”: Is the pandemic as war metaphor helpful or hurtful?

Panel contribution

***Prof. Andreas Musolff<sup>1</sup>***

**1.** University of East Anglia

The use of war-related metaphors by Western political leaders to announce and advertise their efforts to deal with the COVID19 pandemic and its socio-economic consequences has drawn scientific as well as journalistic criticism, some of which cited or referred to linguistic and/or philosophical theories about metaphor usage ‘causing’ socio-political attitude changes (e.g. G. Lakoff, S. Sontag). A particular reference point has been the illness-as-war metaphor complex, which has been denounced as hindering an efficient treatment of illnesses because it treats patients as *war victims* and favours ‘radical cure’ solutions that prioritise elimination of the *illness agent*. In the context of the COVID19 pandemic debates, pandemic-as-war metaphors have also been linked to the spread of conspiracy theories.

This paper studies the public receptions to political announcements of governments ‘waging war on COVID-19’ in Britain. The database is a corpus of 110 online articles in British media, which interpret, metarepresent and evaluate metaphor usage; these are analysed using conceptual metaphor theory, discourse analysis, specifically the discourse-historical approach (Wodak et al.) and metarepresentation theory (Wilson, Sperber). We argue that uses of the pandemic (management)-as-war metaphor fulfil diverse rhetorical and argumentative functions: to rally support, including emotional identification, to frame a narrative that ‘explains’ public health management and to justify specific policies. Public reactions to it are varied, too: they selectively echo and comment on diverse implicatures. In view of this multi-functionality of metaphor use and reception, a ‘blanket criticism’ of all war/fighting terminology seems unjustified. Instead, detailed pragmatic analysis is needed to help raising public awareness of politicians’ instrumentalisation of metaphors for strategic and ideological purposes.

## “We are stronger and happier ....”: Gender, power and Covid-19

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Panel contribution

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***Dr. Taiwo Oloruntoba-Oju<sup>1</sup>***

*1. University of Ilorin*

Much of the discourse on the gender dynamics generated by the Covid-19 pandemic has focused on apparent female vulnerabilities in relation to the pandemic. However, the surprising data of male vulnerability to Covid-19, contra emerging displays of female strength in relation to the pandemic, has also given impetus to contestant discourses on the actualities of behavioural and power asymmetries between the genders. This paper examines the construction (and deconstruction) of gender asymmetries in conversations between men and women in the wake of the Covid-19 pandemic in the Nigerian setting. The conversations have become available in different media, including televised and social media exchanges. The objective is to build a composite picture of contested gender representations and particularly examine how individual linguistic acts portray group gender identification, while drawing polemically on established gender stereotypes, in these conversations. Emphasis is on the complex ways in which linguistic acts are deployed to either approbate or reprobate gender stereotypes. I apply a pragmasociolinguistic analytical framework (Adegbija, 1989) for the analysis, while following the work of Eckert and McConnel-Ginnet (1998) on the catalytic role of Communities of Practice in the analysis of gendered conversations.

# “Wei mer eifach mau” – “yeah just do that” Directives in Swiss-German- and English-Speaking Multicultural Teams

Panel contribution

***Dr. Larssyn Staley<sup>1</sup>, Ms. Sabine Künzi<sup>1</sup>***

***1. University of Applied Sciences and Arts Northwestern Switzerland***

Language and culture are often portrayed as clear reflections of each other. But in a multicultural, multilingual world, these reflections are complex. Culture groups are not as distinct as often described. They have fuzzy boundaries (Spencer-Oatey 2000), as culture is not only enacted on a national level but also in group cultures which may contain speakers of multiple languages and backgrounds. In this paper, we adopt a broad understanding of cross-cultural pragmatics as “the study of pragmatic phenomena relating to cultural differences (in either the static or dynamic sense...) either within a specific speech community or across speech communities, irrespective of whether such differences are due to the use of interlanguage” (Kraft & Geluykens 2007: 9). We aim to investigate how multilingual project teams structure and coordinate their work through directives (requests, suggestions and orders) and how their choice to work in Swiss-German or English affects their pragmatic resources.

The participants in this study are enrolled in a BSc International Management program. They speak a range of languages at home, including Swiss-German, French, Serbian, Turkish, Albanian, Portuguese, and Tamil, but have established a cohesive class culture over the course of their time in this degree program. As part of a required assignment, the students were given two and a half hours to analyze an international business case, in groups of five to six, and then present their findings and recommendations. The students recorded their preparation, and these recorded discussions are the basis of our analysis. The consistent context allows us to analyze and compare the directive strategies of Swiss-German- and English-speaking multicultural teams in highly comparable, naturally occurring conversations. We take an interactional approach and consider the conversational context, sequence and interactional resources.

These data provide insight on the importance of the conversational context, as direct strategies are predominantly used at the end of a discussion on a specific point, after some agreement has been expressed, while indirect and conventional indirect strategies are more frequently used to initiate action on a new point. Conventional indirect strategies were used more frequently than direct or indirect strategies in both the English and Swiss-German speaking groups. This trend was, however, more pronounced in the Swiss-German groups. The English-speaking teams show indications of transfer from the speakers' first languages; however, there are also clear indicators of common ground and shared understanding. This combination warrants the need to better understand the pragmatic repertoire of multilingual and multicultural groups.

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# “We’re not acceptable”: The discursive othering of Asian American before and after the COVID-19 outbreak

Panel contribution

***Dr. Arisa Koba***<sup>1</sup>

**1.** Nagoya Bunri University

This presentation aims to examine the “othering” experienced by Japanese Americans and Japanese immigrants in the United States (U.S.) before the coronavirus disease 2019 (COVID-19) pandemic and consider its connection to hate crimes and speeches against Asians after the outbreak. Since the beginning of the outbreak, the U.S. President, Donald Trump, has used terms such as “Chinese virus,” “China virus,” and “Kung Flu.” Critics have pointed out that these slurs would legitimize anti-Asian sentiments and can potentially increase the risk of hate crimes. In fact, the Stop AAPI Hate —website where people in California can self-report incidents of hate against the Asian Americans— registered more than 800 anti-Asian American hate incidents related to COVID-19 in just three months between March and June 2020. This number is alarmingly high compared to that reported by the Federal Bureau of Investigation in 2018: of the 4,954 single-bias offenses motivated by race, ethnicity, or ancestry, only 171 cases were reported as arising from anti-Asian bias (<https://ucr.fbi.gov/hate-crime/2018/tables/table-1.xls>). Indeed, Gover et al. (2020) have identified a relationship between the rising number of anti-Asian hate crimes and the racial slurs used by Trump and his close politicians.

This is not the first time that Asians in the U.S. have been targeted for discrimination by politicians. The anti-Chinese movement in the 1870s and anti-Japanese movement in the early 1900s were motivated by frustration from employment instability and a growing suspicion of Asian immigrants as their population increased. Instead of protecting Asian laborers, the U.S. government responded with the Chinese Exclusion Act of 1882 and “The Gentleman’s Agreement” of 1908 respectively. These anti-Asian movements are considered to have led to the internment of Japanese and Japanese Americans during World War II. From wartime exclusion acts to the present day anti-Asian rhetoric linked to COVID-19, the discrimination of Asians has been buttressed by “othering”; it is a process where a dominant group defines which members do or do not belong to the society (Gover et al. 2020.) Thus, we need to take into consideration historical discourse that positions Asians as “perpetual foreigners” when analyzing the anti-Asian rhetoric of today.

I interviewed 26 Asian people in the Bay Area, and based on that data, I would like to demonstrate how xenophobic policies and “othering” have been experienced by Asians in the U.S. even before the outbreak of the pandemic. In one instance —just after Trump had been elected— a Japanese American interviewee was intentionally targeted and almost knocked down by a white driver. The interviewee and her partner (also Japanese American) expressed how they perceived their minority status and felt they were targets of hate crime due to their ethnicity as well as their political or religious beliefs; that is, Christians but not supporting Trump. Through this presentation, I intend to uncover the underlying political and discursive othering of Asian Americans and analyze their influence on the current xenophobic attitudes against them.

# “What do you expect being on Tinder?” – meta-pragmatic discourses of (im-)politeness and gender norms in @tindernightmares posts

Panel contribution

***Dr. David Matley***<sup>1</sup>

**1.** University of Zurich

Online communities may be transgressive in terms of how impoliteness strategies such as insults, expletives and negative evaluation of interlocutors are used. Some studies of DMC have shown that digital spaces may sanction face-attacking behaviour and impoliteness in a manner that can be seen as ludic such as RoastMe subreddits (Dynel & Poppi 2019). Nevertheless, other forms of transgressive behaviour online are perceived as harassment, particularly from the perspective of women in the field of online relationship initiation and dating apps (Gillett 2018). Thus whether face-attacking behaviour is seen as ritualised and ironic, or intimidating and “toxic” may depend on the norms of appropriateness of the community of practice or affinity space in question. This study focuses on the Instagram feed @tindernightmares as a case study of pragmatic norm negotiation within the context of online “hook-up culture” (Hess & Flores 2018). @tindernightmares documents instances of “toxic masculinity” on the dating app Tinder in the form of screenshots of private chats between men and women. The posts highlight the verbal sexual harassment that women are frequently subjected to, and the responses by women to abusive comments and threats.

While @tindernightmares has recently been examined via the lenses of gender studies and psychosocial discourse analysis (Hess & Flores 2018; Thompson 2018), it has not been studied from a pragmatic perspective. This is perhaps surprising, as @tindernightmares is of dual linguistic interest: the posts themselves document what is seen to constitute transgressive linguistic behaviour in the context of online relationship initiation, while user comments on the posts reveal further meta-pragmatic conceptualisations of the normativities of interaction in online dating.

The current study uses a random sample of 200 posts from @tindernightmares to examine the pragmatic norms of interaction apparent therein. It also examines the strategies used by commenters such as insults and negative evaluation of female interactants and positive re-evaluation of male interactants’ behaviour to (re-)negotiate gendered norms in online dating. The results provide further insights into the functions of impoliteness in online spaces and add to an understanding of how in- and out-groups use language to challenge or reinstate ideologies regarding the normalisation of abuse in dating apps.

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# “Who is the boss?” - Staging of conflicts in everyday acts of performance in the pre-school

Panel contribution

***Ms. Marie Rickert<sup>1</sup>***

**1. Maastricht University**

In pre-schools, socialization into conflict management in culturally appropriate ways includes participation across different relations and interactions with peers and teachers (Burdelski, 2020). Thereby, children do not only get socialized through tackling their own conflicts, but also through observing and engaging with those of others. In this presentation, I analyse how two pre-school teachers use a ‘breakthrough into performance’ (Hymes, 1981) in which they spontaneously stage a playful conflict between themselves around the question “Who is the boss [in the kindergarten]?", socializing the observing and participating children into moral order and conflict management.

Deploying multimodal video analysis, I zoom in on this extended sequence of interaction which was documented during 4.5 months of ethnographic fieldwork in a kindergarten in Limburg, the Netherlands. Thereby, I seek to illustrate how a conflict is staged collaboratively by teachers and children, including an enactment of various strategies to find solutions which respectively get attributed lower or higher value throughout the interaction. Participating children co-create an engagement with the problem at hand through taking part in negotiations and sharing their processes of making sense of power relations. It becomes clear that spontaneous everyday acts of performance may have a strong socializing character, which seems to be more accessible for the older children in the pre-school than for the younger ones.

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# “Wow, just look at that!”: Performing affect in YouTube reaction videos

Panel contribution

***Dr. Jan Chovanec<sup>1</sup>***

***1. Masaryk University, Brno***

Successful social media communicators tend to be highly skilled in relating to their followers, employing a range of practices to create authenticity. They are, however, experiencing a tension between the desire to appear unique and remaining relatable as ordinary individuals. In the case of influencers, one's self-stylization as 'ordinary' is, ultimately, linked to the promotion of one's online media presence (attested by one's growing fan base or likes), with the ultimate goal of self-branding and, thus, marketing oneself (Page 2012; Marwick 2013). This presentation looks at a well-established, though still under-researched, phenomenon of reaction videos on YouTube, with the aim of showing how their producers handle affect as a way of relating to their audiences. Reaction videos are produced by various YouTube (micro-)celebrities who record themselves while watching other videos, and comment on them. Due to intertextuality, i.e. the dependence on some other visual input, they may resemble video responses (Adami 2015) and gaming videos where players comment on the on-screen action (Fägersten 2017). However, since reaction videos depend on the showing of pre-existing video content which is simultaneously watched by the YouTubers and their audiences, what is characteristic of this genre is that YouTubers provide only a limited running (live) verbal commentary on the video clips. What predominates are emotive – rather than referential – responses.

Based on a qualitative analysis of 40 response videos to clips from various humorous sketches and series, the study documents how YouTubers manage affect in their verbal and physical responses to the visual input. The data indicate that they tend to frame the act of recording themselves as 'first-time viewings', thus priming the audience to expect spontaneous, unpremeditated and unscripted reactions. The analysis shows that reaction video producers (RVPs) employ diverse forms of affect, with their responses ranging from highly appreciative to extremely disaffiliative. However, while they strive to be ordinary and authentic, the palpable absence of unemotional watching marks their responses as less than natural – as ostensible display of affect. In the case of reaction videos, the 'new authenticity' of YouTube (Tolson 2010) is, then, best seen as an "apparently truthful disclosure of oneself" (Johansson 2017: 185), i.e. a matter of stylized performance of a mediatized self. The findings reveal some striking forms of self-presentation, as well as engagement with the multimodal content of the watched videos, whereby the YouTubers strive to relate to their audiences in a seeming authentic way.

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# “You very böse”: Dealing with moments of conflict in parent-child interaction

Panel contribution

***Dr. Younhee Kim<sup>1</sup>, Dr. Andrew Carlin<sup>1</sup>***

***1. University of Macau***

Securing child compliance during moments of conflict presents a constant challenge that parents face on a routine basis and has been an important theme in parent-child interaction research (Goodwin & Cekaite 2018). Conflict may arise when the parent thwarts the child’s desire, rejects the child’s request, or when the child resists the parent’s demand for the target action, e.g. brushing teeth. Existing research on negotiation in parent-child interaction has focused on parental practices in the face of the child’s initial non-compliance, such as downgrading and/or upgrading of directives, e.g. using threats (Aronsson & Cekaite 2011). Drawing on and expanding this line of research, the current study examines sequences of distressing incidents where the child expresses his/her distress at the thwarted trajectory of his/her projected action, and how parents subsequently respond to these. Close sequential analysis reveals that parents’ subsequent move involves two aspects: providing rational grounds for their action; and addressing the emotional state of the child. More specifically, parents provide accounts/grounds to justify their action, i.e., non-grant, and at times respond/non-respond to the child’s grumpy accusation of the parent as “bad/naughty”. Accounts provided by the parent include invoking family rules, reminding the child of future reward, or reminiscing about past experience, which is tied to the child’s identity as a ‘good boy/good girl’. Interestingly, this parental strategy of identity attribution parallels that used by the child in expressing his/her distress by calling the parent “bad/naughty”. The study suggests a close link between moral predicates and emotion and discusses how these are oriented to in action negotiation sequences in parent-child interaction. The data for the current study are comprised of 34 hours of video recording of parent-child interaction collected from four bilingual families within a home setting, involving at least one child (2 – 4 years old) and his/her parent.

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# “Your future, it is that of the righteous and not that of the deceivers”: The pragmatics of a hopeful chronotope in Occupied East Jerusalem

Panel contribution

***Prof. Chaim Noy***<sup>1</sup>

*1. Bar Ilan University*

This paper examines the pragmatic and discoursal constructions of hope, as performed in a small political dissent event, that takes place weekly in East Jerusalem. The event consists of a talk, given by Mr. Samer, immediately following Friday's Shu'fat demonstration. The Shu'fat demonstration has been taking place weekly since 2010, protesting Israel's forced evacuations of local Palestinian residents from their homes in the neighborhood (which are then sold to Jewish Settlers, as part of a State-backed policy to demographically and symbolically transform Occupied East Jerusalem).

Mr. Samer is a Muslim Palestinian resident and activist, who has participated in the demonstration since their onset. He delivers the talks in Hebrew to a small audience of mostly Jewish-Israelis protestors. The talks are a speech event, and are local, small, and to the degree that they entail a Palestinian who regularly speaks to a Jewish-Israeli audience, also rare and marginal. Mr. Samer's talks are mixed and fluid in terms of genre. They mainly consist of reporting on violent/oppressive anti-Palestinian activities, executed by Israel's police authorities in the neighborhood and beyond (East Jerusalem, the Occupied Territories, and Gaza). The talks' discourse establishes a dichotomous politico-moral distinction between good/bad, oppressed/oppressors, the seemingly weak – who are in fact powerful because they are morally just, and the seemingly powerful – who are in fact weak because they are profoundly corrupt. Heroes and villains are casted in and by Mr. Samer's discourse into a historical moral chronotope (Bakhtin, 1981, p. 84). Yet despite the persistence of the atrocities – as (re)established discursively in the talks – Mr. Samer's rhetoric is explicitly and deliberately hopeful. How this is pragmatically accomplished in the topic of this paper.

The corpus includes eighteen talks, that were videorecorded during 2018-2019, each of which lasts approximately ten minutes. Bakhtin's concept of the chronotope (space-time narrative) lends itself productively to the study of the pragmatics of hope, as constructed vis-à-vis the politics of continuous oppression (Bakhtin, 1981; also Blommaert, 2015; Lawson, 2011). Hope emerges as intertwined in/with a morally-imbued chronotope, and is pragmatically constructed via temporal and interactional means: i. It is brought up towards the end of the weekly talk, serving as a narrative coda, ii. It occupies future projections of current activities, iii. It is evoked as part of an explicit address to the audience (which is irregular in the talks), and iv. It takes the pragmatic shape of a commissive speech act – a promise that the speaker assures his audience of. Overall, politically indexing the ongoing here-and-now moral actions of resisting lasting injustice to ongoing immoral here-and-now atrocities, harbors the same chronotope wherein lie hope in the yet-to-be future.

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# “Zhendema?” vs “Really?”: A Contrastive Study

Panel contribution

**Dr. Xiaojing Wang<sup>1</sup>**

**1.** China University of Geosciences(Wuhan)

While metapragmatics has continued to play a significant role in pragmatic studies, there have increasingly been calls for culturally-situated metapragmatic studies, including contrastive studies. Against this backdrop, this study draws on Culpeper and Haugh's (2014) theoretical insights into metapragmatics, explores the usage of Chinese metapragmatic expression “zhendema?” in comparison with its English metapragmatic equivalent “Really?”. The data are restricted to spoken Chinese and English and are collected from two corpora: *BLCU Corpus Center (BCC)* and *Corpus of Contemporary American English (COCA)*, containing 200 expressions for “zhendema?” and “Really?” respectively. The tentative study reveal that the pragmatic functions of English “really” and Chinese “zhendema” share something in common: in terms of occurrence frequencies, denoting interrogation and astonishment are the highest in both languages. However, the frequencies of some non-interrogative functions of Chinese *Zhendema* are higher, that is, Chinese are more inclined to use “zhendema?” as a non-interrogative metapragmatic marker to (i) signal “indirect disagreement”, (ii) signal the act of “pre-advice”, (iii) counteract a potential face-threatening act, (iv) help the listener interpret information segments, and (v) help the speaker perform the act of evaluation. Based on these findings, the study argues that the Chinese “zhendema?” when used as a non-interrogative metapragmatic marker, reflects the user's (i) reflexive presentation of the negative cognitive status of certain information or different understandings of context/common ground amongst participants (i.e., marker of metacognitive awareness), and (ii) reflexive evaluation of reciprocal interpersonal relations with and attitudes towards others (i.e., marker of metacommunicative awareness). Moreover, we suggest that cultural variability such as interpersonal notions (face, reciprocal consideration etc.) may account for the cultural-specific non-interrogative uses of Chinese “Zhendema?” vis-à-vis “really?” in English.

# Lectures

# “¡Mirá si tendrá razón!” On dialogic causes of mirative enunciations with the discourse marker “mirá”

Lecture

***Dr. María Marta García Negroni<sup>1</sup>, Dr. Manuel Libenson<sup>1</sup>***

***1. Universidad de San Andrés***

As it is well known, the concept of mirativity is related to the speaker's expression of surprise and refers to the linguistic marking of an utterance conveying information which is new or unexpected to the speaker (De Lancey 1997, 2001, 2012; Aikhenvald 2012). In this presentation, after describing the different meanings of surprise associated to different uses of the discourse marker *mirá* in the Spanish of Argentina, we will focus our analysis on consecutive structures that combine *mirá* with the non-tonic exclamation adverb *si* followed by the future or the conditional of surprise (Álvarez 1999; Escandell Vidal 2019; Rodríguez Rosique 2019). Examples: *Mirá si tendrá razón* *Fayt que recién publicaron la nota y ya están todos los kichneristas agrediendo e insultando.* *Mirá si sería fanático del Lobo que su primer hijo, Lautaro, rompió bolsa en la cancha de Gimnasia.*

Our theoretical approach to mirative meaning is rooted on the Dialogic Approach to Argumentation and Polyphony (henceforth DAAP, García Negroni 2016, 2018, 2019; García Negroni & Libenson 2018 and 2020), which integrates a dialogic perspective (Bakhtin 1981, 1984) into the field of argumentative and polyphonic semantics (Ducrot 1984, 2004; Carel and Ducrot 2005, Carel 2011). When it comes to the mirative meaning of *mirá*, the aim of this work consists in spotting and describing the *mirative discourse frames* (MDF) that are dialogically evoked by the utterances with *mirá* as the argumentative “causes” that justify the different subjective stances of surprise. In other words, these mirative subjective stances are to be seen as dialogic responses (Bakhtin 1981, 1984) to a particular MDF that each enunciation with *mirá* brings forth. The qualitative analysis related to the mirative values of the discourse marker *mirá si + future/conditional of surprise* is based on a corpus of authentic utterances taken from the CREA and from Mark Davies's corpus.

According to the results of our analysis, mirative enunciations with *mirá si + future/conditional of surprise* can be explained as dialogically “caused” by an MDF related to a sudden discovery of something that exceeds its ordinary magnitude or degree. In the presentation, we will show the argumentative bonds between the MDF that must be recovered in each case and the different subjective stances that emerge in response to those MDF.

# #BestNYAccent: Centering folk-linguistic perceptions of language variation and authenticity in New York City on Instagram

Lecture

**Mx. Emily Corvi<sup>1</sup>, Dr. Cecelia Cutler<sup>2</sup>**

*1. Hunter College, CUNY, 2. City University of New York*

New York City English (henceforth NYCE) is a highly enregistered dialect associated with a myriad of features, including post-vocalic non-rhoticity and BOUGHT raising (Newman 2014). Historically, NYCE has been studied through a largely quantitative/variationist lens (Labov 1966; 1972; Newman 2014). Previous work on NYCE shows that listeners associate the dialect with older, white and Italian or Jewish speakers with “negative personality attributes”, and that neither native nor non-native New Yorkers can accurately discern what borough a NYCE speaker is from (Becker 2014; Becker et al. 2018).

In contrast with these First Wave variationist approaches, a Third Wave approach calls for analyses of qualitative data and the interplay between signs to study emerging and co-constructed ideologies about language varieties and their speakers (Eckert 2016). Where variationist approaches analyze targeted linguistic variables across a single axis of difference, qualitative data allows linguists to discover orientations and ideologies proposed by language users/listeners that provide a more nuanced, inclusive understanding of a language variety. With NYCE, there is a paucity of qualitative analyses and in turn, a lack of a diverse and socio-historical understanding about how speakers/listeners understand themselves in relation to it. Third Wave analyses allow linguists to study folksonomic descriptions proposed by emic speakers and etic listeners that act as the discursive framework for enregisterment. Comments on platforms like Instagram and YouTube can provide sociolinguists with insight about how users, i.e. the general public, understand and (re)contextualize language varieties and their associated meanings (Androutsopoulos 2010, 2013; Cutler 2020; Rymes et al. 2018).

In order to arrive at a more inclusive understanding of emic ideologies toward NYCE, I analyzed six videos and 1,852 Instagram comments from an “accent challenge” created by Nicolas Heller (@newyorknico) in which New Yorkers were encouraged to upload dialect performance videos with the hashtag “#BestNYAccent”. From the 1,261 videos listed on the hashtag, Heller, along with New Yorkers actor/comedian Michael Rappaport and rapper Princess Nokia, chose the seven “best” performances - one from each of New York City’s five boroughs, and two general winners. The winners were semi-diverse - three winners were white, three were Black, one was mixed race, four were men, and four were women. In the comments, I looked for evaluations of the NYCE dialect performances - positive (n=1,098) /negative (n=33) sentiments, mentions of extralinguistic phenomena (n=77), metalinguistic (n=165) and/or metapragmatic (n=289) commentary, and mention of place (n=173). Two ideologies immediately emerged in the comments: 1) that “real” NYCE and its features are now associated with demographic range beyond older, “mean”, white Italian or Jewish people and 2) that New Yorkers, can, in fact, discern which borough speakers are from. Even though these ideologies do not corroborate the claims of linguists, they are omnipresent and reflect a more nuanced understanding of how people themselves understand NYCE. The analysis of emic metacommentary allows us to discern the degree to which ongoing demographic shifts and awareness of language variation and change are reflected in folk linguistic knowledge.

# (De)constructing the indexical meanings of the terms '(im)migrant' and 'expat' in conversation

Lecture

**Ms. Fien De Malsche<sup>1</sup>, Prof. Mieke Vandenbroucke<sup>1</sup>**

**1. University of Antwerp**

One of the most prominent and ideologically debated distinctions made between different types of individuals who live international lives is between the 'expat' and the 'migrant' (Yeung, 2016), in which immigrants, refugees and asylum seekers are conflated on the end of the 'migrant' category (Leinonen, 2012) and 'expats' are represented on the other end as a diverse group of cosmopolitan individuals (Yeung, 2016). However, consensus is still lacking on how to refer to individuals who fall in between those two opposite categorical ends, and there is no uniformity regarding the way in which the individuals refer to themselves. In this contribution, we examine how individuals who fall between the traditionally conceived definitions for expats and (im)migrants construct their identity with regard to international mobility and how they categorize themselves vis-à-vis terminology such as 'migrant', 'immigrant' and 'expat' throughout a research interview. The gathered dataset consists of 31 semi-structured interviews with people who currently live in Brussels and have a documented past of international professional mobility, and who in the interview were asked to share their experiences with language throughout their international lives. Participants were also explicitly queried to reflect on how they identify or describe themselves as citizens from another country currently residing in Belgium. Follow-up questions included whether they would consider themselves as (im)migrants and/or expats, and what they believe to be the difference between those categories, if any. Based on a micro-level discourse analysis of the data, this presentation will explore how the meanings of the categories of (im)migrant and expat are interactionally constructed and continuously negotiated in conversation. We show how these terms can be considered interactionally floating signifiers whose meanings and associated characteristics not only vary significantly for different participants, but are also subject to change for the same participant during the course of a conversation. As a result of this, we shed a light on the indexical fields (Eckert, 2008) of the terms 'immigrant', 'migrant' and 'expat' and how the participants' constructions of their categorical self emerges as a nuanced, polymorphic entity throughout the duration of the interview interaction. This contribution therefore highlights the wide array of potential indexical meanings that can be constructed and negotiated for migration-related categories. Our conclusion underlines the importance of self-identification, categorical embodiment and personal interpretations of meaning in categorizing individuals, while also problematizing the application of these categories for participant classification purposes in research paradigms (Jacobs, 2018).

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# (Im)politeness of masked and non-masked faces in the COVID-19 pandemic: Japan and Australia

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Lecture

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***Dr. Jun Ohashi***<sup>1</sup>

**1.** *The University of Melbourne*

The COVID-19 pandemic has been distressing for people and societies and has induced many forms of abnormalities and newly adopted behaviours in our social life. Mask-wearing has become a new habit in many parts of the world. The decision making process of wearing or not wearing a mask involves social actors' anxious consideration of what is correct in terms of their perceived ever-changing social norms, sense of security, consideration to others, and public self image. Therefore, the topic of (non-)mask-wearing provides interesting materials for the studies of interpersonal pragmatics and (im)politeness.

This study investigates from a cross-cultural perspective, how social norms and social identities emerge in online discussion forums comparing Australian and Japanese popular social media platforms. In Melbourne, mask-wearing was mandated on the 23<sup>rd</sup> of July and a hardline measure including a lockdown was imposed for 112 days to avert the second wave of infections. Since then wearing a mask became the norm very quickly. In Japan on the other hand, mask-wearing has never been mandated but few people fail to wear masks in public spaces. Unlike Australia, Japan continues to employ lenient policy in containing the highly infectious disease (i.e. minimum testing, a voluntary approach to lockdowns and travel restriction within Japan).

The specific aim of the study is to elucidate how social actors engage in the topic of mask-wearing on social media outlets where cultural insiders interact, position themselves and form social identities 'here and now'. The study employs Elster's (1989) emergent and fluid notion of social norms which is defined as "emotional and behavioural propensities of individuals" (p.102). It is understood to be "shared by other people and partly sustained by their approval and disapproval" (*ibid.* pp.99-100) and also "by the feelings of embarrassment, anxiety, guilt and shame that a person suffers at the prospect of violating them" (*ibid.* p100).

Social norms and social identities are closely related in the sense that mask-wearing involves people's understanding of and enacting social norms with which they position and categorise themselves according to their needs. According to Social identity theory (Tajfel & Turner, 1986; Turner et al., 1987) people accentuate intergroup differences, amplifying positive attributes of their perceived in-group members in relation to their perceived out-group members in order for the in-group members to attain positive social identity.

The study utilises social actors' emic understanding of mask-wearing from an analyst's outsider view and observes with a discourse analytic lens, the features and patterns of discourse presented by social actors through interaction in an online discussion forum. It illuminates the complex symbolic representations of (non-)mask-wearing, induced by the unprecedented COVID-19 chaos, as a mirror of two contrasting societies.

# A Case Study on a Novice Japanese Teacher's Enacted Identities through a Lens of Storytelling in Online Weekly Meetings

Lecture

***Ms. Junyuan Chen<sup>1</sup>***

*1. Department of East Asian Studies, The University of Arizona*

The topic of language teacher identities (LTIs) receives strong attention recently in the field of language teaching and learning (Kayi-Aydar, 2019). LTIs are significant because what kind of perceptions and beliefs teachers hold for themselves strongly affect both teachers' pedagogy choices inside the classroom (Duff & Uchida, 1997) and their interactions with colleagues outside the classroom (Kayi-Aydar, 2015). In large public universities in the U.S., graduate teaching assistants (GTAs) teaching in class is a very common phenomenon. Therefore, GTAs who teach in language classes are also eligible to be considered as foreign language teachers and their identities are worth being explored as well.

English, as a lingua franca, has been deeply and extensively examined, as well as English foreign language (EFL) teachers. Moreover, English language teacher identities have received strong attention in Japan through a large number of case studies (e.g., Duff & Uchida, 1997; Tsui, 2007). However, on the contrary, the identities of Japanese language teachers in English-speaking countries were rarely investigated. In addition, although GTAs' identities are examined by some scholars through the perspectives of the portfolio (Antonek, 1997) and autobiographical reflections (Lim, 2011), these studies are more focused on dominant languages such as English. Research on Japanese language GTAs' identities is a notable absence. Thus, GTAs' identities as professional Japanese language educators would be an interesting and meaningful topic to explore. Therefore, this study aims to explore more about Japanese language teachers' identities to fill the gap in terms of approaches, types of data, and target languages.

This study consists of data from video recordings of weekly meetings between one full-time lead instructor and one GTA of the intermediate level Japanese. I recorded their weekly meetings for 6 weeks, which makes 6 hours in total.

For the recordings of weekly meetings, I will mainly utilize conversation analysis and positioning analysis to examine how institutional interactions are organized, as well as to analyze how participants reflecting "selves" when talking about "others". Georgakopoulou (2007) pointed out that representations of "others" are actually "constructions of social and moral orders and realities" (p. 120). Since weekly meetings offer chances for GTAs to report problems or confusions they encountered during the past week, when a teacher comments on some students' behaviors, it actually reflects the teacher's perceptions of "good/bad behavior" or in the classroom, which is an aspect of the teacher's teaching beliefs.

The results reflect GTA's self-perceptions and teaching beliefs from two aspects. First, the GTA positions herself as an instruction follower rather than a problem solver, when the lead instructor discusses some problems she encountered in the classroom. Second, the GTA believes a "good student" needs to focus, while jokes by students could be distracting and against her teaching beliefs sometimes.

# A closer look at refusers' counters: benefactive changes and interpersonal implications

Lecture

***Ms. Isabella Reichl<sup>1</sup>***

**1.** University of Kent

This paper examines an understudied way of refusing: countering. Taking a Conversation-Analysis-informed Interpersonal Pragmatics approach (Locher and Graham 2010), I demonstrate that a) counters can be categorised in terms of the benefactive changes they aim to implement and b) refusers format counters in distinct ways in order to orient to the eliciting utterance as either interpersonally problematic or unproblematic. When we think of the act of refusing, we tend to think of utterances which simply disalign from the proffered action. However, refusers may also put forward an alternative action instead of the original one. This constitutes a 'counter' (adapted from Edmondson 1981; Schegloff 2007).

Although Beebe et al.'s (1990) seminal classification of refusal strategies includes 'statements of alternative', there is no research focusing on different kinds of counters and their interpersonal implications. This paper address that gap. The analysis of data from the *SPICE-Ireland* corpus (Kirk et al. 2011) and *theSwitchboard Dialog Act Corpus* (Jurafsky, Shriberg, and Biasca 1997) shows that three types of counters can be distinguished based on the benefactive differences between proffer and counter:

1. Neutral: same benefactor/beneficiary as proffer, e.g. countering request with offer;
2. Altruistic: different benefactor/beneficiary, e.g. countering offer with offer;
3. Egoistic: different benefactor/beneficiary e.g. countering request with request;

It is furthermore demonstrated how, by formatting counters in specific ways, refusers treat the original proffer as either interpersonally problematic or unproblematic. Problematic here means that the refuser orients to the proffer as face aggravating (Goffman 1967). As the analysis reveals, this can be grounded in perceived transgressions regarding any of three core organising facets of both interpersonal relations and social (inter)actions: participants' deontic, epistemic, and affective rights and obligations (Stevanovic and Peräkylä 2014). It is further argued that the ways in which refusers orient to these facets do, in turn, frame proffers as problematic or unproblematic.

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# A Cognitive Pragmatic Account of Word Associations of Verbs of Perception in the Interactions of English as a Lingua Franca

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Lecture

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***Dr. Yang Pang<sup>1</sup>***

*1. School of Foreign Languages, Donghua University*

English as a Lingua Franca (ELF) interaction is regarded as a temporary variety of English produced by speakers with different socio-cultural backgrounds, which is often characterized by variability and dynamicity. Taking a socio-cognitive pragmatic perspective, we propose that ELF speakers develop their own norms and cultures in their temporary speech community. Through comparing the associative tokens of *see, look, hear, feel, listen* and *watch* retrieved from the Asian and European ELF corpora, this study reveals that word associations of the verbs of perception are similar among ELF speakers with distinct socio-cultural backgrounds. Based on the overall analyses of the word associations of the verbs of perception in ELF and English Native Language (ENL) corpora, we argue that ELF speakers do not follow the conventions in the target language system; instead they create their own temporary word associative patterns and idiom-like constructions. In addition, this study has analyzed the co-construction of metaphorical meanings in naturally-occurring conversations, thus providing some basis for the characterization of non-literalness in ELF interactions. The results of the study suggest that ELF speech community endeavor to develop their own temporary formulas, formulaic language and metaphors in their interactions.

# A comparative case study of disagreement strategies in intercultural conflict resolution meetings

Lecture

***Dr. Ping Du<sup>1</sup>***

**1.** University of Nottingham Ningbo China

This study compares the disagreement strategies of two north American managers in an intercultural conflict resolution process at a Chinese organization, drawing on an ethnographic case study data set that comprises 16 audio-recorded meetings (29 hours), ten interviews, field notes, organizational documents and emails. The organization in question has seen continuous conflicts and non-cooperation between the international and Chinese middle managers, which has evolved into a major management crisis when I started the data collection, culminating in the incident that four Chinese managers handed in their resignations. Vincent and Jack, the two managers from north America, hold similar managerial positions, experience similar difficulties in communication with the Chinese CEO and middle managers and share similar views of the problems in the organization. However, they employed very different approaches in their everyday communication as well as during the conflict resolution process. Vincent applies an integrating approach (Rahim, 1983) to disputes and is regarded highly by his Chinese colleagues for his outstanding interpersonal skills, while Jack adopts a dominating approach (*ibid.*) and is in fact identified by the Chinese managers as the major culprit for the continual conflicts. By the end of the three-month conflict resolution process, Vincent remained on the same position and was given more responsibilities, but Jack was demoted. The analysis will focus on comparing the linguistic features of Vincent and Jack's disagreement strategies at the conflict resolution meetings, drawing on the analytical frameworks from politeness studies and Conversation Analysis. Preliminary analysis indicates that Vincent employs constructive disagreement strategies with problem-solving and persuasion as the aim while Jack tends to adopt disruptive disagreement strategies that not only constantly threaten or attack his colleagues' face but also orient to demarcation based on perceptions of cultural values and professional competence. It is also argued that the different disagreement strategies employed by Vincent and Jack serve to construct very different professional and cultural identities (Benwell & Stokoe, 2006; Schnurr & Chan, 2011). I will discuss the evidence from the data analysis for these findings at the presentation.

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# A comparative study of different features for efficient automatic hate speech detection

Lecture

***Mr. Nicolas Zampieri<sup>1</sup>, Dr. Irina Illina<sup>1</sup>, Dr. Dominique Fohr<sup>1</sup>***

***1. Universite de Lorraine, CNRS, Inria, Loria***

Commonly, Hate Speech (HS) is defined as any communication that disparages a person or a group on the basis of some characteristic (race, colour, ethnicity, gender, sexual orientation, nationality, etc. (Nockeby, 2000)). Due to the massive activities of user-generator on social networks (around 500 million tweets per day) Hate Speech is continuously increasing on the web.

Recent initiatives, such as SemEval2019 shared task 5 Hateval2019 (Basile et al., 2019) contribute to the development of automatic hate speech detection systems (HSD) by making available annotated hateful corpus. We focus our research on automatic classification of hateful tweets, which are the first sub-task of Hateval2019. The best Hateval2019 HSD system was FERMI (Indurthiet al., 2019) with 65.1% macro-F1 score on the test corpus. This system used sentence embeddings, Universal Sentence Encode (USE) (Cer et al., 2018) as input of a Support Vector Machine classifier.

In this article, we study the impact of different features on an HSD system. We use deep neural network (DNN) based classifier with USE. We investigate the word level features, such as lexicon of hateful words (HFW), Part of Speech (POS), uppercase letters (UP), punctuation marks (PUNCT), the ratio of the number of times a word appears in hateful tweets compared to the total number of times that word appears (RatioHW) ; and the emojis (EMO). We think that these features are relevant because they carry feelings. For instance, cases (UP) and punctuations (PUNCT) can carry the intonation of the tweets and can be used to express a hateful content. For HFW features, we tag each word of tweets as hateful or not using the Hatebase lexicon (*Hatebase.org*) and we associate a binary value to each word. For POS features, we use twpipe (Liu et al., 2018) for tagging the words and this information is coded as an one-hot vector. For emojis, we generate an embedding vector using emoji2vec tools (Eisner et al., 2016). The input of our neural network consists of the USE vector and our additional features. We used convolutional neural networks (CNN) as binary classifier. We performed the experiments on the HateEval2019 corpus to study the influence of each proposed feature. Our baseline system without proposed features achieves 65.7% of macro-F1 score on the test corpus. Surprisingly, HFW degrades the system performance and decreases the macro-F1 by 14 points compared to the baseline. This can be due to the fact that some words are hateful only in a particular context. UP, RatioHW and PUNCT slightly degrade the baseline system. The POS features do not change the baseline system result and so are probably not correlated to the hate speech. The best result is obtained using EMO features with 66.0% of macro-F1. EMOs are largely used to transmit emotions. In our system, they are modeled by a specific embedding vector. USE does not take into account the emojis. Therefore, EMOs give additional information to USE about the hateful content of tweets.

This work was performed in the context of Franco-German ANR projet M-PHASIS.

# A comparative study of nominal stance constructions in English scientific research article introductions written by Chinese and native authors

Lecture

***Prof. Xiaoming Deng<sup>1</sup>***

***1. Harbin Engineering University***

The deepening process of globalization in China has increased the role of English in academic communication as evidenced by the considerable number of research articles published in international journals. Hence, the study of academic writing has attracted growing interest. It has been recognized that academic discourse is no longer seen as an impersonal, objective, and absolutely factual piece of writing, but valued as a dynamic process of positive engagement and constant interaction with the potential readers in which stance is established to convey authors' opinions and assumptions. This paper investigates how stance is constructed through nouns in published English papers written by native speaker authors and Chinese authors. We tend to believe that every genre of writing is highly representative of the real world language use in a specific context. It is assumed that Chinese scholars' construction of stance in academic discourse is characterized by its own features. Two corpora were established to conduct a comparative study of the features and functions of stance expressions in English academic papers written by English native writers and Chinese scholars. Our study indicates that though nominal stance constructions in two corpora exhibit similar grammatical patterns of usage, differences do exist in the pragmatic functions of stance expressions. Detailed analysis is made to examine how stance construction is realized by the appropriate use of nouns to enhance authors' commitment to a scientific endeavor. We conclude that the author's stance and attitude towards a specific event displayed by the specific use of nouns is strongly shaped by the social community that he/she is in.

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# A comparative study of yakuwarigo in Japanese and Swedish

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Lecture

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***Mr. Sebastian Lindskog<sup>1</sup>***

1. Osaka University

The term *Yakuwarigo* (=“Role language”) was coined by Satoshi Kinsui in *Virtual Japanese: enigmas of role language*(2003), and refers to a style of stereotypical language, often used in works of fiction, that conveys certain traits about its speaker such as age, gender, and class. In Japanese *yakuwarigo* often relies on the usage of personal pronouns and sentence-ending expressions such as auxiliary verbs. For example the English expression “*I am a...*” can be rendered in vastly different ways in Japanese, depending on the character who utters it. An old man type character would say “*washi ha...ja*”, while a samurai character in a period piece would say “*sessha ha...degozaru*” and so forth.

While Japanese is a language extremely rich with *yakuwarigo*, European languages like English and Swedish which do not possess, for example, the same variety of aforementioned personal pronouns have to rely on different strategies to express speech patterns of specific character types. For this reason *yakuwarigo* expressions can pose problems for translation into English and Swedish, and are often standardized in the target text, even when it negatively impacts the characters’ depiction.

One such *yakuwarigo* speech pattern that often ends up translated in a standardized way is what can be called *era-language*. *Era-language* is a speech pattern that designates characters usually belonging to a past historical era such as a samurai, a knight or a princess. An example of how this specific *yakuwarigo* is often translated can be observed in the example below:

Japanese: *Maa, maa, maa, maa, sore ha tomokaku, kimi ha nanimono degozaru?*

English: *Oh, dear... Do simmer down, sirs! And thou, o wild one... Who might thou be?*

(from the popular Japanese video game *Final Fantasy VI*)

The line above is uttered by Cyan, a samurai-type character and this aspect of his identity is explicated through classic samurai auxiliary verbs such as *degozaru* in the original Japanese. This type of *yakuwarigo* however is rendered in a relatively more archaic register in the English translation and it does not inherently differentiate a “samurai” character speech from other types of historical characters.

But if this type of *yakuwarigo* is adapted into Old English in translations, how is it rendered when all the characters communicate in Old English in the original text? This presentation will examine William Shakespeare’s *Hamlet* and *King Lear* instances of *yakuwarigo* translated in two languages with vastly different speech traditions: Japanese and Swedish. By comparing the two translations, an attempt will be made to outline the different strategies in translating *yakuwarigo* and argue not only the existence of *era-langauge* in Swedish but also examine how specific speech patterns (such as use of particular pronouns) are actually used to define certain characters or character types.

# A Comparison of Two Forms of Suggesting: Speech Acts and Grammar

Lecture

***Dr. Hidemitsu Takahashi***<sup>1</sup>

1. Hokkaido University

This paper discusses two syntactic forms in English speakers use when making suggestions: *Why don't you* and *Why not*. The latter form is sometimes treated as an abbreviation of the former—with the sole difference being the presence vs. absence of semantic ambiguity. That is, while *Why not let him drive your car?* has only a directive interpretation, *Why don't you let him drive your car?* is potentially ambiguous between directive vs. non-directive reading (Huddleston and Pullum 2002: 906). While there is a wealth of literature on directive speech acts, research has largely been focused on requests but hardly on suggesting. Moreover, most studies are either essentially qualitative or case studies in nature; little research has been conducted on directive expressions in quantitative terms (though notable exceptions include Couper-Kuhlen 2014). In particular, the problems of how speech act types determine verbs and sentence organization patterns preferred in directive expressions have escaped serious attention. The aims of this paper are: (i) to clarify commonalities and differences between the *Why don't you* and *Why not* forms regarding their frequent verbs, preferred grammatical arrangements and interpretation; and (ii) to examine ways in which the act of suggesting shapes the grammar of directive constructions. The discussions are based on a total of 1368 tokens of the *Why don't you* form and 1203 tokens of the *Why not* form collected from COCA, although other corpora are consulted.

The findings made include the following: (i) Frequent verbs significantly differ between the two forms of suggesting; *go* and *come* are the most frequent verbs (10.3%, 141/1368 and 9.5%, 130/1368, respectively) with the *Why don't you* construction, whereas *have* is the most frequent verb (5.3%, 64/1203) when it comes to the *Why not* construction; (ii) *Tell* and *give* exhibit a subtle contrast regarding argument realization patterns between the two directive forms. *Give* prefers a third-person object with both the *Why don't you* and *Why not* constructions (e.g. *Why don't you/Why not give her a break?*), while *tell* prefers a first-person object with *Why don't you* (as in *Why don't you tell us what's bothering you?*) but a third-person object with *Why not*; and (iii) The *Why not* construction tends to involve a somewhat simpler syntax with some verbs, compared with the *Why don't you* version.

It is also found that while the addressee is invariably the agentive subject of the *Why don't you* construction, this is not necessarily the case with *Why not*. Depending on context, the bare infinitival form is interpretable in terms of “*Why don't they*” or “*Why don't we*” instead of “*Why don't you*.” All these findings suggest that speech acts have a significant impact on verbs and sentence structures (hence propositional contents) selected in directive constructions, which indicates just another aspect of grammar shaped by social pragmatics.

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# A Metapragmatic Study on Chinese and Japanese Acronyms on Social Media

Lecture

***Mr. Chen Tiancheng<sup>1</sup>, Prof. Saeko Fukushima<sup>2</sup>***

***1. UCL, 2. Tsuru University***

This study aims to compare acronyms on Chinese and Japanese social media from a metapragmatic viewpoint. Previous studies on Internet acronyms or initials, usually restricted to one language context, mostly focus on English acronyms (e.g., OMG, lol, ASAP, IDK) (e.g., Baron, 2004; Lewin & Donner, 2002; Rúa, 2007). To date, few studies have compared Chinese and Japanese acronyms on social media. Among existing studies, some researchers investigate the word-formation principles that lie behind acronyms (Baron, 2004; Crystal, 2006; Lewin & Donner, 2003), while some others have shed light on the functions which acronyms perform in Computer-mediated Communication (CMC). It has been argued that acronyms can replace some taboo words to avoid insults, sexuality-related phrases, or politically sensitive phrases (e.g., Al-Sa' Di & Hamdan, 2005; Chen, 2014; Zhou, 2010). However, these studies have not addressed people's metapragmatic awareness that acronyms reflect in online communication, another gap that this study will aim to fill. The data in this study are drawn respectively from Weibo (for Chinese data, such as ZQSG 真情实感 zhēn qíng shí gǎn, doing something with true feelings) and Instagram and Twitter (for Japanese data, such as KY (kuuki yomenai 空氣読めない, lit. 'cannot read the air', meaning someone who cannot read the atmosphere)). Based on an in-depth analysis of the pragmatic functions of the creative acronyms in the two languages, the study finds that acronyms in the two languages are used online to meet both common and different censorship requirements and to express both common and different attitudes such as irony, humor, and euphemism, which might have resulted from their related yet different language and social-cultural backgrounds. Hopefully, this study will expand the application of metapragmatics into the online communication in social media and enrich our understanding of CMC across different language contexts.

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# A Pragmatic Study of the use of Deixis in the Inaugural Speeches of Civilian Heads of Government in Nigeria

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Lecture

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**Mr. Damilola Fafiyebi<sup>1</sup>, Mr. Ayokunle Osakinle<sup>2</sup>**

*1. Ekiti State University, 2. The Federal Polytechnic, Ado-Ekiti*

An inaugural speech is a comprehensive piece of discourse which affords the speaker the opportunity to say many things at once. It is crafted on the belief that, in political communication, speakers employ language as a strategic tool for identifying individuals, institutions and concepts which combine to enhance the central message and the meaning of the inaugural speech.

The study identified the frequency of occurrence of deictic elements in inaugural speeches, establish the dominant deictic element(s) and advance reasons for the pragmatic implication of the deictic choices employed by the people involved in this communicative genre. The research equally established the importance of deixis as a tool for conveying the intended meaning in inaugural speeches.

The inaugural speeches were delivered by Nigeria's civilian heads of government as part of their official inauguration ceremony. The research data were extracted from seven inaugural speeches with the antconc software. The software gave a frequency count of all the deictic elements in the inaugural speeches.

The research findings showed that a total of 1733 deictic elements were employed in the inaugural speeches. Out of this number, person deixis has the highest frequency with a total of 1,370 followed by place deixis deployed 300 times. The least employed deictic element is time related deixis which is used 187 times.

The researcher concluded that the preponderance of personal pronouns as indicated in items like 'I', 'we', 'us' etc point to the fact that the speeches are people-oriented. The speakers often make effort to carry the people along in the inaugural speech. The study equally discovered that on a lighter mode, the inaugural speeches also focus on institutions because they were considered as central to the objectives of the civilian administrations.

**Keywords:** inaugural speech, context, deixis, politics

# A Tale of Two ‘Viruses’: The Pragmatics of Corruption and the COVID-19 Pandemic in Nigerian Comedic Expressions

Lecture

***Dr. Felix Ogoanah<sup>1</sup>***

**1.** University of Benin

Nations of the world have responded in different ways to the COVID-19 pandemic which has had tragic consequences for lives and world economies. For a country like Nigeria, already grappling with failed infrastructure, extreme poverty, high unemployment and monumental corruption, the emergence of the pandemic was greeted with trepidation and uncertainties, especially in view of its past experiences with Ebola and Lassa fever. But in the midst of these uncertainties, Nigerian Comedians have expressed critical attitudes towards the pandemic situation and its handlers in various ways across different semiotic media. Using the relevance-theoretic framework of inferential pragmatics (Sperber and Wilson 1995), this study explores the use of humour in different media to foreground the endemic corruption among the Nigerian political class, and how such humour provides laughter for Nigerians in the midst of sufferings occasioned by the pandemic. Although scholarly engagements with humour in Nigeria have focused on social pragmatic strategies deployed by stand-up comedians to create humour (Filani 2015, 2016; Adetunji 2016), none has considered the use of humour as a critical and coping strategy against the COVID-19 pandemic. Data for this study comprise jocular verbal and non-verbal behaviour purposively selected from a corpus of Internet memes, tweets, and Facebook.com graphics. Supporting data include news articles on Nigerian COVID-19 and corruption situation as well as focus group discussions. The study shows that the massive presence of the ‘virus’ of corruption in Nigeria makes the advent of COVID-19 pandemic laughable. In terms of critical engagement with the Nigerian public, the comedic expressions achieve relevance (Yus 2003) not by undermining the COVID-19 pandemic, but by drawing attention to a deadlier virus within the society.

**Keywords:** COVID-19 pandemic, corruption, humour, relevance, comedy, virus. Nigeria.

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# Accommodating paradoxical tensions in higher education: A critical discourse-analytical perspective

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Lecture

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***Ms. Songsha Ren<sup>1</sup>***

***1. The Hong Kong Polytechnic University***

Neoliberalism has become a global phenomenon and infiltrated higher education to the point where it has entailed the de facto internalization of neoliberal ethos in universities. Much literature in higher education swirls around changes wrought by neoliberalism but relatively few research has specifically focused on neoliberalism and its manifestation in the public discourse of higher education in the context of China. Adopting a critical discourse-analytical approach, this paper looks at the case of Chinese higher education to explore how neoliberal ideology is constituted, recontextualized, and legitimated in the public discourse of Chinese universities in a socio-political context marked by the intricate integration of administration and politics. It shows how these universities have endeavoured to respond to economic imperatives of the knowledge-driven global economy while strategically absorbing the socio-political governance agenda inherited from the state's institutional legacies. The paper reveals that the public discourse of higher education in China is a highly contested space for competing imperatives, reproducing a narrative that facilitates commodification of higher education and dismisses the contradictions between ideological values at the global-local nexus.

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# Action-depicting gestures in construction-site interactions

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Lecture

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**Dr. Paweł Urbanik<sup>1</sup>, Prof. Jan Svennevig<sup>1</sup>**

**1.** University of Oslo

In face-to-face interaction, meaning is very often conveyed by means of coordinated speech and body movements that in conversation-analytic studies have been called *gestalts* (Mondada 2014) or *multimodal* or *composite utterances* (Enfield 2009, Goodwin 2006). Recent research in this area has directed attention to the relationship of embodiment and grammar, showing that the structures of talk and body movements work together in terms of syntactic projection, embodied completion, informational enrichment and action formation and recognition (Keevallik 2013, Olsher 2004, Lilja & Piirainen-Marsh 2019). Yet, there is still little knowledge about the interactional mechanisms that organize the employment of body movements and their association with the lexico-syntactic components of turns.

The present study looks more closely at these mechanisms and examines the relationship between action-depicting gestures and grammatical formats. We analyze interactions between workers speaking 3 languages (Norwegian, Polish, Swedish) in two construction sites in Norway. In this kind of settings, interactions most often center around the performance of physical actions. While formulating instructions, directives or explanations, workers often make use of representational gestures to depict such actions. The employment of gestures normally follows one of two patterns: 1) The action in question is specified verbally (usually with an action verb) and accompanied by an iconic gesture that refers to it; 2) The action is not explicitly verbalized but instead depicted by an iconic gesture and embedded in an utterance that provides other semantic components. In such cases, the spoken and the gestural components of the turn supplement each other and constitute an integrated structural unit (cf. Olsher 2004, Keevallik 2013).

Employing Conversation Analysis as our method, we investigate action-depicting gestures that occur with or without a speech affiliate. We analyze in what interactional configurations they occur and how they interact with the grammatical units they are embedded in or related to. By comparing them, we also examine how the unfolding of interaction regulates their employment and how they contribute to the organization of talk.

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# Admissibility of Testimonies in Trial: Reportability, Relevance and Tellability

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Lecture

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***Dr. Anna Iegorova<sup>1</sup>***

***1. National Transport University***

This report contrasts the conceptually close (and often interchangeably used in literature) narrative discursive categories of reportability, tellability and relevance, which in the trial context are governed and constrained by the umbrella overarching legal concept of admissibility of testimonies. With the aim of preventing the jury from hearing what is considered inadmissible evidence (which can hinder decision-making process) admissibility provides limitations on allowable contributions in terms of what is said in court, and how it is said. Drawing on the materials of *The People v. O. J. Simpson* criminal trial (1995), the constraining power of objections and rulings of the Judge on the objections is analyzed along with the power of the Judge's admonitions to the jury to disregard the moves made by lawyers and witnesses.

The discussion starts with an attempt to set apart the concepts of reportability, tellability and relevance, relying on the examples from the corpus of testimonies of lay witnesses, and then turns to the notion of admissibility, a legally-based restricting vehicle.

Furthermore the objections are discussed as a restrictive instrument on lawyer and witness interaction drawing on Federal Rules of Evidence (USA) and examples from the witness testimonies. The analysis includes explanation of the legal nature of objections (why they are raised), as well as immediate discursive context where these are voiced in, along with discussion of how objections effect the following interaction of the examining counsel and the witness.

The report finishes by a brief discussion of pragmatic influence on the audience of unanswered questions.

# Affiliation through laughter in WhatsApp conversations

Lecture

**Ms. Bethany Aull<sup>1</sup>**

**1.** Universidad de Sevilla

Laughter has been identified as a strategy not only for marking and reacting to playfulness, but for regulating interaction and enhancing affinity. Existing studies have tended to focus on laughter in spoken conversation, analyzing organizational aspects such as position, turn-taking, and topic development (Bonin et al., 2014), as well as pragmatic (Mazzocconi et al., 2020) and relational aspects such as politeness (Holt, 2011) and rapport-building (Holt, 2017). Some work has associated reciprocal laughter with affiliation and isolated laughter with communication issues (Kangasharju & Nikko, 2009), but other studies find isolated laughter to predominate in spoken interaction (Provine, 1996; Vettin & Todt, 2004) and written electronic communication (Petitjean & Morel, 2017). Still, little is known about the use and interpersonal role of isolated and reciprocal laughter in electronic mediums like WhatsApp, though much relational communication takes place therein.

This presentation explores laughter in intercultural WhatsApp conversations with a focus on its relational workings. It reports on a study in which forty-eight unacquainted participants placed in tryadic WhatsApp groups were asked to converse freely twice a week for four weeks. The analyses of their semi-synchronous conversations aimed to investigate two dimensions of laughter use: isolated versus reciprocal laughter and its main (dis)affiliative functions, identified here as (1) signalling humor/playfulness, (2) realizing (im)politeness and facework, and (3) creating a light tone. Blended analyses look at how these qualitative aspects compare quantitatively across participants and groups.

The findings indicate that laughter tended to be speaker-initiated and was only reciprocated in about 20% of instances. The non-reciprocated laughter in this study did not typically relate to problematic situations; instead, it may have served as a preemptive signal with loosened expectation for reciprocation, particularly in non-humorous situations. When counted by function, laughter relating to humor, politeness, and tone varied in proportion across the tryads. Within each group, nevertheless, participants often converged in how they used laughter, even if at different points in the conversation. These findings support laughter's characterization as a highly accommodative affiliative tool whose terms of use are negotiated and established in the course of conversation.

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# Aggressive calling – diminishing the other in Bamako

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Lecture

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**Ms. Katharina Monz**<sup>1</sup>

1. Universität zu Köln

Between 2018 and 2020, I conducted my dissertational fieldwork in Mali, addressing socio-linguistic questions in a context of extensive inner African mobility. My interlocutors often would compare the form of address they encountered abroad with the ideal they grew up with in Mali. Here, with a Bambara-leading society, respecting the other is considered to be of high importance and is often mentioned in conversations. The question, whether the other one talks in a respectful manner or not is a crucial point in a debate or a discussion. Following this social ideal of holding the other in high regard, the required form of address is a friendly one. The addressed person should be honoured by calling her *brother /sister, friend* or even *father / mother*, thus establishing a close relation of friendship or family, where the two persons are on a level of equality or the addressed is ranked even higher than the addressee.

Against this background, I made an interesting observation in Malian everyday life: When calling out to an unknown but visibly or audibly stranger person – in the sense of the person not being part of the (ethnic) majority in the Malian society – the social ideal of being respectful, vanishes into thin air and the exact opposite appears. Instead of ranking the addressed person equally or higher than oneself and instead of creating a relation of closeness, the otherness is pointed out. The stranger often is addressed based on his imagined national or ethnic belonging, which is felt to differ from one's own. These ways of naming people considered to be others, are simplistic and often even false. In addition, those categorizations put the addressed in the unpleasant situation of having to justify his ethnic and linguistic background in front of an unfounded assumption. As a third level of unpleasantness, the appellation tends to be at least not positively, if not even explicitly negatively connotated. This negative note often is made clear by using diminutives or pejorative associations in order to diminish, to degrade the other.

Based on the assumption of otherness, the addressee verbally attacks the addressed. The punch line of my observation – its originality – is twofold: The attack is the opening of a conversation, which additionally, is done by the addressee who, whilst insulting and verbally excluding the addressed, still wants something from him.

# An epistemic perspective to the social actions performed by bú shì...ma? interrogatives in Chinese everyday conversation

Lecture

***Ms. Ruiqi Luan<sup>1</sup>***

***1. Beihang University***

In recent years, linguistics pay more and more attention to how interactional context shapes grammar (Couper-Kuhlen & Selting, 2001). Within this trend, a group of studies focuses on how epistemics influences the grammatical formulation of turns at talk (Heritage, 2012). Epistemics is an important component of the interactional context that refers to the knowledge distribution and negotiation in conversation. This perspective enables researchers to identify features of language use that are ignored by previous studies which did not take the interactional context into consideration.

Inspired by this line of thoughts, this study intends to examine the use of *bú shì...ma?* (不是.....吗?) interrogatives in Chinese everyday conversation. By taking an epistemic perspective, this study argues that because of the different epistemic landscapes they project, *bú shì...ma?* utterances can accomplish a series of social actions. This study aims to describe thesesocial actions, distinguish them, and explain the reasons that result in the different uses. It adopts the analytical method of conversation analysis and uses data from the NCCU Corpus of Spoken Taiwan Mandarin (Chui & Lai, 2008).

This study tentatively argues that the general function of this interrogative is to convey knowledge in the speaker's epistemic domain. Based on the sequential position and the nature of the knowledge it introduces, it can perform such particularized functions as constructing common ground, indexing knowledge discrepancy and making assertions.

Previous studies commonly treated *bú shì* as a rhetorical marker, and claimed that *bú shì...ma?*conveys a reversed polarity meaning to its form. However, this study finds that it is just the last kind of function that is its rhetorical use. Therefore, it may be inaccurate to claim that *bú shì* is a rhetorical marker.

On the micro-level, this study clarifies the different functions of *bú shì...ma?* interrogatives in conversation and explores the facors that result the differences. On the macro-level, it demonstrates the complexity of the dynamic knowledge negotiation in social interaction and displays the necessity to conduct usage-based Chinese grammar research from an epistemic perspective in social interaction.

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# An interactive study of proximal and distal terms in Persian

Lecture

**Prof. Mohammad Amouzadeh<sup>1</sup>, Dr. Masoumeh Diyanati<sup>2</sup>**

*1. University of Isfahan, Sun Yat-sen University, 2. University of Isfahan*

By adopting a discourse-pragmatics approach, the current study aims to investigate certain proximal and distal deictic terms in Persian to find out why they behave rather paradoxically in certain context of situations. From a typological perspective of deixis, the Persian deixis system is a two-term (bipartite) system distinguishing between proximal and distal with the speaker as the deictic center. We observe cases in which the meaning of some proximal (i.e., *in* 'this', *inhâ*'these', and *injâ* 'here') and distal terms (i.e., *ân* 'that', *ânhâ*'those', and *ânjâ* 'there') are quite reversed in certain interactions. That is, interlocutors use 'proximal' instead of 'distal' terms (and vice versa) to denote the same entity in the same context of situation:

(1) *inrâ bede bere*

this OM give.2SG go.3SG

'Give this/that away!' (Have done with this!)

(here, the referent is an old box in the hearer's hand and in the distal position of the speaker)

(2) *inbehtær-e, unæz mod oftâde*

this better-be.3SG, that from fashion drop.PAST.3SG

'This is better, that one is old-fashioned.'

(here, both referents are located next to each other)

(3) *inhârâ bebin do sâ2æt-e ânjâ istâdæn*

these OM look two hour there stand.PAST.3PL

'Look at them! they have been standing/staying there for two hours.'

(two oppositional terms are used to refer to the same people in an utterance)

(4) *væqtí injâ budim ânhâ exrâj šode budænd*

when here be.PAST.1PL they discharge become.PERF.3SG be.PAST.3PL

'When we were here, they had been discharged.'

(the referent is the factory where the speaker was working in; it is about 5 miles away from the current position of the speaker)

Moreover, there are cases in which the proximal term *in* (this) used for an unspecified/unmentionable reference:

(5) A farmer to a TV reporter:

*in hæme hæzine kærdim, bâr be in xošgeli,*

this all expense make.PAST.1PL load to this beauty

*in juribeše, mæn nemifrušæm*

this way become.PAST.3SG, I not.IMPF.sell.PRE.1SG

'With this amount of expenses, such a fantastic fruit, but it's become **like this**,

I won't sell it'.

(here *in juri* refers to unspeakable situation of farmers' products, which have no market and they have to sell their fruit in a very low price)

Such paradoxical uses are not accountable within the static model of spatial approach which centers on the speaker position. According to this treatment, the proximal and distal terms are used to denote referents close to or away from the speaker, either physically, socially or cognitively. Instead, we need an alternative model to explain for the above-mentioned cases. The argument is that the use of deictic terms is a dynamic phenomenon and the spatial approach cannot handle the examples presented here. Instead, a phenomenological account (e.g. Hanks, 1990, 2005; Enfield, 2003) is required for such instances. This means that the interaction apparatus

by itself defines and redefines the relative indexicalization of an entity in relation to the interlocutors as the discourse unfolds phenomenologically in the course of interaction.

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# An investigation of modesty and self-effacement in Japanese

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Lecture

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***Prof. Saeko Fukushima<sup>1</sup>***

*1. Tsuru University*

The present study investigates modesty and self-effacement in Japanese. ‘Relational’ has been one of the central issues in recent pragmatics research (e.g., Spencer-Oatey, 2011; Walkinshaw, Mitchell and Subhan, 2019); and relational strategies are important from the perspective of interpersonal pragmatics (e.g., Locher & Graham, 2010). Modesty and self-effacement were taken up in the present study, as they are related to politeness (e.g., Gu, 1990; Leech, 1983, 2014; Watts, 2003) and important in interpersonal pragmatics. Moreover, it has often been claimed that modesty is highly valued in Eastern cultures, including Japanese (e.g., Leech, 1983, 2014). The present study aims to clarify what modesty and self-effacement mean in Japanese by eliciting emic data. The present study poses the following research questions:

1. What do modesty and self-effacement mean to the lay Japanese people?
2. Are there any differences or similarities between modesty and self-effacement in Japanese?

The data is drawn from an open-ended questionnaire filled in by one hundred Japanese university students, and from a focus group in which four Japanese university students took part. The results show some nuanced differences between modesty and self-effacement. The major interpretations of modesty include ‘not to be arrogant’, ‘not to be assertive’, ‘to elevate the other’, being ‘reserved’ and ‘submissive’; and those of self-effacement ‘to humble oneself’, ‘to reject compliments’, ‘reserved attitude’, and ‘to manipulate impressions’, according to the results of the questionnaire data.

The results of the focus group did not differ greatly from those of the questionnaire data. Modesty means something opposite to arrogance, and self-effacement impression manipulation. Self-effacement is sometimes for the benefit of oneself, e.g., to be well accepted by the other party. Self-effacement has more negative connotations than modesty. For example, self-effacement is ‘troublesome communication’ or ‘false-sounding when it goes too far’. All these results are related to interpersonal relationships.

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# An Investigation of the L2 Writing Challenges and the Influence of L1 culture on the Writing Strategies of International Undergraduate Students in Canada

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Lecture

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***Ms. Rubaiyat Jabeen<sup>1</sup>***

**1.** Queen's University, Kingston

Based on the growing evidence that the lack of competence of international undergraduate students in academic writing affects their overall academic performance, this paper reports on a study that investigates the academic English (L2) writing challenges faced by the multilingual international undergraduate students (MIUS) in a university in Canada, and the strategies that are most effective in alleviating those challenges. The study also explores how the MIUS' first language (L1) culture influences their L2 writing strategies. There are many studies that confirmed that the academic challenges faced by international students are mainly because of the inadequate level of their language proficiency (Phakiti, Hirsch, & Woodrow, 2013; Sawir, Marginson, Forbes-Mewett, Nyland, & Ramia, 2012; Robertson, Line, Jones, & Thomas, 2000). However, many international students with strong English language skills report that it takes them extremely long to understand and follow the rules and conventions of second language writing. Most international students also say that in spite of meticulous efforts and practice, it is still difficult for them to write according to the expectations of the native English speakers. Over the last few decades, researchers have observed how the international students' L1 culture plays a crucially vital role in influencing their L2 writing. However, there is a gap in research in regards to understanding the L2 writing challenges and strategies and their interaction with L1 culture from the perspective of the international students themselves. Therefore, framed by the Contrastive Rhetoric theory, the research questions of this study are as follows: 1. What are the academic L2 writing challenges faced by the MIUS? 2. What strategies help to alleviate the academic L2 writing challenges of the MIUS, and how are they modified by the L1 and individual cultures of MIUS? The study employs a mixed-methods approach, drawing on a quantitative questionnaire to gather data from approximately 400 MIUS at the university followed by qualitative semi-structured interviews. The findings of this mixed-methods study will contribute both to the improvement of practice and the advancement of research. It will help the universities in Canada to understand the academic writing challenges from the perspective of the MIUS themselves and identify the strategies that work most effectively in alleviating the second language writing challenges. It will inform the universities as well as the field of second language writing about how to best improve pedagogy, curriculum, and policies and practices pertaining to MIUS and their academic writing.

# Analysing practices of communication between Indigenous and non-Indigenous peoples in Canada: the key role of language in creating change

Lecture

***Dr. Jennifer Hartog<sup>1</sup>***

*1. York University*

While access to clean water, recognition of cultural specificity mainly through language revitalization as well as documentation and redress of the crimes committed against their peoples (Truth and Reconciliation Commission, 2015) are being claimed, it is still the experience of the Indigenous peoples in Canada that programmes designed for them are not being sufficiently implemented in order to create equality with the settlers who came later to Canada and colonized it.

New ideas based on the societal role of language are necessary to create change in practices and laws.

The proposed paper aims at discussing how inclusion, understood as participatory inclusion, is an important concept in order to analyse, understand and resolve problems between Indigenous and non-Indigenous peoples in Canada. This form of inclusion assumes mutual inclusion, not built on power structures, but rather on intercultural competence and multilingualism (learned on both sides) as well as complex models of multilingual communication which allow for dealing with critique of presuppositions in discourse, applying cultural filters or establishing rapport. Critique will lead to new forms of discourse once both sides have understood what is at stake in the ongoing communication. Only then can routine structures be broken up and lead to new practices of linguistic and societal inclusion.

Instances of medical communication between Indigenous and non-Indigenous persons in Ontario will be presented. They reveal the importance of understanding linguistic-communicative structures and the need for multilingualism, thus requiring people to learn other languages, not just the language of those in power at the time. Practices of genuine participatory inclusion are fundamental for developing programmes with Indigenous peoples. It will be shown how understanding the linguistic-communicative structures at hand will be the key to developing an intricately multilingual society with multilingualism at all levels of communication, not just when vital decisions are at stake as in institutional encounters. Participative inclusion and genuine multilingualism in a society are reached when they are practiced in all constellations at all times as a matter of fact (Rehbein 2013). Multilingualism in Canada must take into account the knowledge and practices of Indigenous peoples as well as the complex meshing of various practices of the settlers for, as Maracle (2007, 145) phrased it for the Indigenous peoples: "our stories come from our two threads of history".

Maracle, Lee (2007) My Conversations with Canadians. Toronto: BookThug

Rehbein, Jochen (2013) The future of multilingualism – towards a HELIX of societal multilingualism under global auspices. In Bührig, Kristin & Meyer, Bernd (eds) Transferring Linguistic Knowledge into Institutional Practice. Amsterdam: Benjamins, 43-80

Truth and Reconciliation Commission (2015) Final report. Montreal & Kingston: McGill UP (6 volumes)

# Answering and Evading Questions in Political News Interviews: the Iranian Way

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Lecture

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**Dr. Ali Kazemi**<sup>1</sup>

**1.** University of Helsinki

In news interviews, interviewers (IRs) have a certain agenda to pursue. However, interviewees (IEs) may challenge question agenda and push their own political agenda. Given the right of the public to know and keep abreast of goings-on, IRs sometimes challenge the IEs' resisting answering in the interest of public enlightenment. The present study seeks to unearth the dynamics of Iranian politicians' answering and evading questions in broadcast news interviews, making use of conversation analysis (CA) as the frame of reference. The findings reveal that even if question design puts forth certain interactional constraints on how answers could be framed, in the light of local contingencies, including the question design, setting and the potential overhearing audience, Iranian public officials deploy various practices to achieve their interactional ends, ranging from preserving a public image to making a political point. In addition, the findings show that by questioning presuppositions generated by question agenda, and reformulating questions, both of which allow them to sidestep or evade questions, they may resist question agendas and refuse being seen as evasive. The findings provide insights into how differing conditions provide differing resources for respondents to accomplish social actions by answering, resisting or evading questions and what devices they deploy to accomplish communicative goals in news interviews in different settings.

# Anticipating depression diagnosis in a diagnostic evaluation process in psychiatry

Lecture

***Dr. Liisa Voutilainen<sup>1</sup>, Prof. Anssi Peräkylä<sup>1</sup>***

***1. University of Helsinki***

Depression is one of the most common diagnoses in psychiatry. While giving a depression diagnosis is routine for psychiatrists, it can be unexpected for the patients, especially in terms of adherence to medication with antidepressants. Using conversation analysis (CA) as a method, the paper discusses interactional practices of the delivery of depression diagnosis. We will present a longitudinal study of a diagnostic evaluation process consisting of 9 meetings between the patient and a psychiatrist and/or a psychologist in an outpatient clinic. The focus of the analysis is on the ways in which the psychologist anticipates the depression diagnosis and the treatment with antidepressants before the actual treatment negotiation with the psychiatrist. We will argue that the psychologist's interactional work in introducing the diagnosis is critical for the patient's acceptance of the diagnosis and adherence to treatment. In anticipating the diagnosis, the psychologist refers to the patient's descriptions and asks about the patient's opinions of the treatment. Facing the patient's resistance, the psychologist refers to the diagnosis as apparent and to the treatment as optional. In the actual treatment negotiation, however, the diagnosis and the offer of antidepressants is quite straightforward. The paper discusses the institutional aims of the diagnostic evaluation process, and the institutional roles of the psychiatrist and the psychologist reflected in their interactional practices. The paper also discusses interactional difficulties that the professionals face when the patient is reluctant to talk about their experience during the diagnostic process.

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# Anticipatory openings

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Lecture

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**Dr. Elliott Hoey**<sup>1</sup>

1. Vrije Universiteit Amsterdam

Every social interaction is premised upon some reason-for-the-encounter to which participants are mutually oriented. This reason serves as a fundamental interpretive framework for guiding participants' understandings of interactional goings on and the overall organization of the encounter (Robinson, 2013). Typically, a reason is produced near the beginning of the interaction by the party who initiated it. This has been documented in a range of situations: the caller gives the call-recipient a reason-for-the-call (Schegloff, 1986), the patient gives the doctor a reason-for-the-visit (Heath, 1981), the police officer gives the driver a reason-for-the-stop (Kidwell, 2018), and so on.

In some settings, though, the person who initiates interaction does not produce the reason-for-the-encounter. For example, when a 'regular' customer enters a cafe and approaches the counter to order, the barista might recognize them and propose, "The usual?" (cf. Laurier, 2013). This initiating action skips over the normative ordering of opening sequences in such situations, where ordinarily greetings are produced and then the order is solicited or volunteered. By accelerating the progress of the encounter, the barista may be seen as doing 'good service' in recognizing the customer, remembering their usual order, and expediting the transaction. Likewise, the regular customer can be constituted as such, and in this way the social-commercial setting of 'a cafe with regular customers' gets talked into being.

This paper focuses on environments like this, where a) an interaction is recognizably imminent, b) the initiating action is produced by the party who is summoned/approached for interaction, and c) that initiating action incorporates some understanding of the reason-for-the-forthcoming-encounter. These are referred to as *anticipatory openings*. Using conversation analysis, this paper offers an examination of anticipatory openings in ordinary, workplace, and institutional settings where English and Spanish are spoken. The analysis will demonstrate the sequential organization of such openings, the categorization work that goes into their design, and the particular interactional jobs that get done by accelerating the normative sequential ordering of (re-)openings. The paper thus contributes to the renewed interest in conversation analysis on the initial moments of an encounter (e.g., Pillet-Shore, 2018) and growing work on practices for managing progressivity in interaction (e.g., Fox & Heinemann, 2019).

Heath, C. (1981). The opening sequence in doctor-patient interaction. In P. Atkinson & C. Heath (Eds), *Medical work: Realities and routines* (pp. 71–90). Gower.

Fox, B., & Heinemann, T. (2019). Telescoping responses to requests: Unpacking progressivity. *Discourse Studies*, 21(1), 38-66.

Kidwell, M. (2018). Early alignment in police traffic stops. *Research on language and social interaction*, 51(3), 292-312.

Laurier, E. (2013). Encounters at the counter: the relationship between regulars and staff. In P. Tolmie & M. Rouncefield (eds.), *Ethnomethodology at play*(pp. 179-198). Ashgate.

Pillet-Shore, D. (2018). How to begin. *Research on Language and Social Interaction*, 51(3), 213-231.

Robinson, J. D. (2013). Overall Structural Organization. In J. Sidnell & T. Stivers (eds.), *The handbook of conversation analysis* (pp. 257-280). Wiley-Blackwell.

Schegloff, E. A. (1986). The routine as achievement. *Human studies*, 9(2-3), 111-151.

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# Assessing the Effectiveness of PechaKucha in an ESL Context

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Lecture

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**Mrs. Yasmine Soheim**<sup>1</sup>

**1.** *The American University in Cairo*

This research aims at exploring to what extent Pecha Kucha (“chitchat” in Japanese), which is a fast-paced, time-constrained presentation technique, enhances ESL learners’ speaking fluency and active participation. The restricted nature of the Pecha Kucha presentation format can be identified as an inclusive classroom practice, where learners are in control of their learning process even in a heterogeneous learning environment. This can be explained by the fact that this presentation format restricts the presenters, regardless of their speaking fluency, with 20 slides, containing only pictures with minimal text or no text at all, that are automatically advancing every 20 seconds. In this study, Egyptian ESL university students, enrolled in a Research Writing course, prepared a Pecha Kucha presentation to showcase their final research paper at the end of the semester. A follow-up questionnaire was administered to the 49 students to assess their perceptions of the effectiveness of Pecha Kucha. Results revealed a considerate level of satisfaction among the students who reported that this learning experience was beneficial on numerous levels. A few students, however, noted that additional preparation time and more practice would have yielded better outcomes. The study is concluded with a discussion of the implications of employing Pecha Kucha presentation format on a wider scale for a better learning experience that is offering inclusion even in a heterogenous learning environment.

Coskun, A. (2017). The effect of Pecha Kucha presentations on students' English public speaking anxiety. *Profile: Issues in Teachers' Professional Development*, 19(Suppl. 1), 11-22. [http://dx.doi.org/10.15446/profile.v19n\\_sup1.68495](http://dx.doi.org/10.15446/profile.v19n_sup1.68495).

Metcalf, A., Layton, M. V., & Goslin, T. L. (2016). Three ways to improve student presentations. *TESOL Journal*, 7(2), 421-428. doi:10.1002/tesj.2

Rokhaniyah, H. (2019). Exploring PechaKucha in EFL learners' speaking fluency. *Journal on English as a Foreign Language (JEFL)*, 9(2), 146-162. doi:<http://dx.doi.org/10.23971/jefl.v9i2.1326>.

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# Beyond the conceptual-procedural distinction

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Lecture

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Dr. Yuji Nishiyama<sup>1</sup>, Dr. Koji Mineshima<sup>1</sup>

1. Keio University

It is well known that Relevance Theory, which takes a particular inferential approach to communication, has implications for the analysis of linguistic meaning. While most linguistic expressions encode complete concepts, there are also expressions which need to be inferentially fleshed out, encoding only schematic concepts, or which constrain the inferential phase of comprehension, encoding only procedures. The fact that these differences exist at the level of linguistic expression implies that the conceptual-procedural distinction is a distinction between two types of linguistically encoded meaning: a given expression is ‘conceptual’ if it encodes constituents that enter into the logical form for semantic interpretation. On the other hand, an expression is ‘procedural’ if it merely constrains how the logical form corresponding to the utterance in which it occurs is interpreted externally in the context of utterance.

In this paper we argue that the standard distinction between conceptual and procedural meaning alone is inadequate to capture the linguistically encoded meaning of an expression. Consider (1):

- (1) Ivanka's father is the president of USA.

It is commonly understood that copular sentences of the form “NP<sub>1</sub> is NP<sub>2</sub>” are ambiguous. On the predicational reading, (1) says of a person referred to by *Ivanka's father* that he has the property expressed by *the president of USA*. On the specifical reading, (1) expresses an answer to the question “Who is the president of USA?”. (1) can also be interpreted as an answer to the question “Who is Ivanka's father?”, which is an inverted specifical reading. On the standard relevance theoretic view, the three-way ambiguity of (1) is explained at the level of procedural meaning, in that it arises from *constraints* on the background context (cf. Sperber and Wilson 1986/95: 202-17)

We claim, however, that the predicational/specifical distinction is not procedural, instead occurring at the level of logical form (cf. Nishiyama and Mineshima 2017). More specifically, the ambiguity of a copular sentence arises from what *semantic function* the concept encoded by an NP plays in the logical form. We propose three types of semantic function: (i) *referential* NP (e.g., *Ivanka's father* in the predicational reading); (ii) *property* NP (e.g., *the president of USA* in the predicational reading); (iii) *variable* NP (e.g., *the president of USA* in the specifical reading; *Ivanka's father* in the inverted specifical reading).

Building on this view, we further argue that the difference in semantic function also plays an essential role in the interpretation of a wider range of constructions such as (2), (3) and (4). In fact, these sentences are ambiguous depending on whether the semantic function of the conceptually-constant NP, *Mary's favorite composer* is interpreted as a *referential* NP or a *variable* NP.

- (2) John is concerned with *Mary's favorite composer*.
- (3) *Mary's favorite composer* does not exist.
- (4) *Mary's favorite composer* has changed.

These considerations indicate a need for *three* aspects of linguistically encoded meaning: what *concept* it provides, what *constraints* it imposes on the inferential phase of comprehension and what *function* it plays in a logical form.

# Circularity Effects and Interpretive Indeterminacy

## Lecture

Mr. Takeshi Tsurusaki<sup>1</sup>

1. Meikai University, Faculty of Languages and Cultures

I argued elsewhere that a certain type of circularity effects results from (i) the *indeterminacy* of the structure in terms of *definiteness* and *referentiality*, and (ii) the pragmatic tendency of the English speakers to interpret all NPs as *definite* or *indefinite, reference-relevant* expressions. This article aims to refine the argument and to provide more data to consolidate the claim.

Among the so-called circularity effects, the ones illustrated below are real:

- (1) a. \*[the fact that you believed *it<sub>i</sub>*]<sub>i</sub>
- b. \*[Everybody who says [Fred proved *it<sub>j</sub>*]<sub>j</sub>] agrees [that Mike denies *it<sub>i</sub>*]<sub>i</sub>

That is, their unacceptability is reducible to “interpretive circularity.” However, the one observed in (2), the “Type-B” circularity effects, cannot be explained in the same way:

- (2) a. \*[*her<sub>i</sub>* childhood sweetheart’s wife]<sub>i</sub>
- b. \*[*his<sub>i</sub>* university’s principal’s daughter’s husband]<sub>i</sub>

The reason is that the standard, well-motivated analysis of the internal structure of major syntactic categories leads us to the conclusion that the unacceptability of these examples does not result from interpretive circularity. In (2a), for example, the antecedent of *her* can be (not the whole NP containing *her* but) the head N *wife* at the level of N’:

- (3) [<sub>NP</sub> [<sub>NP</sub> [<sub>N</sub> *her*]<sub>i</sub>] childhood sweetheart’s [<sub>N'</sub> *wife*]<sub>i</sub>]

The validity of this analysis is supported by such acceptable examples as the following:

- (4) a. [a *woman<sub>i</sub>* [in *her<sub>i</sub>* forties]]
- b. [The *man<sub>i</sub>* who deserves *it<sub>i</sub>*] will get [the prize *he<sub>i</sub>* desires ]]

The question, then, is, “Why are examples such as (2a,b) judged to be bad?” My answer is that their unacceptability results from the *interpretive indeterminacy* of the structure and the English speakers’ tendency to interpret all NPs as *definite* or *indefinite, reference-relevant* expressions.

The Japanese language, which does not require NPs to be marked in terms of *definiteness* and *referentiality*, supports this view. Thus, the Japanese counterparts of (2a,b) are acceptable:

- (5) a. *zibun<sub>i</sub>-no osananajimi-notsuma<sub>i</sub>*  
self<sub>i</sub>-’s childhood friend-’s wife<sub>i</sub>  
“\*her<sub>i</sub> childhood friend’s wife<sub>i</sub>’ (=2a))
- b. *zibun<sub>i</sub>-no daigaku-no gakusho-no musume-nootto<sub>i</sub>*  
self<sub>i</sub>-’s university- ’s principal- ’s daughter- ’s husband<sub>i</sub>  
“\*his<sub>i</sub> university’s principal’s daughter’s husband<sub>i</sub>’ (=2b))

Actually, some of my Japanese informants failed to understand these examples in the intended way and judged them to be unacceptable (or marginal at best). However, given appropriate contexts, their judgements change:

- (6) A: Do you know “Okusama-wa Jyuuhassai,” an old TV comedy?

B: Of course. Yuki Okazaki played the role of an eighteen-year-old high school girl who gets married with her teacher.

A: That’s right. Well, do you remember who played \**his<sub>i</sub>* student’s husband<sub>i</sub>?

To English speakers, the expression *his<sub>i</sub>*student’s husband<sub>i</sub> is unacceptable with or without contextualization. In Japanese, however, the target expression becomes fully acceptable. Consider (7), the Japanese translation of the final sentence in (6).

- (7) Jaa, *zibun<sub>i</sub>-no oshiego-no otto<sub>i</sub>* wa dare-ga enjitano-ka oboete-ru?

' Well, do you remember who played \**his<sub>i</sub>student's husband<sub>i</sub>* ? '

More similar examples will be taken up and discussed in the paper.

# Closer to the people? Deixis and populist rhetoric in presidential speeches in the United States of America

Lecture

***Ms. Lilla Szabó<sup>1</sup>***

**1.** Centre for Social Sciences

The election of politicians such as Donald Trump, Jair Bolsonaro or Boris Johnson, who the media routinely label as “populist,” led to an increased interest in populist politics. Although there is no unified definition of populism in the literature, there are several features of the populist rhetorical style, which can be identified. One of these is that populist politicians exploit the gap between citizens and political institutions and wish to appeal directly to the people (Mudde 2017).

In this exploratory study, I aim to observe how populist politicians position themselves as being “close to the people” via deictic expressions. Deictic language use is considered as egocentric which means that speakers compare other speakers, objects, and time to their own position. I hypothesize that by way of exploiting the CENTER-PERIPHERY image schema (Lakoff 1987), populist politicians rely on deictic expressions to make people feel that they are “close” to them.

The corpus consists of the Inaugural Addresses delivered by presidents whose rhetoric contained elements of populism (Bumes & Mulroy 2004); thus, the speeches given by Franklin D. Roosevelt, Harry S. Truman, Richard Nixon, Ronald Reagan, Bill Clinton, and Donald J. Trump are examined. The analysis consists of the identification of deictic expressions which are categorized in accordance with their proximity to the speaker’s ego. For example, the inclusive use of the first-person plural *wein* “we, Americans” is considered as an expression which makes voters feel closer to the candidate.

Finally, I expect to demonstrate that the populists’ strategy of positioning themselves “closer to the people” is possible to analyze in language use.

Bimes, T., & Mulroy, Q. (2004). The rise and decline of presidential populism. *Studies in American Political Development*, 18(2), 136-159.

Lakoff, G. (1987). *Women, fire, and dangerous things: What categories reveal about the mind*. Chicago: University of Chicago Press.

Mudde, C. “Populism: An Ideational Approach.” *The Oxford Handbook of Populism*, edited by Cristóbal Rovira Kaltwasser, Paul Taggart, Paulina Ochoa Espejo, and Pierre Ostiguy, Oxford University Press, 2017, pp. 27–47.

# Co-construction in sharing multimodal analyses of learner's own L2 production

Lecture

***Dr. Duane Kindt<sup>1</sup>***

***1. Nagoya University of Foreign Studies***

The importance of considering all three modalities (i.e., vocal, nonvocal, and material) in describing and analyzing the complex, co-constructed nature of human communication has been solidified by recent Interactional Linguistic (IL) studies (Couper-Kuhlen & Selting, 2018). As the focus shifts to multimodal inclusion, L2 educators are now tasked with developing innovative procedures for increasing learner awareness of not only vocal and nonvocal modes, heretofore mainstays of second- and foreign-language education, but also the material aspect and how all three modes contribute in participants' collaborative efforts to establish and maintain intersubjectivity in L2 communication. This paper reports the results of ongoing research into an EFL Communication Skills course at a Japanese university in which materials and pedagogy based on peer modeling (Kindt, 2017; Murphrey, 1998) and recursive practice (Kindt, 2018; Kindt & Bowyer, 2018) were designed to increase students' awareness of and analytical skills in each of the three communicative modes leading to a final multimodal analysis of collaborative production. After introducing the course and procedures, the presenter follows an approach informed by sociocultural theory (SCT) (e.g., Lantolf & Poehner, 2014) and conversation analysis (CA) (e.g., Greer, 2016; van Compernolle, 2016) to provide a detailed examination of the co-constructed nature of effective sharing sessions with a classmate based on a longitudinal collection of students' analyses of video excerpts of their own L2 interaction. The data show a great diversity of contributions from partners that vary greatly in their impact on immediate and subsequent displays of learner's analytical skill development. With this result in mind, one area of future inquiry may be promoting the development of support skills for students who are not only presenting their analysis but those receiving it. This presentation will provide participants with an understanding of the materials and procedures employed in the study, of how select learners interacted to co-construct excerpts which display their analytical skills in each of the multiple modes of their own L2 interaction, and briefly discuss how related materials and pedagogy can support the development of both analysts and their interlocutors' awareness of and analytical skills in multimodal communication.

# Combinations of Procedural Expressions: Domain-specific Procedures and Sequence

Lecture

***Prof. Takahiro Otsu<sup>1</sup>***

*1. Kyushu University*

This paper attempts to investigate a sequence of procedural expressions including discourse markers (DMs) and fillers in their combinations. Regarding primary discourse markers (PDMs), secondary discourse markers (SDMs) and fillers, corpus-based research reveals sequence patterns of these expressions. In the framework based on the corpus data from BNC (British National Corpus) and Wordbanks Online, outstanding combination types are PDM/SDM (e.g. *but nevertheless*), PDM/filler (e.g. *so I mean*), SDM/filler (e.g. *in fact you know*), and filler/filler (e.g. *you know like*). Pragmatics can explain why these three types of procedural expressions usually occur in this order. PDMs determine the direction of inferential comprehension (or directly provide cognitive effects) on utterances including those procedural expressions; SDMs specify the inferential comprehension of the utterance by constructing higher-level explicatures that describe some comment on the embedded proposition, and fillers perform a fine adjustment of the inferential comprehension (Otsu 2018: 403).

However, the categorical distinction between PDMs, SDMs, and fillers cannot sufficiently explain the sequence. Category cannot be an indicator for deciding the order of fillers in their combinations. If interjections are categorized in the same status as fillers, category cannot explain why the order of the two procedural expressions cannot be inverted, as in “Oh well, I’ll go and find a regular job instead (BNC: CL1).” There are further examples that seem to violate the general order of SDM/filler: e.g. “Oh in fact you’re not even you could never have to go back to that same place but depends on where what you’re doing at the time that assignment comes up for reselling (BNC: JA3).”

As the corpus examples above suggest, the order of procedural expressions in a single utterance needs a more cognitive account. Sequences of procedural expressions reflect the way they activate or trigger various kinds of domain-specific cognitive procedures. A massive modularity hypothesis suggests that human brains are constructed by domain-specific modules and procedural expressions activate modules. Procedural expressions do not merely activate inferential comprehension for utterance interpretation, but also other capacities, including mindreading, emotion reading, social cognition or epistemic vigilance (Wilson 2011: 19-26). Domain-specific procedures have a more vital explanation in the order of multiple occurrences of procedural expressions, e.g. “Oh well, you see, Marius had this heart attack while we were out there (BNC: GUF).” The order of these procedural expressions is ascribed to the order of domain-specific procedures being activated and a presumption of optimal relevance being achieved.

# Communication between a Mother with Dementia and her Daughter: Talking and Writing

Lecture

***Dr. Noriko Tanaka<sup>1</sup>***

**1.** Seisen University

Since 2013, I have used telephone conversations between a mother and her daughter (myself) and examined how the aging of the mother affects their communication. Tanaka (2013) considered how aging can change their social roles in communication. Then, focusing on a speech act of ‘thankng’, Tanaka (2014) examined how the change of the roles may affect the speech act. Further, Tanaka (2015) (2017) considered how dementia may be related to Grice’s Maxim of Quality and Politeness Theory by Brown & Levinson (1987) and Leech (1983) (2014). Tanaka (2019) analyzed the data from the view of person-centred care, and Tanaka (2020) also explored some enjoyments which people living with dementia may have in their daily lives.

This paper again examines the communication between my mother and myself, but with some different data sources. As the data for analysis, I employ her letters and notes, as well as our telephone conversations. Since September 2011, when I moved close to her house, my mother often put some letters or notes into my mailbox. For this paper, I use both conversational and written data which were collected in January 2013, when her dementia gradually progressed. Caring my mother at that time made me aware of various difficulties in dementia care by a family member.

First, I will review some literature which highlights the issue: e.g. Anthony (2014), Boden (1998), Bryden (2005) and Iijima & Sako (2011). From the viewpoint of a caregiver or a patient, they discuss what makes the care difficult. With their discussion in mind, I will examine my data, of both talking and writing. What she wrote often contradicted what we talked on the phone. Some of her notes were full of anger or sadness, despite the cheerfulness she expressed on the phone in the morning of the same day. Through the contradiction, we can see her complexed feelings: anxiety, pride, struggle for independence, etc. I hope this paper will be of some help to further understand the psychology of people living with dementia.

# Comparative analysis of biodiversity metaphors in French and American newspapers

Lecture

***Ms. Marie Chandelier<sup>1</sup>***

**1. Université Côte d'Azur, CNRS, BCL, France**

Biodiversity crisis is currently known as one of the major concern worldwide. It has been extensively covered by mass media and has led to the emergence of the *biodiversity* neologism (1985). Despite an increasing use at both scientific, institutional and political level, the neologism *biodiversity* still lacks a stable definition (Barotta & Gronda 2020, Blandin, 2014 ; Casetta et al. 2019). By analysing metaphors of *biodiversity* in *The Guardian* and *The New York Times*, Iina Hellsten (2002) has shown that both scientists and journalists use the concept of richness to define *biodiversity*. Richness metaphors convey two types of meaning. The first meaning encompasses a precious and irreversible property of nature while the second one considers biodiversity as a material and economical product.

In our study, we analyse metaphors of *biodiversity* as richness in a parallel sample corpus of articles extracted from *Le Monde* and *The New York Times* from 1990 to 2018. Our objective was to identify the functions of richness metaphors in both newspapers. In this perspective, we took into account several parameters including enunciative source and polarity in relation to vulnerability within the two meanings we previously introduced. The first meaning focuses on the risks of losing such a richness while the second one builds a robust image of biodiversity based on economic values. We discuss the implications of using such metaphors to define a concept that is known to be intertwined with facts and values (Barrota & Gronda 2020).

This study clearly shows that metaphors are crucial objects to observe, in particular when they apply to critical issues. The environmental questions are indeed at stake today, and these metaphors may impact the choice of the forthcoming actions.

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# Compensating Inadequacies while Showing Epistemics: Participating Topic Shift by ‘shi-bu-shi’ Questions in Mandarin Conversation

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Lecture

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***Dr. Liyan Liu<sup>1</sup>***

*1. National Institute of Information and Communications Technology*

The ‘shi-bu-shi’ question, which is one of the Chinese Y/N-question formats, is well known as the position of ‘shi-bu-shi’-unit is variable in the utterance (i.e., turn-initial, turn-middle, or turn-final). However, the difference in interactional function due to the difference in positions remains unidentified. Using the methodology of conversation analysis, this study investigates a practice by ‘shi-bu-shi’-question where the ‘shi-bu-shi’-unit is located at the turn-final. The practice concerns topic shift. But in the process of topic shifting, not only the ‘shi-bu-shi’ question but also the preceding utterance by the potential recipient of the question plays a role. The preceding utterances, in some way, contain elements that show the orientation to the new topic, but in the other hand, inadequacy to initiate the new topic fully (e.g., lack of appropriate connection to the previous topic or specific topical content). In the response, the questioners ask for confirmations of specific content by ‘shi-bu-shi’ question. The contents have the property of compensating for the inadequacies of the preceding utterance. By such questions, the questioners show a particular epistemic stance (Tsai, 2017) of the preceding utterances while compensating its’ inadequacies, thereby promote the development of new topics. The findings are discussed in concern with Tsai’s (2011) description about the turn-middle located ‘shi-bu-shi’ questions that are used to introduce the questioners’ own point of view.

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# Constructing pragmatic norms in Japanese media: Diverse representations of the non-use of honorifics.

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Lecture

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***Prof. Naomi Geyer<sup>1</sup>***

**1. University of Wisconsin-Madison**

In Japanese, the use and non-use of addressee honorifics are one of the key characteristics constituting stylistic variations. While their use and non-use are traditionally considered to indicate formality and intimacy respectively, recent studies claim that honorific usage is related to speakers' linguistic ideology and self-presentation. The non-use of addressee honorifics is a key element of "*tameguchi* ('equalese,' 'friendly style,' or 'buddy talk')," a speech style that started to attract attention in various forms of Japanese media in recent years. The increasing appearance of the term in the online and public sphere signals the growing social awareness of those instances in which the lack of addressee honorifics was noticed and considered worthy of discussion.

In the fields of pragmatics, researchers who take the indexical approach to pragmatic phenomena have called for a re-examination of fundamental concepts such as appropriateness and pragmatic norm claiming that linguistic forms are not directly linked to a particular social variable or social category. Rather, the relationship between language and social category is mediated by language ideology (Johnstone, 2013; Okamoto & Shibamoto-Smith, 2016; Silverstein, 1979). They state that one of the ways to investigate appropriateness as a discursive and indexical phenomenon is to closely examine what is called "metapragmatic discourse," the process in which people discuss whether a certain interaction or language use is appropriate or not.

Using qualitative discourse analysis, this study illustrates how the use and non-use of honorifics are represented in media and how the norms about these usages are discursively constructed and negotiated. It first illustrates representations of *tameguchi* in four Japanese fictional media (1 movie and 3 TV dramas) by showing the range of its usage and the identity traits that are frequently attached to the *tameguchi* users. It also examines forty-three online discussion board entries which discuss these characters' use of *tameguchi* (or the non-use of honorifics). The study shows the commodification of *tameguchi* in media productions and depicts how people ascribe various social meanings to *tameguchi* and its users. Through these analyses, this study indicates competing and multilayered ideologies of honorifics.

# Constructing the suitable future parent. Prospective adoptive parents' communicative strategies in adoption assessment interviews

Lecture

***Mrs. Madeleine Wirzén<sup>1</sup>***

**1.** *Linköping university*

The present study examines how prospective adoptive parents display their suitability as adoptive parents in assessment interviews. The data comprise 36 hours of audio-recordings of 24 adoption assessment interviews between 6 social workers and 11 adoption applicants in Sweden. In adoption assessment interviews, applicants, through question-answer sequences, are invited to present their knowledge about adoption related issues and demonstrate their suitability for becoming adoptive parents. In this high-stake interaction, lack of central knowledge or insight has potential face-threatening consequences (Goffman, 1955). In the present study, I use institutional conversation analysis (Heritage, 2005; Linell, 2009) to analyze adoption applicants' communicative strategies in their responses to social workers' challenging questions. The analysis shows how adoption applicants, in their responses to social workers' questions can engage in a multi-layered task: they adopt perspectives presented by the social workers, and simultaneously maintain their standpoint. They do so by a two-step procedure; first they claim their knowledge and alignment with the social worker and second they demonstrate their knowledge and understanding (cf. Sacks, 1992, Vatanen, 2018). In the second step they present adoption-specific knowledge or personal characteristics that support the presentation of themself as suitable parents. Further, applicants organize their talk in such a way to show their eagerness to claim and demonstrate their knowledge, often in overlap with social workers. The study provides insights into the practice of assessing prospective adoptive parents and contributes to the understanding of how applicants establish their self-presentations presentations as suitable future parents while adjusting to institutional requirements in situ.

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# Construction of Metaphorical Text and Talk: Towards an Analytic Framework for Metaphorical Discourse

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Lecture

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***Prof. Meizhen Liao<sup>1</sup>***

***1. Central China Normal University***

In view of the rapid development of studies of the discourse function metaphor, the present paper proposes a new framework for analyzing metaphorical construction and organization of text and talk. The research is grounded in Lakoff and Johnson's (1980) theory of metaphorical conceptualization of human thinking and action and Complex Adaptive Systems theory (Holland 1994) and aims at exploring the dynamic, emergent, adaptive and systematic nature of metaphorical interplay in text and talk via representative samples.

Discourse is divided into metaphorical versus non-metaphorical with a focus on the former, where metaphor is treated as consisting of two systems: micro and macro. A micro system of metaphor is canonically and necessarily composed of tenor (T) and vehicle (V), where the two interact by mapping the sub-system of V onto the sub-system of T. There are thus three patterns of mapping: explicit T versus explicit V; explicit T versus implicit V; and implicit T versus explicit V.

Accordingly, there are the following ways of textual extension or development: balanced, lopsided, mixed, radiating, and circular. A discourse may be composed of more than one metaphor constituting a macro system, in which componential metaphors as micro systems interact with each other. As a result, two patterns of textual structure evolve: metaphorical repetition and variation. Repetition may be full, partial, or synonymous while variation may take place within a domain or across domains. As a result of this repetition or variation, many interesting research issues arise in the study of metaphor density and discourse genre.

It is hoped that this unique way of dealing exclusively with metaphorical discourse in its own right will contribute to models for discourse analysis, including, among others, conversation analysis and rhetorical structure theory. Pedagogical applications of the framework can be seen in, for example, the teaching of languages, writing or composition, literature appreciation, and text comprehension.

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# Contemporary Forms and Issues of Online Participation

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Lecture

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**Ms. Manar Alomran<sup>1</sup>**

*1. Université de Technologie de Troyes (UTT)*

The development of digital communication tools, particularly the socio-digital networks which have given rise to what is known as “digital culture”, recognized as “participative culture”, has led to changes in the conception of certain notions in the literature. Remarkably, the communication via online discussion spaces has broadened the concept of participation, which is a central element of digital culture, and of which discussion remains very limited for the moment. Moreover, because it appears in different fields of application (politics, marketing, education, etc.) and is associated with several issues (economic, media, epistemic, etc.), the concept of online participation today has become polysemic, slippery and quite distinct from that of face-to-face participation as defined by sociologists and anthropologists such as Goffman and Goodwin. This is why, in the contribution panel “Digital speech acts in social media”, we propose to identify and develop the concept of participation through the lens of the interdisciplinary field of digital communication (also known as Computer-Mediated Communication “CMC”). This contribution stems from our current doctoral research in which we have explored the various issues and theoretical frameworks surrounding this concept in order to identify its different relativistic meanings on the one hand, and to identify the new modalities and forms of emerging participation, as well as their socio/psycho-pragmatic aspects on the other hand. In order to help understand the dynamics of online participation and the socio-psycho-pragmatic criteria relating to these emerging forms of participation, this study aims to highlight the following syntheses :

- A typology of definitions of online participation according to its different issues.
- A typology of user figures according to the issues of online participation : produser (producer and user at the same time), amateur vs. professional, citizen vs. politician, influencer, data provider (sometimes without his or her knowledge), consumer, etc.
- The distinction between “participation” and “contribution” in the world of digital communication.
- The relationship between digital discourse analysis and online participation analysis : digital discourse is one form of online participation.
- A synthetic typology of new conversation techniques according to participatory forms, forms of engagement, nature of interactions, levels of participation, psychosocial functions and types of participants.

The typology of new conversation techniques will provide a conceptual and methodological background to help analyse data from online exchange corpora.

# Contemporary present-tense fiction: crossing boundaries in narrative

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Lecture

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***Prof. Reiko Ikeo<sup>1</sup>***

**1.** Senshu University

The use of the present tense as the primary tense of narration has become a commonly encountered phenomenon in contemporary fiction over the past two decades. Out of 120 novels shortlisted for the Man Booker Prize from 2000 to 2019, 33 novels (27.5%) are written in the present tense. Texts of contemporary present-tense narrative have not yet been fully examined by researchers partly because the literary and stylistic status ascribed to present-tense narrative is still inconclusive and partly because there is an underlying misconception that the narrative tense does not necessarily affect the temporal structure especially when it is applied to 3rd-person narration (see Cohn 1999. 98; Fludernik 1996. 253). Above all, until quite recently it has not been possible to obtain more comprehensive data of present-tense fiction although the use of the present tense for primary narration can be found sporadically in 19th- and 20th-century fiction.

Narrative is comprised of boundaries and distinctions which relate the narrator to the narrated. Within a narrative, narrated worlds are temporally and ontologically divided, and the narrator's and characters' voices are differentiated. The use of the past tense for narrative constructs fairly clear boundaries for these distinctions. In contrast, the extensive use of present-tense narration can blur or eliminate these distinctions. The use of the present narrative tense can cause ambiguity as to whether a particular segment is narration or a character's thought/speech presentation. Occasionally the boundary between direct and indirect forms can be blurred. These ambiguities and blurred distinctions between a character's voice and a narrator's can lead to a state in which the character's voice is louder and the narrator's voice is less conspicuous than in past-tense narrative. This paper compares contemporary present-tense fiction with 20th-century past-tense fiction quantitatively and qualitatively and analyses how the boundaries that are taken for granted in past-tense narrative can be blurred, crossed within narratorial structures and partly expanded at a meta-textual level from written discourse to spoken discourse.

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# Contingency and Action: A pragmatics study of invitations in Japanese

Lecture

***Dr. Chisa Matsukawa<sup>1</sup>***

**1.** University of Central Lancashire

In recent years, there has been a growing interest in the associations between linguistic form of various actions (e.g. requests) in turn design (Drew, 2013) and the specific sequential environments in which different forms are used (e.g. Curl and Drew, 2008). The cluster of studies explored the activity of invitations in authentic telephone calls in seven different languages (e.g. English (Drew, 2018) and French (Traverso et al., 2018) from the CA perspective. The studies provided rich understanding of the action of invitations in various languages, however the action of invitations in Japanese is under-investigated, except for Szatrowski (1993). Therefore, the present study aims to explore invitations in Japanese by focusing on the associations between linguistic form of invitations and the specific sequential environments in which different forms are used from an adapted CA approach. The data used for the present study were collected through role-plays performed by 20 Japanese female university students (inviter) and 4 female student assistants (invitee), where an inviter invites her friend to a surprise party for a mutual friend. It was found that all the invitations are delivered through reporting (Drew, 1984), where the pre-planned event is reported. In the reporting, a certain grammatical structure was identified, namely a subordinate clause ends with *nda keto* + a main clause. In the majority (85 %) of the data, the subordinate clause was followed by the main clause, where recurring three lexico-syntactic patterns (Couper-Kuhlen, 2014) were identified, namely polar interrogative (e.g. *koreru* ‘can you come?’), Question-word interrogative (*doo* ‘how does it sound?’) and imperative (e.g. *ikoo yo* ‘let’s go’). In the case where polar interrogative is displayed, the inviter encourages the invitee to provide a response to the invitation by concerning the invitee’s ability. In the case where *doo* is utilised, the form reflects the indication of anticipatory difficulties shown by the invitee in the preceding turns. For the third case, the form, imperative, is reflected the indication of certainty displayed by the invitee in the pre-expansion. The findings obtained from the Japanese data would contribute to the studies which explore the way in which lexico-syntactic patterns relate to the local interactional contingencies.

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# Corpus-pragmatic perspectives on Tolkien's and C.S. Lewis's literary style and authentication strategies

Lecture

***Prof. Péter Furkó<sup>1</sup>***

***1. Károli Gáspár University***

Tolkien's literary style has been an issue of heated debates ever since *The Hobbit* was published in 1937. Equally controversial has been the assessment of Tolkien's prose with reference to his contemporary and friend, C.S. Lewis, whereby Tolkien has appeared as both Lewis's inferior and superior, depending on the individual critic's perspective. The paper will present the results of research in which the two authors' writings have been used as test and reference corpora for keyness analysis with a view to contributing to the ongoing debate.

In the first stage of the analysis, the text of the original edition of *The Hobbit* was used as a test corpus (The Hobbit corpus, henceforth THC, a total of 95,515 words), while *The Lion the Witch and the Wardrobe*, *The Horse and his Boy* were merged with *The Magician's Nephew* until they added up to a reference corpus of equal size. Thus, in the first stage of the research, comparability of the two corpora was favoured over their representativity with a view to calculating keyness of the pragmalinguistic devices under scrutiny. When selecting the test and reference corpora for the second stage of the quantitative analysis, representativity was favoured over comparability, thus, both corpora were extended to include a more heterogeneous set of the two authors' works. The test corpus at this stage included all three parts of the *Lord of the Rings* trilogy in addition to *The Hobbit* (a total of 574,353 words), while the reference corpus contained all seven parts of the *Chronicles of Narnia* series (a total of 322,809 words).

In both stages of the keyness analysis the 'keyword list' feature of AntConc 3.4.4w was used and all lexical items in the respective test and reference corpora were considered, the full lists were then shortened with a focus on items that can be potentially associated with the authentication strategies contributing to Tolkien's unique literary style. In order to complement the keyness analysis, the THC and the CSLC were annotated using the USAS semantic annotation tool and a variety of semantic fields and their respective semantic tags were compared. The results show no statistically significant differences between the THC and the CSLC with regard to a wide range of subjectivity markers including approximators, maximizers, boosters, most of the evaluatives and degree words. However, there are several semantic fields associated with subjectivity – interpersonal and textual markers in general and discourse marking and reporting in particular – in which a Log Likelihood test reveals statistically significant differences between the two subcorpora. It has also been found that whenever one can observe a bias based on the dispersion of USAS tags, the relevant labels are more frequent in the CSLC than in the THC. The paper will consider alternative interpretations of the results with a view to Tolkien's and C.S. Lewis's authentication strategies.

# Correcting and modelling pronunciation through multimodal resources in speech-language therapy

Lecture

***Prof. Sara Merlino<sup>1</sup>***

*1. Università di Roma Tre*

Difficulties in articulating speech sounds are recurrent in people with a speech and language impairment such as aphasia. Some of the tasks performed during speech-language therapy are devoted to the treatment of these difficulties. My paper analyses the way the speech-language therapist instructs the aphasic patient on how to pronounce the linguistic items and models pronunciation through auditory, visual and tactile resources, thus configuring it as a multimodal and multi-sensory experience.

The research is grounded in Multimodal Conversation Analysis (Goodwin, 2000; Mondada, 2016) and is based on the transcription and the analysis of excerpts issued of a large corpus of video-recordings (60 hours) that were made in France and in the French-speaking part of Switzerland. Data was collected in different therapeutic settings (hospital, rehabilitation clinic, private speech-therapy office) along the recovery of people who developed aphasia as a consequence of a stroke.

The analysis of the data shows that the correction of the patients' productions is initiated by the therapists verbally, through repetition of the target item with prosodic features such as emphasis and volume. When these forms of cues reveal ineffective, the therapists make relevant other types of visual and haptic cues: by using their body as an "instructional tool", they represent, with gestures and face expressions, features of the target sound. They can also touch and manipulate the patients' face in order to help them to correctly realize specific articulatory movements.

The paper focuses not only on the multimodal resources used by the therapists in order to model pronunciation, but also on the practices used in order to enhance the patients' visual attention towards these resources (e.g. use of pointing gestures, directives, verbal and haptic summons) (cf. Ronkainen, 2011). It offers an investigation on how multimodal therapies (whose efficacy is often claimed in aphasia literature, see Pierce et al. 2019) are concretely implemented in face-to-face interaction. Finally, a vision of the therapeutic process as an embodied, multimodal and multi-sensory experience is proposed and discussed.

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# Countervalue – a grammar-based device for managing inferences in negotiation

Lecture

***Prof. Thomas Bearth<sup>1</sup>***

***1. African Language Consultancy***

A meaning-sensitive typology of focus in the world's languages cannot be satisfied with axiomatics of information structure limiting it to an epi-sentential construct (Lambrecht 1994:49), but must draw on intersubjective validation of competing instantiations of variables across dialogue interactional settings. One implication is that focus-induced inferences may take opposite truth values (strong hypothesis of countervalue) from the predicates from which they are derived and in which their referential triggers are embedded, or, more loosely related to propositional content as "floating inferences", may be coded distinctly for either minimizing or maximizing inferential force.

Countervalue as an embryonic concept can be illustrated from German:

- (1) *Ich möchte, dass SIE mich bedienen.*
- (2) *Ich möchte, dass Sie MICH bedienen.*

While (1), with narrow subject focus, fits a situation where more than one employee heads towards a guest, (2) presupposes the presence of more than one guest. Whereas the physical presence of a plurality of employees in (1), or of more than one guest in (2), counts as a mere contingency, the exclusion of (an) employee(s) in (1) and of guests in (2) is part of the (inferential) meaning of (1) and (2). Guests and employees form countervalue sets. Countervalue requires a double characterization (i) in terms of *exclusion*, as far as the validation of the complementary domain is concerned, and (ii) in terms of *inclusion*, as far as its relevance to current discourse is concerned. The formula

$p \setminus p'$ , where  $p$  is the asserted and  $p'$  the *de-asserted* (cancelled or weakly asserted) but still relevant information, is expanded into a full-fledged heuristics : (3)  $P(x, y) \Rightarrow P\{a|b'; b|a'; A|b'; a|A'\}$ . The extension of countervalue axiomatics to the domain of inferential meaning as outlined in Bearth (2005: 10f.) is based on empirical evidence from the pervasive rationale behind focus marking in Tura, a Mande language spoken in Western Ivory Coast as documented in Bearth (1992). Focus is split into a paradigm compatible with any referential lexical unit in both internal and left-dislocated positions, (i) a high tone clitic (F1) and (II) a neutral tone clitic -le (F2). For a valid comment on a sample of key alternants of focus in Tura analyzed along these lines, see Matić and Wedgwood (2013: 142f.). The fact, noted by them, that F1 and F2 can be used cumulatively on a single constituent to encode consensual vs. conflicting stances taken by dialogue partners, provides ultimately concluding evidence for the prioritization of an interactional framework as a premise to understanding the full range of meaning conveyed through focus in African languages such as Tura, and perhaps in other languages around the world.

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# COVID-19 e-consultation discourse in China: Understanding affective acts

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Lecture

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**Dr. Yu Zhang<sup>1</sup>**

*1. Beijing Information Science and Technology University*

China is leading the pack in terms of the digitalization of healthcare (Milcent, 2018). Online medical consultation (OMC) plays an increasingly important role among the public for self-care and coping with health problems. At the beginning of the outbreak of COVID 19, many e-healthcare platforms in China set up a “COVID-19 consultation section” for Chinese people at home and overseas to consult doctors about this disease or health problems that can be possibly related to COVID-19. While scholars in the field of linguistics turn to study discourse related to COVID-19, in particular, the representations and discourses about the pandemic (see ViralDiscourse and PanMeMic websites), there is a lack of studies on COVID-19 consultation discourse.

To have a better understanding of the interaction between doctors and OMC users consulting about whether they or their families are infected with COVID-19 disease, the present study examines 65 online consultations about COVID-19 by the approach of discourse analysis. These consultations involve 65 doctors and about 65 OMC users. Each consultation involves only one doctor and one OMC user, and the interaction is like sending WhatsApp messages to each other. Building upon Stevanovic and Peräkylä (2014)’s framework – epistemic order, deontic order, and emotional order, this study focuses on the affective dimension of COVID-19 e-consultation discourse, in particular the emotional facet of OMC users’ messages and the empathic facet of doctors’ responses. It aims to find out how emotional expression by OMC users and empathic responses by doctors are carried out through the use of epistemic stance, deontic stance, and affective stance. Findings show that epistemic facet, deontic facet, and affective facet in the affective interaction are related with each other. Epistemic stance and deontic stance can serve to display affective status, although sometimes there is misunderstanding. This study provides a perspective for studying affective discursive practice in the OMC context, which facilitates a better understanding of affective engagement in e-healthcare settings.

# Covid-19 pandemic reflected in Slavic languages

Lecture

***Prof. Marek Łaziński<sup>1</sup>, Prof. Magdalena Derwojedowa<sup>1</sup>, Dr. Agnieszka Będkowska Kopczyk<sup>2</sup>***

*1. University of Warsaw, Faculty of Polish Philology, 2. University of Bielsko-Biala*

Language does not only denote objects but is a mean to articulate human experience. The lesson of the Covid-19 pandemic outbreak, separation from family members and friends during the lockdown, economic uncertainty, fear of the pandemic situation getting worse reflect in the growing body of new vocabulary in many languages. In our overview, we collect and analyze lexical units that refer to the Covid-19 pandemic in nine Slavic languages: Russian and Ukrainian (East Slavic), Polish, Czech and Slovak (West Slavic), Croatian, Slovene, Macedonian and Bulgarian (South Slavic). Most of the Croatian lexical items also function in Bosnian, Montenegrin and Serbian public discourse; the differences are marked in the text, if relevant. The talk presents Slavic Covid vocabulary against West European languages' background: English, German and French.

The Covid-19 pandemic in Slavic countries proceeded in the same way as in the rest of the world. Like in other languages, specialized terminology used in medicine, particularly by epidemiologists, entered non-professional public discourse about pandemics. Our research focuses on newly coined words and expressions that refer to different aspects of pandemics. They climbed the tops of frequency lists, rushed into general dictionaries, and made collections of "COVID-19" or "coronavirus lexicons".

The pandemic vocabulary we discuss comes from mainstream newspapers and occasional usages in social media memes. We checked the frequency of some words WebCorp Internet caorpus. The collection is organized thematically, i.e. according to lexical fields covering different aspects of life in the pandemics. In pragmatics, the talk focuses on pragmatic schemata of coronavirus's personification as an enemy and war rhetoric used to describe human efforts to bring the disease down.

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# Criticisms and Compliments in English and Dutch Discourse Completion Tasks: A View on Gender and Complementation

Lecture

***Dr. Bram Vertommen<sup>1</sup>, Dr. Caroline Gentens<sup>2</sup>***

***1. KU Leuven, 2. University of Zurich***

In the literature on gender-related differences in language use, potential differences in syntax have been relatively understudied (cf. Mondorf 2002 for a counterexample). Jespersen (1922: 252) nonetheless posited the general claim that female speakers use more paratactically related clauses, while men favour hypotaxis. Rühlemann's (2010) finding that in the spoken BNC, female speakers of British English show a much more 'conversational' language profile than male speakers does not seem to contradict Jespersen's intuitions. In this study, we want to add an empirical study to address this question further, by focusing on gender differences in the choice of complementation patterns for native speakers of Flemish Dutch and British English.

The primary data set consists of discourse completion tasks (DCTs, see Blum-Kulka & Olshtain 1984; Blum-Kulka, Kasper & House 1989; Ogiermann 2018) elicited from a relatively homogeneous group of about 60 university students in the UK and in Flanders respectively. The DCTs present situations that are designed to vary for the features of power, distance (acquaintance), distance (emotional connection), and imposition, as well as for same-sex vs. mixed-sex interactions. In terms of speech acts, the focus is on eliciting different expression patterns of criticisms (cf. Nguyen 2013) and compliments, because these expressive speech acts lend themselves well to including the reason for an emotive reaction in the form of a complement clause.

In our talk, we first highlight gender-related differences in the elicited criticisms and compliments in the two Germanic languages. We then zoom in on attested gender differences for specific complementation patterns (e.g. *the fact that-/het feit dat*-clauses). Finally, we evaluate the validity of DCTs as a tool for eliciting complementation patterns in different languages.

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# Culture and Identity in the Learning of Pragmatics during Study Abroad: A Longitudinal Case Study

Lecture

**Ms. Xiaowen Liu**<sup>1</sup>

**1.** University of Leeds

This presentation will report on findings from an on-going doctoral research project: a longitudinal case study investigating how five Chinese students sojourning in the UK develop their pragmatic knowledge and skills in English. The research questions are:

(1) In what moments do students notice pragmatics learning in the UK study-abroad (SA) environment?  
(2) What communication strategies related to pragmatics do participants report using in communication, and do these change over the academic year?  
(3) How are these strategies and changes related to the students' evolving sense of self and cultural perspectives?

This study is motivated by my personal awareness of difficulties that international students face and their feelings of being excluded in the SA environment. Many international students in the UK come from countries where English is a foreign language and not used in daily communication. For them, expressing themselves and establishing connections in L2 can be challenging. Their interaction with the L2 community can raise awareness of their lack of pragmatic knowledge, but the only support that most students receive from their universities is related to their academic subjects. They have to deal with the frustrations and confusions of daily L2 communication using their own resources.

In this longitudinal study, the data collection took place over an academic year. Qualitative data were collected through semi-structured interviews and learning logs. Five participants were recruited in the induction week of their courses, their first month in the UK following their move from China. The concept of pragmatics was introduced, and they were encouraged to keep diaries about daily encounters related to pragmatics learning and their reflections on those special moments that caught their attention. The stories they shared, then, fed our discussion in the interviews at the middle and the end of each semester.

The findings indicate challenges SA students face in daily interactions concerning L2 pragmatics: linguistic barriers and unfamiliar cultural conventions in interpersonal communications could hinder them from expressing themselves and forming relationships in the way they desire. This process appeared to be uncomfortable for some learners, but it triggered expansion in intercultural awareness and self-perception. Moreover, differences and difficulties related to L2 pragmatics nudged some participants to go beyond linguistic forms to explore deeper cultural meanings behind the language and to reflect on values they brought with them from their home environments.

Pragmatics serves as a lens in this research to observe how learners form unique perspectives to interpret new cultural phenomena and how they develop new subjective perceptions of themselves and others. In other words, this study focuses not only on how learners acquire greater L2 proficiency but also how L2 learning enables them to change and develop as a whole person in the SA context. This study has implications for institutions and tutors in higher education on how they might facilitate inclusion through helping international students find their place in their adopted communities through providing pragmatic-specific support.

# Customer complaints directed towards private taxi-cab companies on Twitter: a comparison of strategies used in Spain and Mexico

Lecture

***Dr. H Powell<sup>1</sup>, Dr. Maria Placencia<sup>1</sup>***

*<sup>1</sup>. Birkbeck, University of London*

The speech act of complaining is under-researched compared to others in Spanish, and especially in digital environments (Placencia & Powell, 2020). Adopting a variational pragmatics approach (Schneider & Barron, 2008), we examine complaints from customers posted on the Twitter feeds of two well-known taxi-cab companies operating in both Spain and Mexico. This study builds on work concerning complaints in online (e.g., Depraetere et al., 2021; Meinl, 2014; Vásquez, 2011) and face-to-face contexts (e.g., Olshtain & Weinbach, 1987; Pinto & Raschio, 2008; Wolfe & Powell, 2006).

We analysed complaints first in terms of their overall purpose: to threaten, to upbraid, or to call the complaint recipient to account, or to provide catharsis or gain recognition for the complainer (following Wolf & Powell, 2006). Here taxi-cab service users in Spain and Mexico both preferred to frame their complaints as upbraids but differed in their second preference, with Spaniards choosing to threaten the complaint recipient while Mexicans chose to call them to account. Other differences appeared in the use of upgraders with Spaniards preferring moralising terms such as *vergüenza* ‘shame’ while Mexicans used more overtly offensive forms such as *mierda* ‘shit’.

Of particular interest is complainers’ exploitation of the public nature and affordances of Twitter to manage rapport both with the complaint recipient and the audience of other users. The most common complainer strategy was the attachment of screen-shots to either provide evidence for complaints or to name and shame bad drivers. Such devices, which constitute face-threatening acts, can be interpreted as both adding weight to the complaint and as efforts to warn other users, thereby potentially enhancing rapport with this group.

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# Deference as a politeness strategy in spoken English business communication

Lecture

**Ms. Isolde van Dorst<sup>1</sup>**

**1. Wi**

This talk stems from the well-known and widely-reported stereotype that British English politeness is often characterised as featuring high levels of negative politeness or indirectness (Wales, 2000). However, more recent research by Culpeper & Gillings (2018) found that this may be more nuanced on a sociolinguistic level. In particular, they found that there are differences in what politeness type is used –tentativeness, deference, or solidarity – depending on one's sociolinguistic background (Culpeper & Gillings, 2018). In the present study, I am interested to see whether this can also be applied to a specialised (in this case, business) context.

My particular interest, and the aim of this paper, is to explore whether these patterns in politeness strategies are reflected in spoken English business communication. For this, I use the Cambridge and Nottingham Business English Corpus (CANBEC) (Handford, 2010). The corpus consists of one million words of transcribed spoken data, recorded in a variety of business contexts, including conversations from large multinational corporations, along with many smaller organisations. In addition, CANBEC contains rich (sociolinguistic) speaker metadata, allowing various comparisons to take place, for example between genders, ages, and professions. Crucially for pragmatic analysis, it also contains metadata on the context of the interaction – categorising, for example, formal meetings, watercooler conversation, and telephone calls (Handford, 2010).

I selected a range of typically British formulaic politeness expressions, based on previous scholarship, that are exemplary of deference politeness and multiple levels of formality. For example, the phrase *thank you* is characterised as a form of deference, but I also included the variety *thanks*. The expressions selected are *thank you*, *thanks*, *cheers*, *sorry*, *pardon*, *excuse me*, *my bad*, *mr*, *mrs*, *sir*, *dr*, and *miss*. They are first examined based on their frequency distribution by several sociolinguistic variables, namely company type, as well as speaker's age, gender and rank. Secondly, a more fine-grained, qualitative analysis of the expressions was performed to consider how they operate in context.

Initial findings suggest that there is indeed some variation in deference politeness used within a business context. All three of the speaker variables show a difference in their use of deference, though this often depends mainly on the immediate context in which an expression is used. There are also some differences based on company type, in which there tend to be more apologetic expressions (*sorry*, *pardon*, *excuse me*, *my bad*) used in smaller firms than in larger corporations. Overall, titles (*mr*, *mrs*, *sir*, *dr*, *miss*) are used similarly in all sociolinguistic groups.

Culpeper, J. & Gillings, M. (2018). "Politeness variation in England: A North-South divide?" In V. Brezina, R. Love, and K. Aijmer (Eds.), *Corpus Approaches to Contemporary British Speech: Sociolinguistic studies of the Spoken BNC2014*. New York: Routledge.

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## Dialect and humor: the case of Zerocalcare.

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Lecture

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***Dr. Salvatore Attardo<sup>1</sup>***

**1.** Texas A&M University - Commerce

This paper explores the complex tangle of sociolinguistic and stylistic issues in the use of dialect and humor in the work of Italian cartoonist Zerocalcare. Zerocalcare's work is widely recognized as innovative and as reflective of the current cultural landscape. While there has been significant discussion of the use of the romanesco dialect in his work (Viviani, 2013; Urbanova, 2018, Ventura, 2018; Gallarini, 2019; Abella, 2020; Ursini, 2020) to the best of my knowledge there has been no discussion of the discussion of the relationship between humor and Zerocalcare's use of romanesco.

This study is a good test case for the often assumed but never demonstrated connection between use of the dialect and humor. This paper will test empirically whether there is a correlation between use of the dialect and presence humor, using a triangulation technique between dialectology, humor studies, and socio-semiotics.

# Directives in Adult-Child Interaction of Chinese Immigrant Families in Canada

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Lecture

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***Ms. Qie Wu<sup>1</sup>***

***1. University of Alberta***

Directives, in the broad sense refer to utterances that are designed to “get someone to do something” (Goodwin, 2006), which include *request*, *command*, *order*, etc. (Searle, 1976). Children by nature make requests to their caregivers frequently in family interaction, for example, ask their parents or grandparents to fetch something out of reach. Parents frequently make directives to their children such as commanding their children to do the dishes or to focus on their assignment. Research has mostly been done on how directives are made from parents to children in English-speaking families. Goodwin (2006) observed that multimodal resources are used by parents to direct/re-direct children to finish a certain task, such as children’s facial mutual orientation , tying utterances to prior discourse, and providing accounts.

Along this line of research, the present study investigates directives in heritage Chinese family interaction in Canada following the theoretical frameworks of Conversation Analysis, Interactional Linguistics and Multi-modal Analysis. More specifically, the study explores how parents and children employ multimodal resources (lexico-syntactic, prosodic, embodied features, relevant objects in the environment) in accomplishing and responding to directives. The data set consist of 5.5 hours of recording of naturally-occurring interactions between adults (grandparents & parents) and children playing games, having meals and gardening at home.

Preliminary analysis of the data shows that imperatively-formatted directives are most frequently observed among adult-child directives. Thus, this presentation specifically focuses on the different grammatical formation of imperative directives and their interactional relevance. More specifically, the imperative directives prefaced by vocatives tend to be used in sequential and activity juncture, where there are competing tracks of activity striking for recipient’s attention. Imperatives prefaced by vocatives are employed by the speaker to manage the participation framework. Further, vocatives-prefacing imperatives are also deployed in activities where task assignment is relevant. Another phenomenon that emerges is the frequent use of *lai* ‘come’-directives, a dummy verb that is used to elicit a more specific, goal-oriented directive. Finally, the use of imperatives with a first person plural subject are observed in proposing joint activity. By using an inclusive pronoun, the speaker forms the directive in a sense of proposal and thus emphasizes the jointness of an activity.

# Disagreement strategies and (im)politeness in Saudis' Twitter Communication

Lecture

***Ms. Sarah Almutairi***<sup>1</sup>

**1.** University of Leeds

This paper is part of ongoing research examining disagreement and (im)politeness in Twitter communication, focusing on sociocultural and political trending hashtags in Saudi Arabia during 2017-2018. The analysis is based on a corpus of 1556 tweets which led to the identification of 582 instances of Saudis' disagreements. The analysis shows that Saudis used 11 distinct disagreement strategies, and these strategies fall into three types: mitigated (i.e. weakened), aggravated (i.e. strengthened), or unmarked (neither weakened nor strengthen). Moreover, it revealed that the majority (61.3%) of Saudis' disagreements belong to the aggravated type. The top five used disagreements strategies are verbal attack, act combination, explanation, verbal sarcasm/irony, and counterclaim.

The analysis further reveals that classifying disagreement strategies as polite, impolite, politic, etc. based on Locher & Watts' (2005) relational work model is not a straightforward process. It is true that some of the disagreement strategies are intrinsically negatively marked, hence they are more likely to be classified as impolite/inappropriate such as verbal attack and verbal sarcasm. However, the majority of these strategies are unmarked thus not easily classified. For instance, a disagreement in the form of explanation can be either impolite/inappropriate, polite/appropriate, or politic depending on the context; specifically how the mitigation or aggravation devices are used with the explanation strategy.

Moreover, it is important to highlight that mitigation in some cases can be ineffective or even impolite, this use of mitigation is mostly found in *sarcastically* mitigated disagreement. Accordingly, the relational work model was slightly modified to include the sarcastically mitigated disagreements, the model consists of 4 major types of disagreements but based on the markedness there are 3 general categories. The first category is the positively marked disagreements, which covers mitigated disagreements. The second category is unmarked, which includes disagreement instances that are neither mitigated nor aggravated. Lastly, the negatively marked category encompasses both aggravated disagreement and sarcastically mitigated disagreement.

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# Discourse marker *nizhidaoma* ‘you know + ma (question particle)’ as a device for seeking alignment or affiliation in mandarin conversation

Lecture

***Dr. Li Chen<sup>1</sup>, Dr. Qingqing WU<sup>1</sup>***

**1.** Kyushu University

*Nizhidaoma* 你知道吗, which is ubiquitous in Mandarin interaction, literally means ‘do you know’, and consists of the pronoun *ni*‘you’, the verb *zhidao* ‘know’ and the question particle *ma*. Because of the grammaticalization of the verb *zhidao* ‘know’, *nizhidaoma* has evolved into a discourse marker conveying an interaction-oriented interrogation rather than a proposition-oriented interrogation (Tao, 2003). Previous literature focuses on the positions of *nizhidaoma* relative to the information unit it cues. For instance, Liu (2006) classifies *nizhidaoma* into [...*nizhidaoma*, *X*,... ] and [..., *X-nizhidaoma*,... ]. She suggests that the former is used to initiate a new topic and has a similar function to *you know* in English, which signals the need for the listener to center on the information *X* (Schiffrin, 1987: 267); and the latter is used to provide background information *X* so that the listener can better understand the speaker’s intention. However, our investigation indicates that *nizhidaoma* occurs in different interactive environments and has distinct interactional functions.

By adopting the methodology of conversation analysis, this study explores two interactional practices of *nizhidaoma* occurring during storytelling, particularly in relation to the pursuit of alignment or affiliation (Stivers, 2008). Drawing on the *nizhidaoma* examples collected from 12 hour-long video-recorded face to face conversation and 18 hour-long audio-recorded telephone talk-in-interaction, we outline the following interactional functions of *nizhidaoma* as follows.

One type of *nizhidaoma* occurs in the utterance immediately after the recipient produces an affiliative but structurally non-aligning response in the mid-telling position. *Nizhidaoma* is used to emphasize the continuation of storytelling, display the speaker’s orientation to the preference for progressivity, and alert listeners to prioritize the progressivity of storytelling. *Nizhidaoma* is responded to by the recipient’s minimal response tokens such as *en*嗯 ‘yeah’ to display alignment.

The other type of *nizhidaoma* occurs after the reformulation of the story’s punchline. When the storytelling reaches its climax, the listener’s affiliative response is made relevant. However, on special occasions the listener fails to give a relevant response. The speaker tends to reformulate the climax to make it more understandable. *Nizhidaoma* after the reformulation is used to seek the listener’s affiliative response.

In conclusion, this study shows that *nizhidaoma* has an interactional function of seeking alignment when the recipient interrupts the ongoing storytelling. On the other hand, *nizhidaoma* is used to seek affiliation when the recipient fails to give a relevant response to bring the story to an end.

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# Discourse markers that manage stance in speech repairs

Lecture

***Dr. Tomoko Sakita<sup>1</sup>***

**1.** Doshisha University

In past decades, the issue of speech repairs has been studied in various linguistic fields such as conversation analysis, natural language processing, and psycholinguistics. This study explores speech repairs with an original focus on speakers' stance management (Du Bois 2007), in a framework of dialogic syntax (Du Bois 2014), and examines how speakers express their stance when they make self-repairs using discourse markers. It hypothesizes that self-repairs in spontaneous speech are stance acts closely linked to the speaker's self-monitoring (Levelt 1983, 1989), based on the fact that the speaker takes an evaluative stance by monitoring and assessing the preceding part of her/his own speech. Frequently occurring self-repair discourse markers include *I mean* and *well*.

Sequences of self-initiated self-repairs in a variety of settings of conversational American English data are analyzed, with the key notions of stance, resonance, and dialogicality. Examples are shown in diagraphs that highlight structural mapping relations across utterances. The stance alteration at the self-repair is visualized through stance triangles.

The study shows that self-repairs are often not simple error corrections but stance acts, indicating a shift in the subjective evaluation of the stance object (i.e., the originally reported events/facts). When employing certain discourse markers in self-repairs, the speaker bases a repair not on error recognition per se but, rather, on the need for stance alteration, which is being monitored. For instance, 1) the discourse marker *well* indicates the repair of facts, factual relations, or order, to signal and manage the meta-stance relation between the speaker's upcoming stance and prior stance; 2) it signals a shift to a stance that is more appropriate for accepting the remark, when the prior remark's validity is somewhat questionable; and 3) it denotes the clarification of an aspect or the addition of accuracy to the prior remark. Besides, the discussion highlights the dialogic nature (Bakhtin 1981) of the monologic, self-contained part of the speech involving a self-initiated self-repair. The speaker is responding to inner speech questions posed by the speaker's own monitoring self, just as the speaker would respond to a listener's question or challenge in a dialogue.

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# Discriminatory linguistic landscapes: a case study from the capital of Finland

Lecture

**Prof. Sofie Henricson<sup>1</sup>**

**1. University of Helsinki**

This talk explores discriminatory linguistic landscapes at three central railway stations of the capital of Finland, Helsinki. In 2016, a report published by the Finnish government shows an increased visibility of racism, hate crimes and extremism (Finnish Ministry of the Interior 2016), while the Police of Finland (2016) reports that both alleged and convicted hate crime rates have augmented. This alarming trend raises a need to examine the discriminatory discourses that are visible in the collective urban space, as these visible discourses contribute to the creation of otherness and the increasing polarisation in our society.

The analysis is based on georeferenced photographs, collected from the same stretches of linguistic landscapes through one data collection per week and four consecutive months. Through repeated data collection of the same focus areas, the analysis focuses on how the discriminatory landscapes of three railway stations in Helsinki change over time and on how practices of resistance evolve in response to this. The data consist of photographs of stickers, attached paper notes, and graffiti with a discriminatory agenda, which attack human diversity and construct otherness. Also non-linguistic signs with the same function are included, e.g. symbols such as a swastika. The study also includes practices of resistance in the same linguistic landscapes, such as attaching stickers embracing human diversity or painting over discriminatory signs. The signs in focus have been illegally and anonymously placed in public places. They offer visible, locally anchored and temporally sensitive evidence of how approaches to human diversity are constructed, perceived and negotiated in public urban spaces.

The research is done within the multidisciplinary research field of Linguistic Landscape (see e.g. Pütz & Mundt 2018). The study employs discourse analysis (e.g. Fairclough 2003) as theoretical framework, and takes an interest in the interplay between discriminatory discourses and linguistic choices as well as the relations between linguistic landscapes and on-going societal processes.

In the presentation, I will discuss publicly displayed discriminatory discourses as well as practices of resistance, by addressing the following research questions: What kind of discriminatory discourses are visible at central railway stations of Helsinki and how are the discriminatory discourses created? How rapidly do the discriminatory linguistic landscapes of these highly frequented stations change? Are there signs of practices of resistance, e.g. destruction of fascist signs or signs advocating an opposite view? Do the discriminatory linguistic landscapes develop in correspondence with specific events of social activism, e.g. public demonstrations?

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# Display of Concession: Maa-prefaced responses to polar questions in Japanese conversation

Lecture

**Dr. Yuki Arita**<sup>1</sup>

**1.** San Diego State University

This study offers an empirical analysis of the Japanese turn-initial particle *maa* in the framework of Conversation Analysis. *Maa* is one of the most used turn-initial particles in colloquial Japanese, and it is typically listed in dictionaries as an adverb or interjection meaning “passably,” “probably,” or “for now.” A growing body of Conversation Analytic research shows that turn-initial particles primarily signal a speaker’s stance toward the prior turn (Heritage, 2013, 2015). This study focuses particularly on *maa*-prefaced turns as a response to polar questions.

By asking a question, people seek information, confirmation, or agreement (cf., Stivers & Enfield, 2010). In other words, a question poses constraints on what its addressee is expected to do in the next turn. Raymond (2003) examines responses particularly to polar questions and classifies them into two types: type-conforming and non-conforming answers. Type-conforming answers refer to responses with yes/no-tokens, while non-conforming answers refer to responses that provide (dis)confirmation to the preceding questions without yes/no-tokens. Non-conforming answers are used to problematize or resist the constraints imposed by preceding questions, and they are also grouped as “transformative answers” (Stivers & Hayashi, 2010).

This study contends that *maa*-prefaced responses to polar questions are also one way of performing transformative answers. The database for this study consists of approximately 16 hours of 31 face-to-face video-recorded non-institutional conversations between two to four native speakers of Japanese. Based on the analysis of these conversations, this study shows how the turn-initial particle *maa* projects a retroactive adjustment for a certain term or agenda proposed by a preceding question while also serving as a means to project an avoidance of overt disconfirmation or disagreement and to register a display of a concessive stance toward the proposition in question.

Studies of turn-initial particles are a rapidly growing research domain in Conversation Analysis, and the diverse interactional roles of those particles have been reported across languages (cf., Heritage & Sorjonen, 2018). This study aims to contribute to this line of research by revealing the nuances and stances Japanese speakers convey when using *maa*.

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# Does any function as a negative polarity item in affirmatively framed polar questions?

Lecture

***Prof. John Heritage<sup>1</sup>***

**1. UCLA**

While the functioning of *anyas* a negative polarity item is well accepted for declarative sentences, claims for a parallel function in interrogative sentences are more controversial. The negation ‘licensing conditions’ that are a compelling form of evidence in the case of declaratives are generally absent in the context of interrogatives. No less an authority than Quirk et al.’s (1985) *Comprehensive Grammar of the English Language* argues that affirmative questions with *anyare* “generally neutral, with no bias in expectation towards a positive or negative response” (p.808). This position has recently been affirmed in a conversation analytic study by Couper-Kuhlen, Thompson and Fox (frth), who examine whether the use of *any* is associated with responses indexing the recipient’s orientation to such questions as *no*-preferring.

According to Sacks (1987), the preference for agreement involves two elements of conduct: (1) questioners should design polar questions so as to permit ‘agreeing’ responses, and (2) where possible, respondents should produce ‘agreeing’ responses. The present paper presents evidence that is primarily from the first of these elements: the prior contexts of *any*-containing questions rather than from the second: responses to them. This evidence suggests that questions containing *any* emerge in contexts where agreeing and confirmatory negative responses are probable, and thus embody a ‘probability’ dimension of epistemic stance (Kärkkäinen 2003). In addition, the ‘licensing conditions’ for such negatively polarized questions emerge from sequences of talk and their real-worldly contexts rather than from intra-sentential resources. The analysis points to the relevance of distinctions between relational and epistemic dimensions of preference organization (Raymond and Heritage 2021). Research data are from US and UK English and are qualitative and quantitative.

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# Doing Power via Impoliteness and Rapport: Exploring reported interactions between voice-hearers and their voices

Lecture

***Dr. Zsófia Demjén<sup>1</sup>, Prof. Elena Semino<sup>2</sup>, Dr. Luke Collins<sup>2</sup>***

*<sup>1</sup> University College London, <sup>2</sup> Lancaster University*

In this paper we analyze (im)politeness and rapport management in reported interactions between voice-hearers and their voices. Voice-hearing involves the perception of verbal content in the absence of an appropriate external stimulus and is a characteristic symptom of schizophrenia-spectrum disorders. While voices can be profoundly distressing, a sizable minority of clinical populations cope well with these experiences. This is because distress depends not on the presence of voices, but also on: what the voices say, and how; the relationship that voice-hearers establish with their voices; their perceived control over the voices; and ultimately their ability to live the life they want to live.

Personal relationships, including power dynamics, are known to be reflected and negotiated in interaction. In this paper we apply this idea to interactions between a voice-hearer and their voices, as it is well-established that voices are primarily experienced as social actors. We use the frameworks of rapport management and (im)politeness (e.g. Spencer-Oatey 2008; Culpeper 2011) because of their strong connections with interpersonal power dynamics, and examine 800 instances of direct and indirect speech reporting (where there is sufficient indication of actual verbal content), identified via corpus methods, in interviews with 40 voice-hearers who used Early Intervention in Psychosis Services in the North East of England. We take people's lived experience as a starting point for investigating how relationships are established and negotiated between voice and hearer, and how this is related to people's degree of distress. We focus on examples of non-prototypical impoliteness and reflect on how a linguistic approach could feed into current therapies for voice-hearing and how the application of these frameworks to this unusual context might contribute to (im)politeness theory.

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# Educating attention in Enskillment

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Lecture

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***Dr. Eton Churchill<sup>1</sup>***

**1. Kanagawa University**

This presentation examines the education of attention in enskillment through the conceptual framework of Goodwin's (2018) co-operative action. Based on videotaped interaction of a piano practice session of Brügmuller's Arabesque involving an 8-year-old Japanese child and her mother, multimodal analysis drawing on Goodwin's contextual configurations and semiotic fields, existing studies on enskillment, and conversation analysis is used to illustrate how the education of attention is interactionally achieved. As such, this study aims to provide empirical evidence for Ingold's (2001) proposal that enskillment is achieved through the education of attention.

The analysis, focusing on the fingering of 2 notes, reveals that through the use of deictics and indexical gestures, semiotic resources are identified, extracted and deployed within semiotic fields (i.e., the score) and coordinated with other resources in the same field and across adjacent fields in the interest of reorganizing the orientation of the novice. In addition, critical semiotic resources are shown to be marked and anchored through a process of iterative correction. Semiotic resources are coordinated across adjacent fields (e.g., fingering notations and fingers on the keyboard) through concurrent playing, musical vocalizations, and carefully orchestrated indexical work designed to get the novice to properly orient to the score at temporally relevant points in her performance. Interactional phenomena found to facilitate the education of attention include 1) indexical blends that point to and link semiotic resources on adjacent fields (e.g., notes on the score and piano keys), 2) indexical tying that links together corrective work at similar moments in performance across iterations, 3) changes in epistemic stance across instances of correction, and 4) a progressive disintegration of multimodal correctives and the syntax of correctives across similar points in subsequent performances. Aside from empirically addressing Ingold's suggestion that Gibson's education of attention is integral to enskillment, this study provides a case study in how enskillment examined through interactional semiotics can lead to a specification of concepts such as joint attention and scaffolding, and provides a framework for future investigations of how the multimodal analysis of embodied action may be supplemented by a greater sensitivity to the multimodality of the environment in which it takes place.

# Effect of Language Dominance on Implicature Processing in L2 French.

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Lecture

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***Dr. Emilie Destruel<sup>1</sup>***

*1. University of Iowa*

This paper investigates the effect of language dominance on the interpretation and processing of one aspect of the French *c'est*-cleft in (1), which is also present in the English *it*-cleft: the pragmatic inference of exhaustivity by which (1) implies that '*nobody else* than John drank wine' (e.g. Velleman et al. 2012; Destruel 2013). Although this inference also arises, modulo lexically conveyed, with exclusives (2), it is absent in the canonical counterpart of (1) in (3).

C'est Jean qui a bu du vin.

'It's John who drank wine.'

Seul Jean a bu du vin.

'Only John ...'

Jean a bu du vin.

'John ...'

The *c'est*-cleft and its associated exhaustive implicature lie at the interface between syntax and discourse-semantics—interface proposed to be the locus of insurmountable challenges for L2 learners by Sorace's (2011) Interface Hypothesis, even at a near-native level. To date though, research on L2 *processing* of interface phenomenon is in its infancy (but see Dekydkspotter et al., 2005), and the role of dominance related to these issues remains under-researched. This paper aims to fill this gap. I present data from two sentence-picture verification tasks for which truth-value judgments and reaction times were recorded. The experiments tested the inferencing behavior of 50 L1 English/L2 French near-native late bilinguals of (a) the *c'est*-cleft, (b) exclusives (e.g., *seulement*/'only'), and (c) canonical sentences in contexts that violated or supported exhaustivity. Participants' language dominance was assessed via the BLP test (Birdsong, Gertken & Amengual, 2012). Results suggest that, while all near-natives pattern with natives offline, dominance plays a significant role in the underlying mechanisms involved in implicature derivation during online processing. The findings contribute more generally to the debate on the integration of external interfaces in highly proficient endstate adult L2 grammars.

# Effects of type of speech acts on pragmatic development in a study abroad context

Lecture

**Dr. Naoko Osuka**<sup>1</sup>

**1.** Meiji University

This study aims to examine whether type of speech acts affects L2 learners' pragmatic development in a study abroad context. There are various factors which could influence L2 learners' pragmatic development, including proficiency, length of stay, and intensity of interaction. Many previous studies have examined the effects of these factors on pragmatic development in a study abroad context. However, few studies have examined the effects of type of speech acts, such as requests, apologies, and refusals, on L2 learners' pragmatic development. Some speech acts may be easier to develop in contrast to others that could be more difficult and take more time to develop. The present study investigates the effects of type of speech acts on learners' pragmatic development, by examining the change of the appropriateness of their performance in requests, refusals, and expressing gratitude, through study abroad experiences. Twenty-two Japanese college students who studied in the U.S. for one semester performed a multimedia elicitation task (MET), which is a kind of oral DCT, before and after studying abroad. Seven native speakers evaluated the appropriateness of all the utterances. The comparison between the appropriateness scores pre and post studying abroad revealed that expressing gratitude is easier for L2 learners to develop than requesting and refusing in a study abroad context. It is suggested that the abundant exposure, the rather simple structure, and the acquisition of some versatile pragmatic routines, such as 'Thank you so much' and 'I (really) appreciate', could facilitate their development in expressing gratitude. On the other hand, requesting could be difficult for learners because there are many politeness levels with various conventional expressions in requests. Furthermore, refusing might be the most difficult speech act because of the complex structure and the lack of versatile pragmatic routines.

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# El gringo bruto: heritage languages and migrants' identity

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Lecture

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***Dr. Eugenio Goria***<sup>1</sup>

1. University of Torino

This study investigates the relationship between language and identity in a post-migration heritage language community, namely the Piedmontese community of Argentina. From the observation of various types of spoken data (interviews and group conversations), I will try to draw more general conclusions that might be extended to other heritage language scenarios. I will deal specifically with the following topics:

- what part does the heritage language play among other cultural practices of the community?
- how do attitudes and beliefs manifested by heritage speakers interact with observed linguistic practices?
- what linguistic resources are used by heritage speakers to identify themselves as members of the community?

Piedmontese dialect is an Italo-Romance variety that is currently spoken as a minority language in Piedmont, Italy. It is also spoken as a heritage language in Argentina, in the provinces of Santa Fe and Córdoba. As discussed in Goria (2016), immigration towards this area started at the end of XIX century, in the framework of Argentina's agricultural development plan, which involved the foundation of agricultural colonies almost exclusively populated by migrant workforce. A vast majority of migrants in this area was of Piedmontese origin and had Piedmontese dialect as their native language, while only a few were also speakers of Italian. This particular setting caused a more systematic transmission of the heritage language to the second and third generations, compared to other Italian immigration settings, where dialect is often lost within the second generation.

The analysis presented here is based on a corpus of recorded interviews and group conversations, mostly in heritage-Piedmontese (PHL) collected in 2019, involving around 50 speakers (20 hours approximately). I will show that membership in the Piedmontese community is often constructed in direct opposition with other identities either local (i.e. aboriginal) or from other immigrant minorities. A preferred linguistic resource is the use of ethnonyms to refer to members inside and outside the community. An analysis of the term *gringo*, which refers to a foreigner of Italian origin, reveals that after a phase of social stigmatisation, which eventually opened the way to language shift, membership in the Piedmontese community became associated with positive values such as hard work and the search for economic stability, eventually leading to a revival of Piedmontese.

Furthermore, I will argue that linguistic practices involving PHL must be considered in the context of a process of cultural revival set in by second- and third-generation immigrants, and mostly managed through local immigrants' associations. Interaction in Piedmontese occurs as a situated practice among members of these associations, within a set of other non-linguistic practices such as traditional cuisine or singing, sometimes even in absence of a real ethnic affiliation to the community. In this setting, PHL is often treated as a new variety referred to as *American Piedmontese*, with specific structural traits, whose use represents an 'act of identity' (Le Page & Tabouret-Keller 1985).

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LePage, G.&Tabouret-Keller, André. 1985. *Acts of Identity*. Cambridge: CUP.

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# Emojis and Affective Expressions in Online Translingual Socialization

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Lecture

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***Prof. Mei-Ya Liang<sup>1</sup>***

***1. National Central University Taiwan***

This decade has seen increasing research on the use of emojis in media discourses and social networks. However, little seems to be known about multilingual user interpretations and productions of emojis in online translingual socialization. Emojis are affective expressions that play important structural, social, and pragmatic roles in online written discourse. Regarding emojis and affective expressions in translingual socialization, it is worthy to further investigate three understudied areas: first, discourse analyses of emojis as affective expressions used by multilingual students; second, the stylized multimodal performance of affective languages enhanced by various pragmatic functions of emojis; and third, emojis as collaborative achievements in online informal discourse among peer groups of different languages and language variations. This research project focuses on emojis as a lingua franca by investigating translingual socialization and the embodiment of affect in online text-based discourse among university students of different linguistic and cultural backgrounds. The data sources come from the participants' responses to online media contents on the social networking site Facebook, with initial questionnaires and final interviews being administered. Drawing upon concepts in sociolinguistics, pragmatics, and discourse analysis, this study analyzes how emojis are perceived and used by university students of different languages and cultures, and in particular, how emojis serve social, affective, linguistic and pragmatic functions in online peer-group translingual socialization. This presentation will show the discourse and pragmatic functions of emoji uses in relation to media contents and other textual/speech actions in interactions. By analyzing textual, pragmatic, and affective markers of politeness, mocking, agreeing, or disagreeing in discussions, this presentation will also show the translingual use of emojis concerning the addressee of the speech act or the addressee of the content of the utterance. The occurrences and examples of emoji uses, along with multiple styles of English, other language variations, and multimodal forms, are provided to present both general and critical characteristics of the discussion data. The goal is to develop an understanding of modern affective linguistics and creative translingual practices across cultures and contexts through online socialization and multimodal discourses.

# Employing political persuasion to manage rapport in the UK 2017 General Election: Qualitative analysis of campaign leaflets in Sheffield Central constituency

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Lecture

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***Prof. Wuhan Zhu<sup>1</sup>, Prof. Yangfei Zhu<sup>2</sup>***

*1. Zhejiang International Studies University, 2. The Chinese University of Hong Kong*

Rapport management is argued to be a critical antecedent of voter support in election campaigns as it can motivate cooperation. However, little research has been conducted exploring how rapport is managed in such practice. In the study reported in this paper, the campaign leaflets of four political parties in Sheffield Central constituency for the 2017 UK General Election were analysed in relation to rapport-management strategies. Three domains of discourse were identified and classified as one or more of six principles of persuasion: Reciprocity, Consistency and Commitment, Social Proof, Authority, Liking, and Scarcity. The results showed that Reciprocity and Liking were commonly employed principles in the rapport-management strategies. These two principles were established in the leaflets by justifying and explaining credentials. Authority played a major role in influencing the functioning of other principles in the rapport-management strategies. Specifically, the more authority a party had, the stronger the commitment strategy to rapport-management strategies. In contrast, the less authority a party had, the greater the involvement of social proof and scarcity in the strategies. Due to the findings, the study is expected to make a significant contribution to political discourse studies.

# Engaging children in activities and verbal interactions : a typology of the strategies by infant-toddler educators in childcare centres

Lecture

**Dr. Tiphanie Bertin<sup>1</sup>, Dr. Karine Martel<sup>2</sup>, Dr. Caroline Masson<sup>1</sup>, Prof. Anne Salazar Orvig<sup>1</sup>, Ms.  
Eloïse Chartier<sup>1</sup>**

**1.** Université Sorbonne Nouvelle - CLESTHIA, **2.** Institut National Supérieur de formation et de recherche pour l'éducation des jeunes handicapés et les enseignements adaptés. - Paris

This paper addresses the strategies developed by infant-toddler educators in daycare centres in order to engage children in verbal interactions.

According to an interactionist framework, involvement in various activities provide children with the communicative and linguistic experience that is necessary for their language acquisition and its usages (Bruner, 1983; François, 1990; Veneziano, 2005). In childcare centres, not all children participate in the same way in the different interactions. One of the challenges for professionals is to succeed in integrating every child into these activities and, thus, allowing her to benefit from this experience for her language acquisition (Dickinson & Porche, 2011; Rhyner et al., 2012). This goal is all the more crucial when we consider early communication and linguistic disparities among children and their repercussions, later, in literacy and school learning skills (Rescorla & Dale, 2013).

Our study was conducted on a corpus of video data of professional-children interactions (50 hours) in four childcare centres. Children were aged from 0;4 to 3. Professionals had different educational backgrounds and skill training. The analysis focused on those sequences where one or several children stayed in the background with respect to an ongoing activity. These sequences were categorized according to the interactional frame (dyadic or polyadic), the type of the activity (whether involving discourse or not) and the linguistic-practices entailed (e.g. description of the world, language and/or task scaffolding, involving the child).

The interactional moves aiming to facilitate those children's involvement into the activity were analyzed according to their modality (verbal, non verbal, bimodal) and their functions (e.g. invitation, questioning, explanation, phatic moves, demonstration, attention getter, back channel and the crossing of pragmatic cues). The outcome of these strategies in terms of children's participation was also assessed. These analyses lead to the definition of a typology of the strategies developed by the early-childhood professionals.

The discussion will focus on the role and impact of these linguistic practices on children's participation in verbal interactions with adults and with other children. The results of this study will also be discussed for their applied implications since it aims to offer professionals elements of reflection on their own practices and representations (Davis & Torr, 2016).

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# Epistemic Access & Decision Making as an Interactional Accomplishment

Lecture

***Ms. Samantha Finlay<sup>1</sup>, Dr. Catrin Rhys<sup>1</sup>, Dr. Adrian Kerrison<sup>1</sup>***

***1. Ulster University***

This paper examines orientations to epistemic access in the interactional negotiation of joint decision making in the epistemically complex context of Dungeons and Dragons (D&D). D&D is a Tabletop roleplaying game in which participants jointly construct a narrative through dice rolling and roleplay. One participant takes on the role of Dungeon Master (DM) and acts as a narrator and arbiter of the rules and narrative, while the others are players who each roleplay as a fictional character within the narrative. The characters' actions, the narrative, and the fictional world are all constructed and negotiated primarily through talk and multimodal resources such as gesture.

Because the world and narrative are constructed through talk, players only gain epistemic access by engaging in interactions about the world and their actions within it. Similarly, the characters' experiences and knowledge are constructed and negotiated through interaction. As such, both players' and characters' epistemic access must be explicitly negotiated in-situ. Furthermore, Finlay (2018) showed that D&D participants display an orientation to two epistemic domains (Heritage, 2012) – one that represents their knowledge and epistemic rights as a player, and another representing the rights and knowledge of the characters they portray. These domains may be asymmetric in that there are contexts where the character is more knowledgeable than the player or vice versa.

Throughout the game, players make various decisions about what their characters will do in the narrative, both as individuals and as a group. When roleplaying as a character and deciding what they do, participants orient to the character domain over the player domain. Failure to orient to the character domain when describing what that character does is treated as a breach. This brings to the fore the epistemic character of decision making: decisions are made based on the information available to the decision maker, and because the players are roleplaying as a character, those decisions are made based on what that character knows.

Using Conversation Analysis, this paper shows how the unseen information gathering done in mundane contexts is done explicitly in D&D which gives us access to the ways in which epistemics is involved in the negotiation of decision making. Building on Finlay (2018), it investigates how participants orient to two epistemic domains and manage the asymmetries between those two domains when negotiating epistemic access in decision-making in D&D. This paper thus contributes to EMCA research on the relationship between epistemics and decision making (eg Lindström & Weatherall, 2015) by showing how epistemic access is explicitly negotiated when making decisions in this context. This analysis has implications for real world contexts in which decision making has lasting consequences.

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Heritage, J. (2012) "Epistemics in Action: Action Formation and Territories of Knowledge" *Research on Language and Social Interaction* 45(1):1-29

Lindström, A., & Weatherall, A. (2015) "Orientations to epistemics and deontics in treatment discussions" *Journal of Pragmatics* 78:39-53

# Establishing the meaning of instructions in personal training

Lecture

***Dr. Martina Huhtamäki***<sup>1</sup>

*1. University Helsinki*

The aim of this paper is to study how the meaning of instructions develop during the activity of personal training. As the activity proceeds, the instructions concerning a specific aspect of the exercise become simpler. In personal training, participants often rely on few words to get through their messages. For example, PT's frequently use phrasal instructions to instruct and assess their clients (Huhtamäki et al. 2019; Huhtamäki & Grahn, frthc.). Thanks to the overall activity, the institutional roles as well as the embodied features these utterances are understood.

The data consist of 7,5 hours video-recorded personal training sessions in Swedish. The methodological framework is interactional linguistics (Couper-Kuhlen & Selting 2018), and grammar, prosody and embodied features are analyzed. Focus is on series of instructions where the PT uses less and less linguistic and embodied information to convey a certain meaning. For example, the PT five times instructs the client to keep his knees apart during an exercise. The first instruction includes a bodily demonstration and begins with *tänk på en grej* 'think about one thing' and continues with an infinitive clause and three consecutive clauses (cf. Lindström et al. 2020). The fourth instruction is a combination of an imperative and a consecutive clause *men tänk på det att få ut knäna så att dom inte krockar me varandra* 'think of that to get out the knees so that they do not clash with each other'. A moment later the PT uses the phrase *tänk på knä nu* 'think of (your) knee now' and the client responds by correcting the position of his knee.

The analyses show that as the exercise proceeds, the client needs less and less information to understand the reference of an instruction concerning a specific aspect. During the exercise he learns to interpret even an instruction consisting of a short cue the right way. The meaning becomes more local and indexical, concerning a certain movement by the client in a certain exercise. The participants rely on spoken and embodied features for establishing the meaning of certain instructions. However, the numerous repetitions of the instruction show that although the client might understand the meaning of the instruction, they have not yet learned the "thing", the exact way to perform the exercise. In the context of personal training, meaning is thus tightly connected with doing the exercises right.

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# Exclusive colonial language laws, policies and practices in a decolonizing world

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Lecture

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***Mr. Eric Mijts<sup>1</sup>***

*1. University of Aruba/University of Antwerp/Ghent University*

Linguistic practices in multilingual postcolonial insular societies more often than not echo the former colonizers monolingual European state traditions and language regimes in education, the judiciary and governance (Cardinal & Sonntag, 2015; Mijts 2017). In many of these societies, the compulsory use, status and privileges of the colonial languages and their speakers is laid down in law and policy. The other languages may be given similar legal status in name, but are excluded by law or policy from use in certain domains and lack the status and privileges of the colonial languages. An inventory of the building blocks that underly these law and policies, and a reconstruction of their architecture, helps reveal the specific belief systems and ideologies that drive and perpetuate the colonial language practices. These language practices do not only perpetuate the hegemony of the colonial languages, minoritize the demographically dominant home languages of the populations of these territories and limit the population's access to institutions and to education.

This study aims to explore the colonial building blocks of the justification of language laws and language policies in postcolonial insular societies from a critical perspective (Tollefson 2006). These building blocks will be identified through a thematic text analysis, intertextual and interdiscursive analysis of legislative and policy texts from postcolonial isolated societies such as Aruba, Cape Verde, Haiti, Mauritius and Vanuatu. To understand these language planning and policy processes, one must identify the underlying ideologies of the main stakeholders. These ideologies are constructs of individuals, groups and institutions and are either explicit or implicit and based on beliefs that are treated as truths (Verschueren 2012). The analysis will combine legal perspectives on the nature of language policy (Kochenov & de Varennes 2015) with ethnographic perspectives on the reception of language policy (Canagarajah 2006) to demonstrate that the negotiations for linguistic human rights (Skutnabb-Kangas 2012) in postcolonial multilingual insular contexts are far from over. The adoption of the former colonizer's governmental, legal and educational structures leads to legal frameworks and policy constructions that do not benefit the majorities of the citizens of the island societies, but are geared towards conformity with the former colonizer's frameworks on the basis of a perceived or constructed benefit for the peoples of the societies involved.

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# Exposing obscure sexism: mansplaining in talk-in-interaction

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Lecture

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**Dr. Bogdana Huma<sup>1</sup>, Dr. Jack Joyce<sup>2</sup>, Dr. Linda Walz<sup>3</sup>, Ms. Hanna-Leena Ristimaki<sup>4</sup>**

**1. York St John University, 2. Ulster University, 3. Leeds Trinity University, 4. Tampere University**

In naturally occurring talk-in-interaction, sexism can range from overt acts, such as using female gender categories to construct insults (Weatherall, 2015), to covert and subtle forms, such as women being corrected by men who have less expertise on the topics under discussion (Bates, 2016). The present paper focuses on accusations of “mansplaining” a term used to highlight sexist behaviour linked to epistemic transgressions as exemplified above. The term has been shown to recur frequently while also being highly controversial (Bates, 2016; Bridges, 2017) due to the danger of calling out subtle sexist behaviour. Thus, though “mansplaining” can empower women to “resist linguistic repressions” (Bridges, 2017, p. 97), accusing someone of mansplaining may be treated as inappropriate and risks disrupting the ongoing activity of the interaction.

Our analysis explored the minutiae features of sequences of everyday talk which are retrospectively labelled as mansplaining. We asked if broad categories of “overt”, “covert” and “subtle” sexism (Benokraitis, 1997) accurately portray what transpires in the interaction. Using conversation analysis and membership categorisation analysis (Sacks, 1992), we examine a collection of 55 cases of possible sexism (Whitehead & Stokoe, 2015) featuring sequences of naturally occurring talk across a variety of settings such as broadcast TV, internet shows, and recordings of political debates. All cases are linked to accusations of “mansplaining” either produced within the interaction or after-the-fact (for instance on social media). We focused on whether an act labelled as “mansplaining” was or was not sexist, or whether the act is designedly ambiguous. Our preliminary findings of after-the-fact accusations show that they closely resemble in-the-moment accusations where women are treated as deficient about certain types of knowledge and a man assumes authority over certain domains of knowledge. However, in many after-the-fact accusations there is no ostensible sexist act and the label hinges on the visible gender identities of the interactants. We conclude that broad categories such as ‘overt’ and ‘covert’ sexism are not straightforward and, through close examination using conversation analysis, we can track whether an act is or is not sexist, or whether it is defeasible by design.

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# Finding each other: A video-based study of online-hailing taxi drivers and passengers

Lecture

***Ms. Yani Liu<sup>1</sup>***

***1. The Chinese University of Hong Kong***

Reference and joint attention are important for social actions (De Stefani 2010). Most existing studies from ethnomethodology and conversation analysis have investigated how verbal and embodies resources employed to achieve joint attention in the context of co-present situations under different settings, such as work place, self-service stores or during guided tours (De Stefani 2010; De Stefani 2014; Hindmarsh & Heath 2010; Mondada 2014); also some research in virtual spaces, such as online conference meeting and online games (Brown & Bell 2006). Most studies have looked at situations where participants are next each other in close proximity, but we can also have situations where we want to establish a shared reference in space when we are far apart. For example, Brown and Bell looked at how players establish where they go next to meet in games through instant chat function, and I want to derive this to a perspicuous physical setting: taxi-hailing.

This paper approaches this issue through the phenomenon of picking up passengers by online-hailing taxi drivers. The two participants are initially in two different physical locations and have to try to build up joint attention on their referent as meeting place. Data I used in this study are drawn from video recordings of naturally occurring interactions between drivers and their passengers. Two GoPros and one 360-degree camera are installed in the car. GoPro captures interactions within the car (Brown & Laurier, 2012), but 360-degree cameras also capture front outside view on what drivers could see.

Different from previous studies, how participants build a shared reference in space under a mobile setting where they both far away is the main question I want to deal with. A lot of rides in my data shows that GPS is good enough and no need for additional talk. However, when GPS is vague, or it presents a large area and difficult to locate just one person, drivers tend to make a phone call to confirm the exact meeting place by finding a shared vocabulary. In this case, textual names shown on the GPS are usually confirmed and complemented by related street names, or further information provided by passengers, such as nearest convenient stores to guide the driver. Occasionally, they really can't find each other, especially after drivers arrive at meeting place shown on GPS, then how do they build reference to their meeting place or negotiate a new meeting point they are both aware of becomes important. For example, one driver in a case demonstrates his location by a restaurant with a conspicuous sign and receives no response, so the passenger realize the driver is not in the right place and suggests him go forward a little bit to find an entrance of the residential quarter. In another case, both the driver and passengers confirm that they can see a shopping mall, but they just couldn't find each other, and it turns out they stand at two sides of that street through driver asking exact geographical direction of passengers.

# Focus on Boundedness in the Comprehension of Narrative Sentences: Aspect in Verbs and Text

Lecture

***Dr. Andreas Schramm<sup>1</sup>, Dr. Meghan Salomon-Amend<sup>2</sup>***

***1. Hamline University, Saint Paul, Minnesota, 2. DePaul University, Chicago***

Lexical aspect in English has been defined through phases and presence (“write”) or absence (“seem”) of end points (or bounds) (Smith 1991). Situations may have two end points (“activities”), four end points (“accomplishments”), or none (“states”). Additionally, grammatical aspect contributes information on boundedness by expressing whether situations are completed (perfective) or not (imperfective). Recent cognitive studies also confirm the centrality of boundedness in different situations, tasks, and contexts (Eerland, Sherrill, Magliano, & Zwaan, 2017). Boundedness even appears focal in quantum physics (Rovelli, 2018), where time has been replaced by change as more fundamental. Functionally, lexical aspect of situations can be viewed as providing templates for the expression of change (Binnick, 2006).

However, boundedness in language has not been extensively explored, perhaps because of the elusiveness of lexical aspect (Bardovi-Harlig, 2014). We therefore investigate the interaction of boundedness in lexical and grammatical aspect and how much change readers remember. In four experiments we explore the centrality of bounds in verbs and narrative sentences. First, we study boundedness in bare verbs. Then we combine bounded and unbounded verbs with perfective and imperfective aspect and investigate continued attention to boundedness with decreasing depth of processing.

We gathered ratings of boundedness in 316 English infinitives from 171 native speakers. Participants evaluated them on a 7-point Likert scale. Results show that participants conceive of verbs along a continuum, indicating the central role of boundedness. Rankings generally follow the classifications of verbs by boundedness into states, activities, accomplishments, and achievements. Then, we gauged the centrality of boundedness by tallying participant responses to input sentences requiring decreasing depth of processing. We inserted a subset of bounded and unbounded verbs into 24 narrative sentences. To test grammatical boundedness, there were two versions of each sentence (“The director shot/was shooting a scene”). Each sentence first was shown in two random orders, and participants rated the pleasantness of each sentence. Then, from deepest to shallowest processing (correct cued recalls/forced-choice recognitions/yes-no recognitions) responses were tallied in three experiments.

A general memory bias resulted: participants often remembered described situations as completed regardless of grammatical aspect or depth of processing, indicating the centrality of boundedness. This was further influenced by the boundedness of verbs. Our study will contribute to an understanding in (applied) linguistics of both aspect components indicating change as foundational in comprehending text and discourse.

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# Forced Other Positioning by and of Greta Thunberg

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Lecture

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**Dr. Marcia Macaulay<sup>1</sup>**

*1. Glendon, York U*

In February 2020, a sticker depicting Greta Thunberg was discovered by Michelle Narang, a city councilor from Rocky Mountain House, Alberta. Narang decided to post the sticker on her Facebook page. The sticker quickly made national and international news and was responded to by Thunberg herself in a tweet. The sticker quite literally positions Thunberg kneeling from the back with her long braids being separated and pushed aside by two disembodied hands. At the base of her spine is the name “Greta,” while below the name is “X-Site Energy Services.” The disembodied hands metonymically represent X-Site Energy Services preparing to rape Thunberg. No source of the sticker has ever been identified but it seems to be the case that it was circulated by those working in the oil industry to be worn on hard hats. It is available on the internet to this day, not having been deemed child pornography by the Royal Canadian Mounted Police. This paper examines this visual positioning of Greta Thunberg. It does so in the context of Thunberg’s famous Speech at the U.N. Climate Action Summit where Thunberg herself malignantly positions the oil industry and those who have facilitated its continuance. Thunberg employs her own particular ‘j’accuse’ in this speech: ‘How dare you continue to look away and come here saying that you’re doing enough...’ (NPR, September 23, 2019). Responses to this speech varied from trivialization to dismissal. Thunberg was positioned as a ‘kid’ who had neither the right nor the responsibility to speak and should be outside playing. The Canadian response, however, was an outlier, because it sexualizes Thunberg. We can understand such positioning of Thunberg as either “deliberate” or “forced positioning of other” in Harre’ and van Langenhove’s theory of positioning (1999). This paper examines the “discussion” attached to the Huffington Post story (February 27, 2020) made by members of the general public. Of the 1100 comments, I examine 250. There are four major positions in this data: Greta is an important activist (“she is influencing the intelligent world”) (10%); Greta has been exploited by her parents and is a “fair target” (10%); the sticker portraying Greta is “pornography,” “child abuse,” “part of rape culture,” “anyone involved should be castrated” (31%); Greta is an adult not a child and so the sticker is “not child abuse” (21%). The largest percentage of commenters (31%) viewed the sticker as “pornography” or “child abuse.” They positioned Greta as a child victim of an enraged adult world. In contrast, only 10% positioned Greta as an activist doing important work in the world. This paper examines the specific discrepancies in the forced other positioning of Greta Thunberg.

# Formulaic utterances as resources for the pragmatic function of noun-modifying reported speeches in English

Lecture

***Dr. Daisuke Yokomori<sup>1</sup>***

***1. Kyushu University***

In English, while the prototypical items that fill a syntactic slot preceding a noun are adjectives, sentential or utterance-like objects such as a reported speech can occasionally appear in such a position, as shown in the examples below.

1. “Please say something. Anything would be better than this “I am so disappointed in you” silence.” (*Gossip Girl*, Season 1, Episode 13)
2. “Are you telling me that you didn’t see all those “Don’t worry, you’ll find someone” looks?” (*Sex and the City*, Season 4, Episode 1)
3. “Look... maybe at your old school, you could get away with the whole “I just stayed in the sun all summer” excuse, but I have three gifts: my voice, my ability to spot trends in men’s fashion, and my ability to know when it comes from a bottle.” (*Glee*)

This phenomenon has long been analyzed by researchers in terms of the formal aspects of the compounding process (Lieber, 1988), the frame-semantic basis that allows people to understand the meaning (Pascual, 2006; Pascual, Królak, and Janssen, 2013), and the construction-grammatician approach to the phenomenon (Hilpert, 2014). In this paper, the author aims to explore the discourse-pragmatic function of the construction in question and to seek the source of the discourse-pragmatic function. Examination of the examples collected from TV drama scripts shows that formulaic, or very mundane, utterances (for example, “I am so disappointed in you” in (1)) are recurrently used to construct utterance-level noun modifiers. In this paper, the author highlights the role of formulaicity (Wray, 2008) of reported speeches that appear in the noun-modifying position. The author will first report that speakers who produce a noun phrase with an utterance-level modifier tend to show their negative, disrespectful, or sarcastic stance toward what the noun phrase refers to. The author will then argue that formulaic utterances contribute to treat someone’s action or attitude that is denoted by the noun phrase as predictable, mundane, or all-too-common one. This paper will contribute to accumulate empirical findings concerning an interplay between pragmatics and syntax.

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# Formulating instructions in testing for linguistic and cognitive abilities

Lecture

**Prof. Fernanda Cruz<sup>1</sup>, Prof. Sara Merlino<sup>2</sup>**

**1. Universidade Federal de São Paulo, 2. Università degli Studi di Roma Tre**

People with linguistic or cognitive disorders are often administered clinical tests, either to assess their linguistic abilities and cognitive status, or for therapeutic intervention. These tests, that take place in interaction between patients and doctors or therapists, have received special attention from Conversation Analysis: previous studies have shown that testing activity is a socially organized phenomenon and that the results of testing are collaborative productions (Marlaire & Maynard, 1990; Schegloff, 2003; Wilkinson, 2013). Pursuing this line of investigation, our research focuses on how instructions from standardized tests are introduced and formulated in clinical practice.

The analyses are based on a 12-hours corpus of video-recordings of doctor-patient and speech-language therapist-patient interactions. The data were collected in Brazil and France as part of two projects investigating the dynamics of clinical and therapeutic interactions. The languages involved are Brazilian Portuguese and French. The interactions were transcribed following the multimodal transcription conventions developed by Mondada (2018).

In our data, patients are administered standardized neuropsychological tests such as MMS (Mini-Mental State, Folstein & Folstein, 1975) or naming tests (Kaplan et al., 2001). Even if the instructions and the questions come from a standardized protocol, the way health professionals introduce them at the beginning of the test have implications for the patients' understanding of the task and how they might respond to it (for variation in standardized test, see Jones et al., 2020). A detailed analysis of the sequential organization of these interactions allowed us to identify moments when initial instructions and test questions are: a) repeated; b) reformulated; c) modified by the therapist; or d) checked and assessed by the patient. Moreover, a multimodal analysis of the data allowed us to take into account not only the verbal dimension of testing, but also their *ecology*, that is the contextual configuration of the scene, the material environment (documents, objects) and the embodied resources (postures, gestures, gazes).

The results provide us with evidence to distinguish difficulties of the patients in responding to the test contents from difficulties related to how test instructions are designed. Implications for how health professionals interpret patients' performances are finally discussed.

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# Frame Switching and Inferencing among Chinese Users

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Lecture

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***Dr. Shuping Huang<sup>1</sup>***

**1.** National Sun Yat-sen University

Studies of cultural-specific cognitive styles have shown that a holistic, context-based pattern of thought is prevalent in Eastern cultures (Japan, Korea, China, etc.) while the Western societies feature analytic, object-based way of thinking (Nisbett & Masuda, 2003; Varnum, Grossmann, Kitayama, & Nisbett, 2010). More recent studies have found that individuals have the ability to shift to the frame that can best complete a task (Lin & Murphy, 2001; Boster & Johnson, 1989) and/or fit the cultural context (Unsworth, 2005; Norenzayan, Smith, Kim, & Nisbett, 2002). Hong (2009), for example, reports that participants demonstrate high flexibility in response to cultural-specific primes such as Superman (Western) or Monkey King (Eastern) and act accordingly. This study examines whether causal inference could be primed by similar cultural inference.

We revised the experiment of Hong et al. (2000). Participants are college students with the experience of living in Western Europe or North America for more than 3 months. They will break into 2 groups. One group will read a story about a boy, Yin-xiong, who had a problem of obesity, yet could not stop eating too many fried rice balls at his birthday party. Another group will read the same story with the name of the boy and the food replaced by “Tommy” and “cheesecakes.” They will then be asked to make judgments about the causal attribution, logical consistency, and consequential effects of each event.

If Hong’s (2009) “Dynamic Constructivist” approach to culture stands true, we expect to see the Chinese group more likely to (a) attribute behavior to external factors, (b) show logical inconsistencies, and (c) make more reversible predictions. Our ultimate goal is to investigate the relationship between culture and thought, and the finding may benefit the growing literature on intercultural communications.

# French Verbs of Appearance in face-to-face Interaction: Forms, Functions and Distributions of paraître [appear], sembler [seem], avoir l'air [look like] and avoir l'impression [feel]

Lecture

***Dr. Jérôme Jacquin<sup>1</sup>, Mrs. Ana Keck<sup>1</sup>, Mrs. Clotilde Robin<sup>1</sup>, Mrs. Sabrina Roh<sup>1</sup>***

***1. University of Lausanne***

The paper focuses on the forms, functions and distributions of French verbs of appearance (“paraître”[appear]; “sembler”[seem]; “avoir l'air”[look like]; “avoir l'impression”[feel] as they emerge in a 28h video-recorded corpus documenting two different “institutional” settings (Drew & Heritage, 1992; Arminen, 2005): (i) Swiss-French public or TV debates addressing various political topics (n=13, h=14; 2007–2009); (ii) Swiss-French work meetings (n=19, h=23; sample: n=13, h=14; 2017–2018). This case study is part of a 4-year project (2020-2024) whose goal is to analyse epistemic (including evidential) markers in “French-in-interaction” (Traverso, 2016), from a discursive, interactional and multimodal perspective, stemming from French Enunciative Linguistics (e.g. Kerbrat-Orecchioni, 1980; Ducrot, 1984; Nølke, 2001), interactional linguistics (e.g. Couper-Kuhlen & Selting, 2018) and (multimodal) conversation analysis (e.g. Deppermann, 2013) applied to epistemic modality (e.g. Lindström, Maschler, & Pekarek Doehler, 2016).

Verbs of appearance have been extensively studied in French Linguistics, but mostly from a semantic and/or syntactic perspective and by using either invented or decontextualized examples (e.g. Bourdin, 1986; Nølke, 1994; Popârlan, 2000; Thuillier, 2004; Willem, 2011). Observations on the distributed meaning of “appearance” across different verbs (e.g. the distinction between “paraître” and “sembler”) as well as on their syntactic behaviour are usually not made from a corpus-based approach considering such verbs as situated verbal resources. Notable exception is the work by Willem and Blanche-Benveniste (Willem & Blanche-Benveniste, 2008, 2014) on French “weak” verbs tackled in naturally collected data, with a special interest in the semantic meaning of “mitigation” (Caffi, 1999) in relationship with the syntactic distribution of such verbs (i.e. weak verbs as being more or less « grammaticalized », see Hopper & Traugott, 1993). The present paper expands this work by adopting a more general pragmatic perspective, integrating pragmatic factors such as sequentiality (i.e. cotextual features), genericity (i.e. contextual features) and multimodality (i.e. polysemiotic features).

Data have been transcribed using ELAN and ICOR transcript conventions. By means of regular expressions, 181 tokens of verbs of appearance have been identified. Preliminary quantitative observations show that these verbs are more frequent in public debates (9.2 tokens/hour) than in TV debates (6.4 tokens/hour) and work meeting (4.7 tokens/hour). Interestingly, the most used expression “il me semble (que)” [it seems to me (that)] (n=50/181) appear seven to eight times more frequently in public debates and work meetings than in broadcasted TV debates. Tokens including the deictic “je/me” [I/me] (n=112/181) are twice more frequent in public debates than in the other contexts. When combining these observations, public debates appear as a genre that favours the mitigated expression of opinions and beliefs, by contrast with TV debates (see also Jacquin, 2017, on the distribution of “je sais”[ know] and “je sais pas”[I don't know] across public and TV debates).

Using the more fine-grained annotation grid developed in the research project (in terms of syntactic, enunciative-discursive, interactional, and multimodal categories), the paper examines – both quantitatively and qualitatively – the pragmatic factors affecting the considered verbs of appearance as they emerge in French-in-interaction.

# Generic analysis of speech introduction in Persian-speaking media: Patterns of religiously motivated language

Lecture

***Prof. Alireza Jalilifar<sup>1</sup>, Dr. Soheil Saidian<sup>2</sup>***

***1. Shahid Chamran University of Ahvaz, 2. Khorramshahr University of Marine Science and Technology***

Since the 1979 revolution in Iran, great changes have transpired in its sociopolitical context. The country, having started massive political and social changes since Reza-Shah Pavlavi toward secularism and having been the closest ally to the West and Israel in the Middle East, suddenly found itself confronting its strategic and cherished partners. Along this line, a host of political and social modifications were induced by the religious discourse that was propagated by the revolutionaries. One of the fundamental tenets of this discourse, as has been numerously quoted in Islamic anecdotes, suggests beginning every act in the name of *Allah*. Accordingly, irrespective of the theme or content of a topic, it is recommended that one starts with the name of *Allah*. This is oftentimes followed by a verse from the Quran to grace the topic, as is practiced by those of the faith.

Knowing that, to date, there has hardly been any systematic investigation of the religiously motivated language as a starting point, this study aims to explore the religiously motivated language that is used in the introductory sections of programs broadcasted in Persian-speaking media. Following the theoretical framework adopted for the study, we describe the data collection procedure and then provide an account of the generic analysis of the religious language that is used as a prelude to the main speech. We aim to show how those introductory insertions that evoke religious thoughts thematize discourse and how they shape the mind of the society. We report our findings in terms of the language in which the religious expressions are realized (Persian or Arabic), the position of these expressions concerning the rest of the discourse, the functions they serve and the targets they address. Two implications are foregrounded. First, the language of the introductory speech in Iranian media is egregiously religious, suggesting that religious discourse is deep-seated in the Iranian society, affecting people in all respects. The second is that, irrespective of the subject, little or even no reference is made to Iranian culture in the introductory discourse. Any religiously unmarked reference to Iranian culture is believed to reinforce pre-Islamic thoughts and traditions which might contradict Islamic teachings and thus should be stymied. Understanding religion in the Iranian context of media may have reasonable prospects for understanding the functions that religion plays in the Iranian social context.

# Getting out of the impasse in research on approximatives: some guidelines for future research

Panel contribution

**Mr. Adrià Llibrer<sup>1</sup>, Dr. Salvador Pons Borderia<sup>1</sup>**

**1.** University of Valencia

In the last years, the once lively field of approximatives has reached an impasse due to three main reasons: first, the reduced number of theoretical pragmatic contributions on approximatives; second, the extremely narrow scope of the field (limited basically to the study of adverbs like *almost* or *barely*); and finally, the explanation of all approximatives on the mold of English, thus hiding linguistic diversity.

This contribution aims at getting out of this impasse by establishing a broader research program on approximatives:

1. The study of approximatives should evolve from the *polar vs proximal* distinction (Sevi 1998, Horn 2002, 2011, Ziegeler 2010, Pons and Schwenter 2011) to a more radical approach, where an emphasis is put on meaning (sub)components and the way they interact in different constructions.
2. Consequently, the study on *approximatives* should turn into the study on *approximation*, a language property found in different levels of linguistic description: from adverbs like *hardly* or *almost* to other word classes – prepositions like Sp. *desde* (*since*) – or constructions –Sp. *estoy por p* (*I'm about p*) or *no veo el momento de p* (*I can't wait for p to q*).
3. As more complex constructions are under focus, intuition must work together with *corpus-based analyses* to fine-tune descriptions and explanations.
4. Construction Grammar (Croft 2001) emerges as the most adequate theoretical framework for this new approach, combined, when necessary, with a theory on Discourse Units (Grupo Val.Es.Co. 2014).

This contribution will illustrate all four points above with the analysis of Spanish approximative constructions *estoy por* and *no veo el momento de*.

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# Giving and Responding to Compliments in Hijazi Saudi Dialect: an intralingual study based on naturally occurring data

Lecture

***Mr. Fahhad Alqahtani<sup>1</sup>***

***1. University of Sussex***

The current study aims to investigate the influence which societal values and norms can have on performing compliment exchanges in the Hijazi dialect and show whether aspects of compliment exchanges can be correlated with social variables such as gender, age and relationship. To explore novel features of Saudi Hijazi culture, utmost care was taken to collect naturally occurring data in order to answer the following questions:

## **A. How do Hijazi people give compliments to each other?**

1. Which topics of compliments are preferred by males and females of different ages when complimenting each other?
2. What are the syntactic patterns of compliments used by different genders and age groups?
3. Do Hijazi speakers prefer using direct or indirect compliments?
4. What are the sociocultural phraseologies that may be used in paying compliments in Hijazi culture?

## **B. How do Hijazi speakers typically respond to compliments?**

1. What are the dominant response strategies used by males and females when responding to compliments?
2. Which strategies of compliment responses are preferred by different age groups?

Using the field observation method-note-taking tool, data based on real-life interactions have been gathered from different places in Jeddah city and from various social settings. A database of 872 compliments and compliment responses have been collected and classified in terms of gender (M-M; M-F; F-F;F-M), age which is divided into three groups: a young (18-35) group, a middle-aged (36-55) group, and an elder (55+) group, and the interlocutors' relationship (familiar and unfamiliar). Compliments have been investigated in terms of topics, syntactic patterns, and directness and indirectness. On the other hand, responses have been categorised in terms of response strategies and their correlation with gender, age and relationship.

The investigation of 390 compliments showed that *appearance* was the most frequent topic used by Hijazi people in giving compliments. *Appearance* was on the top of females' preferences, whereas *performance/skill* was the most favourable topic for males. *Appearance* ranked first in young generation compliment topics, while *performance/skill* was the most frequent topic used by middle and older generations.

(*Mashallah*) *NP (INT) ADJ* was the most common syntactic pattern used among Hijazi people in giving compliments. Adjectives such as *helu* 'pretty' and *ijnan* 'stunning' and intensifiers such as *merrah* 'very' and *haqiqi* 'really' were top words used most frequently in giving compliments. Moreover, the findings showed that Hijazi people preferred to use explicit (direct) compliments more frequently to implicit (indirect) compliments. *Mashallah* tended to be a unique marker for Hijazi speakers as the most frequent religious expression used in giving compliments.

The examination of 482 compliment responses showed that *appreciation token* ranked first as the most frequent response strategy, followed by *invocation and blessing*. The findings showed that there were other responses which occurred in the Hijazi dialect such as *evil-eye (envy) protection* and *request interpretation*. Furthermore, the results revealed that Hijazi speakers preferred using single responses more frequently to complex responses. *appreciation token + return compliment* complex response was on the top preferences, followed by *invocation and blessing + return compliment* complex response.

# Greek phone calls at the age of COVID-19: The re-organisation of ‘how-are-you’ sequences

Lecture

***Ms. Stamatina Katsiveli<sup>1</sup>, Ms. Vasiliki Saloustrou<sup>2</sup>***

***1. Queen Mary University of London, 2. King's College London***

Against the backdrop of COVID-19 epidemic, generalised confinement measures and mobility restrictions target or, at times, completely prohibit physical proximity and contact. Sociolinguistic research has already started to investigate the implication of this new social reality in the gradual formation of a “coronavirus culture” (Blommaert, 2020b), which broadly involves two important aspects. On the one hand, there emerge new behavioural formats in face-to-face interactions (see Mondada et al., 2020, on ‘new’ practices in embodied and tactile greetings, Laurier et al., 2020, on walking and social distancing in public spaces). On the other, restricted mobility leads to an “online hypersociality” (Blommaert, 2020a) which involves a significant increase of technology-mediated communication, such as online meetings and phone calls. The present paper contributes to the ongoing investigation of shifts in everyday communication at the age of COVID-19, by looking at emergent patterns in the organisation of Greek phone calls from a conversation analytic perspective.

Extensive research on English phone calls has revealed the systematic organisation of telephone conversation openings and closings (e.g., Schegloff, 1979), as well as their implication in ‘routines’ where interpersonal relationships are negotiated (Schegloff, 1986:113). Among others, this body of work has highlighted a recurrent structure of telephone conversation openings which involves identification and recognition, followed by a set of ‘how are you’s’ (if relevant) and, subsequently, the introduction of the ‘first topic’ (Schegloff 1986:117) or the reason for the call. Moreover, cross-cultural studies in various speech communities have raised the issue of cultural contextualization of phone calls (see e.g., Houtkoop-Steenstra, 1991 on Dutch phone calls; Lindström, 1994 on Swedish phone calls). Within this scope, studies of Greek phone calls have shown the high degree of interlocutors’ orientation to enhancing interpersonal relationships through ‘how-are-you’ phatic utterances, as opposed to other cultural contexts (Pavlidou, 1994).

In the present paper, we draw on this body of work looking at phone calls that took place during COVID-19 confinement in Greece, between March and May 2020. Our dataset includes approximately 50 hours of recorded Greek phone calls between friends and relatives. Preliminary analysis suggests that COVID-19-related conversational topics are systematically inferred since the beginning of the call and are co-constructed as a shared reality between interlocutors. Both parties engage in extensive narratives regarding their confinement experience and the consequences of implemented policies in their – or others’ – everyday life. In this context, ‘how-are-you’ sequences extend from a preliminary routine (cf. Schegloff, 1986) to the ‘first’ and single topic of the conversation. This sequential re-organisation resonates with the callers’ recurrent intention of ‘checking in’, which emerges, in the majority of the analysed cases, as the only reason for the call. We argue that COVID-19-related phone calls instantiate a new interactional activity, through which interlocutors manage their interpersonal relations and affectively co-construct their response to the ever-changing social reality. From this perspective, the findings contribute to the ongoing investigation of everyday communication at the age of COVID-19, showcasing how elementary forms of human sociality are affected by these historical circumstances serving newly emergent needs.

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# Heckling initiated interactions at the Japanese Diet

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Lecture

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***Dr. Ryogo Yanagida<sup>1</sup>, Dr. Seiko Otsuka<sup>2</sup>***

***1. Jissen Women's University, 2. Osaka Institute of Technology***

Heckling, whereby a heckler(s) potentially upset(s) the interactional order by infringing the institutionalised right of a performer or speaker to perform or speak in public with aggressive language (e.g. face-threatening acts). It takes place in various domains such as sports, arts, and politics (see Kádár and Ran 2015 for meta-pragmatic discourses on heckling in several language and cultures), and it is sanctioned in some cases but is overlooked or even conventionalised to varying degrees in other cases. Despite its distinctive features, little attention has been paid to heckling and especially counter-heckling in discourse analytic studies (as for (im)politeness studies see Kádár 2017). To fill in the knowledge gap, this paper examines how Members of the Japanese Diet (henceforth MDs) heckle and how the heckled MDs react to the heckling. The data are collected from several committee meetings of both the House of Councillors and the House of Representatives and analysed in terms of Spencer-Oatey's rapport management (2005, 2008). First, it is identified if audience interjections in the middle of speeches of MDs are affiliative (face-saving or enhancing) or disaffiliative (face-threatening), therefore heckling. Then, it is analysed how the heckled respond to the heckling. The results suggest that the heckled take three countermeasures: meta-commenting, commenting, and non-doing ('eloquent' silence). While the first and third countermeasures rely on the sociality rights/obligations at the Diet (the heckled have the institutionalised right to speak without being disturbed and the hecklers have the obligation to preserve the speaker's right), the ways of the appealing are quite different. The former is quite explicit (such as meta-commenting a heckle(s) "Don't heckle, I cannot speak"), while the latter is implicit (such as staring at the heckler(s) with one's arms crossed without saying a word). In contrast to these two, the second countermeasure is keen on saving one's face by refuting a heckle(s) rather than appealing to the sociality rights/obligations.

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# How do you respond when you are told that you are “joshi-ryoku ga takai”(your women’s power is high)-The view of gender behind the words

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Lecture

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**Dr. Ryuko Taniguchi<sup>1</sup>, Ms. Shu Yuan<sup>1</sup>, Ms. Yangzi Zhang<sup>1</sup>**

*1. Tokyo University of Foreign Studies*

In recent years, the Japanese media began using the word “joshi-ryoku” (women’s power), and since it was nominated for the buzzword grand prize in 2009, it has also become popular among the general public. Nowadays, it often appears in women’s magazines, and it is even used as a slogan in prospectuses for private schools. In Japanese media and news reports, it is generally used as a positive evaluation in the sense that the women can cook and do housework well or that they wear feminine makeup and clothes, but there are few surveys on the actual state of language use. On the other hand, in China, the expression “nuzili” (women’s power), adopted from Japanese, can be used to mean high ability as a human being, and the actual context of use and language use are different from that of Japan. In addition, it seems that many women oppose the use of this expression. This issue is often debated on social media.

In this presentation, the semantics, pragmatic meanings and actual usage of “joshi-ryoku” (women’s power) in Japan and China are discussed. We examine the use (users, situations and intentions) of the expression and the emotions of the recipients by conducting online and paper surveys. How do individuals use expressions that appear to value women? How do the recipients feel? This presentation analyzes and considers the differences in views of gender between Japanese and Chinese societies.

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# How is Japanese Youth Language Perceived?

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Lecture

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**Ms. Yuning Cao**<sup>1</sup>

1. Stanford University

The advent and development of technology introduces and spreads enormous amount of new words. Together with new words and trendy words, Japanese youth language (*wakamono kotoba*, abbreviated as “YL”) has been widely discussed by scholars from the aspects of morphology, phonology, functionality, characteristics, the reason of its popularity, and historical background, to name a few. However, few investigated real-life YL usages to my best knowledge. The current study adopts an etic perspective and fills the gap by focusing on how speakers are perceived when they use YL in a real-life conversation and their projected persona on hearers’ end. This research provides an updated view on general public’s perception and argues against the stereotype that YL users are more active, outgoing, positive, willing to socialize, et cetera. It emphasizes on the necessity of updating our theoretical argument on latest real-life data.

The data pool of this study includes five face-to-face interviews with female employees / university students in their twenties residing in Tokyo metropolitan area and 113 online questionnaires asking people to rate a speaker after listening to a short conversation. The conversation includes a YL word (contrast) or a common expression of the same meaning (control), and four top-ranking YL in 2018 and 2019 were selected as test stimuli. Paid sampling service was requested to ensure a sample as balanced as possible in terms of gender and age. Each participant only listens to one conversation, depending on which group (contrast or control) he/she was randomly assigned to. After the conversation, participants were asked to rate their perception of the speaker’s age, femininity/masculinity, education level, and twenty items on the personality including “popularity”, “likelihood to be welcomed”, “sociability”, “capability of communication”, “fondness of fashion”, “degree of handsomeness/beauty”, “seriousness”, “interestingness”, “intelligence”, “loveliness”, “determination”, “self-disclosure”, “leadership”, “competitiveness”, “activeness”, “empathy”, “positivity”, “preemptive-ness”, “outgoingness”, and “self-centeredness” on a 1-5 Likert scale. Results show that the only item with a significant difference is perceived age (contrast = 11.54, control = 15.09,  $T = -2.24$ ,  $p = .03$ ), which corresponds to the literal meaning of YL—youth language. No difference in any other items is observed, suggesting that perception of speakers’ personae is not influenced by YL usage. This reflects a high acceptance rate of popular YL in that people listening to conversations with YL do not particularly tend to rate the speaker higher or lower on personality items compared to the control group. Testimonies by informants also prove that people are getting more and more used to the existence of YL in their life. As popular YL permeates into our daily life, it is no longer a powerful predictor of one’s personality, and hearers tend not to judge someone based on a single usage of YL.

This study suggests a new angle in analyzing Japanese YL and provides a more current view on how speakers of YL are perceived by the general public. It is worth examining whether such argument holds true for youth language in other countries in the future.

# Illusions of National Consciousness in Nigeria: A Decolonial Discourse Analysis of Selected Nigeria's Presidential Independence Addresses

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Lecture

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***Dr. Yunana Ahmed<sup>1</sup>, Dr. Ruth Ibbi<sup>1</sup>***

*1. Gombe State University*

Existing scholarship in pragmatics which analyses national conflict and crisis in Nigeria have often been narrowed down to the local-national influence with limited attention to the glocal dimension of these conflicts, particularly how colonial legacies influence or complicate the framing of nation-building crisis. Using Nigeria's president Muhammadu Buhari's selected two independence day speeches, with theoretical insights from Ngugi's (2009) decolonial concept of "dismemberment" and Wodak et al's (2009) discourse historical approach (DHA), this paper seeks to fill this important knowledge gap by analyzing the different linguistic means conflict and crisis are framed and how such framing works within the logic of coloniality such as developmentalism, discontinuation strategy and sociative rhetoric. Understanding these appropriated colonial discourses could reveal why Buhari's Independence day speeches are often ill-equipped to forge a national consciousness in Nigeria. The paper concludes that the complex ways in which the rhetorical conception of national conflict is deeply embedded in the multiple layers of imperial and colonial practice reflect the ways language intersects with the larger dynamics of inequality and oppression.

# Impact of professional training on French preschool educators' language and child linguistic complexity

Lecture

***Dr. Caroline Masson<sup>1</sup>, Dr. Magali Husianycia<sup>2</sup>, Prof. Emmanuelle Canut<sup>3</sup>***

***1. Sorbonne Nouvelle University, 2. AsFoReL, 3. Université de Lille, CNRS-STL-UMR 8163***

The following intervention presents the results of a language assessment of educators in a French language training program for preschoolers (4-6 years old). Language training programs were developed to help children with language learning difficulties, mostly from low-incomes families (see Buschmann et al., 2009; Cabell et al., 2011; Justice et al., 2008; Roberts & Kaiser, 2015). The results show that there is a beneficial effect on children's language development, but the variables involved are unclear (Markussen-Brown et al., 2017). Thus, more recently, researchers have looked at the training of professionals in order to identify which adjustments in language practices have had an impact and on which aspects of children's language (Piasta & al., 2012). In line with this work, our study seeks to determine whether the training offered to educators on the favorable pragmatic inputs of child-directed speech (Cameron-Faulkner & al., 2003; Gallaway & Richards, 1994; Snow, 2014) and the role of storytelling activities in language development (Sénéchal & al., 2008; Bus, 2001) generates adjustments in their ways of interacting, and whether this impacts on children's language development.

The data was collected as part of the French language training program *Coup de Pouce Langage* between 2013 and 2019 (Canut et al., 2018). It concerns 26 educators and 131 children in 6 French towns and 20 schools, all located in priority education zones. Each child was registered with an educator at two stages, at the beginning and at the end of the action.

The statistical study of educators' linguistic and pragmatic modalities of language shows adjustments in the modalities of exchange (language-developing strategies) proposed to children, in relation to the training offered: offers (new proposals) and reformulations are significantly more important. However, a multivariate analysis shows that it is the progression of linguistic complexity which has a significant impact on the progression of these same constructions in children and not the modalities of interaction, even though they are presented in studies and programs as particularly efficient.

This study therefore asks more generally the content and methods of knowledge transmission to professionals in an educational context (Canut & al., 2021).

# Inductive Detection of Typical Speech Act Sequences in a Novel

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Lecture

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***Dr. Dario Compagno<sup>1</sup>, Dr. Elena V. Epure<sup>2</sup>***

***1. Université Paris Nanterre, 2. Pantheon-Sorbonne University***

Sequentiality of speech acts is still a matter of disagreement: are speech acts the largest form of discourse having logical unity, as J. Searle argued, or instead larger grammatical units at the level of conversational exchanges can be identified? Empirical evidence has been produced since more than forty years, showing how broken adjacency pairs result in the need for conversational repair and finding other clues pointing towards pragmatic coherence relating speech acts to one another (Van Dijk 1979). Furthermore, some accounts tried to identify sequential models by using a quantitative approach (Jose 1987) based on conditional probabilities. This points towards the possibility to inductively identify some appropriateness conditions for entire sequences of speech acts (Ferrara 1980).

Much more recently, Author and colleagues (2018) made use of an inductive modelisation technique called process mining (Alast 2016), and revealed some typical intra-turn chains of speech acts in a conversational corpus. We advanced the idea that typicality can help conceptually to build a bridge between the strong logical grammaticality of individual speech acts (given by the realisation of a single speech intention) and the looser norm-based sociological evidence about conversational regularities. In particular, Author and colleagues found that, first, typical sequences of speech acts can be inductively discovered in a corpus, and, second, when a particular sequence of speech acts does not respect its typical order, some form of conversational repair is needed. These typical sequences go beyond the best known ones (question-answer, etc.) and demand an inductive approach to be made visible to the human eye.

In the present study we aim to inductively identify some typical sequences of speech acts in a novel: *The Death of Ivan Ilyich* by L. Tolstoi. This would challenge J. Austin's view about the absence of proper felicity conditions for speech acts in literature (Margolis 1979, Miller 2002). We would not be looking for clearly bounded felicity conditions for individual speech acts, identified through conceptual analysis, but instead for indirect evidence coming from typical patterns. We aim, at the same time, to put to a test the proposal of M. Sbisà (2002), according to which the understanding of speech acts' illocutionary force depends on a larger context of occurrence, and more particularly on the narrative structure of this context.

We expect to find intra-turn and extra-turn typical sequences and more generally some patterns of speech acts in the novel. Speech acts will be manually annotated (via a multi-label annotation, allowing for the recognition of both direct and indirect speech acts) before applying process mining. Our aim is to produce evidence of interest for pragmatics in general, and at the same time to apply pragmatics in the context of digital humanities research (Moretti 2005, 2013).

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# Inferentialism, assertions and lies: steps to understand pragmatic manipulative communication

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Lecture

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***Dr. Cristian Santibáñez<sup>1</sup>***

***1. Universidad Católica de la Santísima de Concepción***

In this work, I discuss the proposal of Jary (2018) about lies and assertions to revise the definition of lying, the connection between lying and entailment, and how the latter links with manipulation. I suggest that from the point of view of the concept of entailment, the pragmatics of manipulative verbal behavior should be considered as the most instructing frame to understand any subspecific deceptive pragmatic act retrospectively. In other words, when the speaker becomes fully competent in verbal manipulative communication, it can be said that the speaker grasps the pragmatics of deceptive behavior. To make this proposal robust, I retake (Santibáñez, 2017) some of my earlier efforts to distinguish the features of an axiology of deception. To complement this perspective, I will specifically discuss in this presentation the link between lying and assertion, assertion and belief, and special focus will be given to Brandom's (1994, 2000) account of the inferential functioning of assertions in which commitments and entailment are the main dimensions to understand pragmatic communication.

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# Insisting clients: Professional interaction in a photo studio

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Lecture

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***Ms. Parvaneh Rezaee<sup>1</sup>, Prof. Gabriele Kasper<sup>2</sup>***

*<sup>1</sup> University of Hawaii at Manoa, <sup>2</sup> University of Hawai'i at Mānoa*

Institutional interaction between professionals and clients is structured through epistemic and deontic asymmetries (Stevanovic & Svennevig, 2015). Research across a range of institutional settings shows that the local agendas of experts and clients often diverge and that clients seek to advance their goals against expert direction. For instance, in writing tutorials tutees opposed tutor's advice (Waring, 2005), in medical consultations patients resisted doctors' diagnosis through questioning or non-responses (Stivers, 2007), and in retail service interactions, customers engaged in "repetitive loopings of insistence" to pursue their purchase requests when the desired items were not available (Traverso, 2007).

This study extends the data base on status-incongruent professional-client interactions to encounters between a professional photographer and her clients in a photo studio in a city in the west of Iran. The activity type is the selection of photos of important family events such as weddings and anniversaries for inclusion in an album or separate formats. For that purpose photographer and client(s) are seated in front of a computer screen and view, discuss, and select the photos together. In these sessions, we observe recurrently that the client insists on a particular course of action that the photographer has already rejected as unfeasible, such as retouching the entire look of the client's hair. The analysis will focus on the initiation, development, and solution of such insistence sequences. In particular, it will highlight how both parties navigate the conflicting constraints of the preference for agreement (Pomerantz, 1984), the category-bound epistemic primacy of the professional and the deontic primacy of the paying customer. The ongoing collection, drawn from 15 hours of video-recorded photo selection sessions between the photographer and ten clients, includes 25 insistence sequences. The data are analyzed using multimodal conversation analysis (Deppermann & Streeck, 2018; Mondada, 2014).

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# Intention Markers in News Headlines

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Lecture

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**Ms. Mia Schreiber<sup>1</sup>, Prof. Zohar Kampf<sup>1</sup>**

*<sup>1</sup>. The Hebrew University of Jerusalem*

This study aims to establish the importance and value of intentions in the mediation of the social world. It does so by examining the extent to which journalists engage in interpretation of intentions and the types of intentions that are prevalent in mediating public affairs. We use the term “intention markers” to describe the textual means through which journalists report speech acts and mediate what others mean by what they say. This term covers a range of concepts for describing what people do with words, including illocutionary force indicating devices, speech-act verbs, and performative markers. Analyzing a corpus of 1,138,015 headlines from six leading newspapers in the US and the UK, we point to the prevalence and discursive functions of intention markers in news headlines. The findings show that around one quarter of all headlines include intention markers, led by assertions, warnings, and accusations. Furthermore, in the vast majority of headlines (96.52%), intention markers were used to summarize the journalist’s interpretation of what the quoted source meant by what they said. Our findings indicate a journalistic tendency to fuse information (what others said) with evaluation (what journalists think others meant by what they said), that evokes a theoretical question about the ability to distinguish facts from interpretation in news reports. We conclude by discussing journalistic authority over the reported text, suggesting that the use of intention markers allows journalists to both glean from and give meaning to the social world.

# Interactional management of the presence or absence of nurses in and around the opening phase of Japanese rehabilitation team meetings

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Lecture

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***Dr. Hiroaki Izumi<sup>1</sup>***

*1. Kyoto University of Foreign Studies*

In the opening phase of multi-disciplinary rehabilitation team meetings in a Japanese hospital, the presence of nurses is important because they are the first persons to report on the patients' latest status following the chair's opening statement. This study employs conversation analysis to explore how participants, including doctors, nurses, physical therapists, occupational therapists, speech therapists, medical social workers, and dietitians, interactively orient to the presence or absence of the nurse just prior to, during, and immediately after the opening phase of the meetings. Based on 65 videorecorded rehabilitation team meetings (approximately 19.5 hours) collected in a Japanese hospital, the analysis focuses on how participants organize the meeting's opening, treat a nurse's failure to respond to the opening statement, and manage the situation when the nurse is absent or late. Findings show that participants routinely treat nurses as the first reporter. A doctor carefully ensures the nurse's readiness before the transition to the opening phase. When the nurse fails to respond to the opening statement, a co-participant provides a verbal or bodily cue to maintain the "nurse first rule." However, rule modifications do occur, especially when the nurse is absent or late. On such occasions, the doctor modifies the opening components by inserting information that typically belong to the nurse's domain, and then allocates the opportunity of the first report to the next reporter. If the doctor's nomination is absent, the next reporter requests the doctor's permission to provide the first report. Finally, the doctor routinely plays the role of the chair in the meetings. However, the nurse can contribute to terminating pre-opening activities, and even occasionally opens meetings. The study contributes to ethnomethodological and conversation analytic understanding of division of labor among different categories of professionals by revealing how institutional work is accomplished through tacit rules and procedures locally used by participants in ongoing clinical team interactions.

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# Interpretation of the antecedent for an N' pro-form

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Lecture

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***Prof. Nobumi Nakai<sup>1</sup>***

**1.** Meikai University

This paper investigates what kind of semantic and pragmatic constraints are imposed on the relationship between such pro-forms as *one* and *it* and their antecedents in inter-sentences or inside sentences. A pro-form, which lacks its own semantic content, is a kind of anaphoric expression whose interpretation can be obtained only by having an anaphoric relationship with the antecedent (Huddleston & Pullum 2002). A traditional way of representing the relationship between a pro-form and its antecedent is by using referential indices (usually numerical subscripts) as shown in (1) below. NPs with the same subscript are interpreted as coreferential in the sense that they refer to the same entity. The study argues against this view on the following basis: (i) a pro-form is a semantic free variable or a slot which requires filling by pragmatic inference called ‘saturation’; (ii) the semantic function that a pro-form carries out in a sentence is independent of whether it is specific or nonspecific; and (iii) a pro-form occurs not only as a noun phrase (NP) but also as an N-bar (N').

Concerning the sentences in (1), it is usually said that the pronouns *one* and *it* in the second sentence take their reference respectively from *a dugong* in the first sentence.

(1) What is *a dugong<sub>i,j</sub>* like? I have never seen *one<sub>i</sub>*, so I cannot tell what *it<sub>j</sub>* is like.

However, *one* is not referring to a particular dugong since the first part of the second sentence explicitly states that there are no dugongs that the speaker has ever seen. Moreover, what is understood about *it* in the second part of the second sentence is not a particular dugong either but the set of dugongs. Thus, at the level of logical form of the second sentence in (1), both *one* and *it* represent two respective slots and the hearer of (1) pragmatically fills each using the extralinguistic context.

The semantic function of *any books on subculture in Japan* and that of the pro-form *one* in (2) are both nonspecific NPs in the sense that each of them is not referring to a particular book (Nakai 1997).

(2) Do you have *any books on subculture in Japan*? I'd like to borrow *one*.

In (2), therefore, the NP *any books on subculture in Japan* and the pro-form *one* cannot be co-referential.

While the pro-form *one* in (2) is a noun phrase (NP), the pro-form *one* in (3) is an N-bar (N').

(3) Do you have *any books on subculture in Japan*? I'd like to borrow a good one.

Thus, a pro-form could occur not only as a noun phrase (NP) but also as an N-bar (N'). These facts show that it is misleading to represent the relationship between a pro-form and its antecedent with referential indices.

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# Intertextuality as a Rhetorical Strategy in the Language of Political Advertisements in Selected Nigerian Newspapers

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Lecture

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***Mr. Ayokunle Osakinle<sup>1</sup>, Mrs. Chioma Achebe<sup>1</sup>***

***1. The Federal Polytechnic, Ado-Ekiti***

Many ideological discourse researchers have employed Critical Discourse Analysis to unravel the political meanings of the speeches made by political leaders in Nigeria, as well as power relations and ideology in the media, but have not done much in relation to language use in political advertising in Nigeria with Critical Discourse Analysis (**CDA**). This paper therefore examines the aspect of intertextuality in Critical Discourse Analysis, as a discursive strategy projected tactically to reflect power struggle as well as the ideological assumptions of the authors of the advertisements, taking into consideration the rhetorical effects of intertextuality on the masses. Intertextuality is an ideological assumption, where the meaning attached to a text is said to be determined from the historical standpoint of that particular text in the context where it is used. The theoretical foundation for this paper is Norman Fairclough's and Teun van Dijk's Critical Discourse Analysis (**CDA**) and political theories. The data for this study consist of a total of thirty political advertisements sourced from The Guardian, The Nation and The Punch newspapers published between February and March, 2007, out of which, ten advertisements, were purposively selected and analysed. The data analysis of this study examines the representation of power and ideology in the intertextual relations of language use as a rhetorical strategy in the language of political advertisements in Nigeria. To this end, the findings in this study therefore reveal that Nigerian politicians indeed wield both overt and hidden powers on the electorates by relying on manifest intertextuality as a rhetorical mechanism that is capable of changing the meaning or the interpretation of discourse/text in the mental model of the masses to perform some discourse functions of which; this in itself, has been found to have specific ideological implications they are out to achieve, which is geared towards forcing their ideologies and points of view on the Nigerian electorates.

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# Invoking the ‘lived body’ in psychiatric physiotherapy as an embodied practice

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Lecture

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***Mrs. Katja Mustonen<sup>1</sup>***

***1. The University of Helsinki***

Based on CA, I investigate the interactional practices that physiotherapists working in the psychiatric field use to invoke the ‘lived body’ experience in their patients. Merleau-Ponty (2002 [1945]) distinguishes the ‘lived body’ – perceiving, sensing and subjective body – from the objective or physiological body, these two being two perceptual sides of the one and the same body. In psychiatric physiotherapy, a central therapeutic task is to step from the body perceived as a physiological object to the subjective bodily experience, here-and-now. I will show how this shift is accomplished as an interactional practice relying on both embodied and verbal resources. The data consist of 27 recorded sessions of two physiotherapists, working in the psychiatric out-patient clinics, and their two patients. Psychiatric physiotherapy is a bodily approach to psychiatric problems. As part of the Finnish psychiatric care, psychiatric physiotherapists treat patients with, e.g., eating disorders, psychosomatic symptoms or anxiety. The therapeutic work between a physiotherapist and a psychiatric patient draws on various kinds of bodily practices, including movement, touch and body awareness techniques, as well as therapeutic talk.

Analysis shows that invoking the ‘lived body’ experience is essentially an embodied practice. The participants have to balance between two opposite orientations, the orientation to a face-to-face social situation and the orientation to feel inner subjective sentiments. The physiotherapist mobilizes specific interactional resources, such as spatial positioning and avoiding of gazing, to create a private space within the social situation. In this new kind of intersubjective space, the physiotherapist uses prosodic, embodied and indirect linguistic resources as suggestive cues to invoke and guide the patients inner bodily experience.

Merleau-Ponty, M. & Smith, C. (2002 [1945]). *Phenomenology of perception*. London: Routledge Classics.

# Irony and culture: irony use in Poland and Turkey

Lecture

***Ms. Katarzyna Branowska<sup>1</sup>, Dr. Maria Zajęczkowska<sup>2</sup>, Mr. Piotr Kałowski<sup>1</sup>, Ms. Aleksandra Siemieniuk<sup>3</sup>, Ms. Anna Mitrowska<sup>4</sup>, Dr. Natalia Banasik-Jemielniak<sup>5</sup>***

**1.** University of Warsaw, Faculty of Psychology, **2.** Maria Grzegorzewska University, **3.** University of Warsaw, Faculty of Polish Philology, **4.** Independent researcher, **5.** The Maria Grzegorzewska University

On the basis of research data including more than 70 countries, Geert Hofstede distinguished six dimensions describing the construct of ‘national cultures’ (Hofstede, 2011). It has a significant impact on many aspects of human life, e.g. prior research shows significant cross-cultural differences in communication. It is likely that they extend also to non-literal language and irony in particular, it being a very varied, ambiguous, and context-dependent figure of speech. For example, it is known that people from collectivistic cultures tend to use and look for non-literal meaning in speech more often than those from individualistic ones (Holtgraves, 1997). Despite a large body of research on irony, there remains a need to explore the impact of culture and its aspects on irony use. Most research on irony is conducted with the participation of English speakers; it is impossible to generalize these results to other, non-English populations. Because of a lack of information about irony in other, uncommon languages, it is especially important to take into consideration data from non-English speakers and various cultures, not only separately, but also in cross-cultural comparisons.

Due to this research gap, we decided to examine two uncommon languages connected with two distinct cultures – Polish and Turkish. We looked for differences and similarities in irony use between adult speakers (age between 18 and 75 years) of these languages. Additionally, we examined the relationship between irony use, age, gender and personality (within and between countries). The research was conducted online, using tools and questionnaires adapted to these conditions: The Sarcasm–Self Report Scale (Ivanko, Pexman, & Olineck, 2004) was used for irony use examination, The Ten-Item Personality Inventory (TIPI, Gosling et al., 2003) for the Big Five personality traits, and demographic data questionnaire created for this research. Overall 644 Polish- and Turkish-speaking participants completed the study (N Turkish= 329; N Polish = 315).

Results showed a significant difference between Poland and Turkey in irony use, with Polish participants using irony more frequently than Turkish. Age and gender were related to irony use only in Turkish sample: younger participants were more ironic than older ones, and men were more ironic than women. Between-countries comparisons showed that Polish women reported irony use more frequently than Turkish women, no differences between men were found. Interestingly, the analysis of irony use and personality traits showed that only agreeableness was negatively related to irony use in both samples and in both samples it was a significant predictor of irony use. Additionally, consciousness was negatively related to irony use in the Turkish sample.

The current project seeks to address significant gaps in the existing literature. Whereas a significant body of research has been produced on irony use by adults (Colston & Athanasiadou, 2017), the sociocultural specificity of this phenomenon seems to be understudied, and a majority of data comes from the English language. Moreover, our study combines two understudied areas in irony research: cross-linguistic comparisons and relationship between irony use and personality traits.

# Is the distinction between completion and expansion relevant for lie-judgments?

Lecture

**Prof. Alison Hall<sup>1</sup>**

*1. De Montfort University*

The lying/misleading distinction is widely claimed to track the saying/implicating distinction: to say something you believe to be false with the intention to deceive is to *lie*; to *implicate* something false with the intention to deceive is to merely *mislead*. However, there are various conceptions of ‘what is said’ (WIS), the main ones being the minimalist conception where WIS corresponds closely to the words used (Borg 2012, Cappelen & Lepore 2005, Grice 1989), and that defended by relevance theorists/contextualists (Carston 2002, Recanati 2004, Sperber & Wilson 2005, etc.) on which WIS departs further from linguistic meaning, incorporating not just the results of reference assignment and disambiguation, but also further pragmatic processes (‘ad hoc concept construction’, ‘modulation’, ‘free enrichment’).

Saul (2012) suggests that neither conception serves as the basis for judging whether someone lied or misled. She proposes another version of WIS, including the results of ‘completion’, but not ‘expansion’. Completion is obligatory: WIS by an utterance of “Marie is ready” includes *what*Marie is ready *for*. Expansion is optional: “I left a window unlocked and a burglar got into my house” expresses a complete, truth-evaluable proposition after reference assignment, but, appropriately contextualised, WIS is that a burglar got in *as a result of* my leaving the window unlocked. Minimalists claim neither completion nor expansion contribute to WIS; relevance theorists/contextualists that both do.

We tested whether the relevant ‘said’ content for lie-judgments includes completion and/or expansion. Participants read a short scenario then were presented with testimonies from two informants. There were four conditions: (1) Minimal WIS vs completion (e.g. “Marie is ready for the interview” vs “Marie is ready”), (2) Completion vs implicature, (3) Minimal WIS vs expansion (4) Expansion vs implicature. Both informants are then revealed to have conveyed false information. It is clear from context that they were deceptive, not ignorant. Participants are then asked which informant they trust to advise on an unrelated issue. The results suggest the completion/expansion distinction is relevant to lie-judgments. In line with the prediction based on Saul (2012), participants were significantly more likely to trust the informant who implicated false information (= the ‘implicature informant’) over the informant the completion of whose utterance was false (the ‘completion informant’) (Condition 2), while no clear preference emerged in Condition 4 (implicature vs. expansion). Unexpectedly, participants were less likely to trust the completion informant than the minimal-WIS informant (Condition 1), while they did not show any preference for the expansion vs minimal-WIS informant (Condition 3). We suggest this is because when the testimonies were presented side-by-side, participants judge that the completion informant, by being less explicit than the minimal-WIS said one, was more deceitful because he left room for possible (though not plausible) deniability.

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Carston, Robyn. 2002. *Thought and Utterances*. Blackwell.

Saul, Jennifer. 2012. *Lying, Misleading, and The Role of What is Said*. OUP.

Recanati, Francois. 2004. *Literal Meaning*. CUP.

Sperber, Dan, Wilson, Deirdre. 2005. Pragmatics. Jackson & Smith (eds) *Oxford Handbook of Pragmatics*.

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## Issues in investigating context

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Lecture

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**Dr. Eva Illes<sup>1</sup>**

1. Eötvös Loránd University

The talk focuses on the often evoked but fairly elusive notion of context. The theoretical investigation presented here draws on and synthesises pragmatic theories which are directly or indirectly concerned with context. In so doing, it addresses three main issues. One of them is the question of how to grasp what this key pragmatic concept entails. The paper argues that context corresponds to the context of situation (Firth, 1957), which constitutes those features of a situation that are defined as relevant (Van Dijk, 2009). Context in this view does not exist independently of the human agent but is, rather, a psychological (schematic) construct residing in the language user's mind (Widdowson, 2007). Despite the necessary common ground between the interlocutors' schemata, there is also considerable variety and variability due to language users' individual experiences and varying lingua-cultural backgrounds. This diversity is particularly prevalent in English as a lingua franca communication (Seidlhofer, 2011). Therefore, the second issue to be addressed through the exploration of selected pragmatic theories is how to provide a systematic account of this diversity, including the question of whose schemata take precedence in particular approaches to the analysis of context: whether it is the outsider analyst's or the insider language user's psychological construct that determines the relevant features of a situation. The two different perspectives then necessarily give rise to differing conceptualisations of the notion (Illés, 2020). The third issue concerns theories which attempt to take an emic approach to the description of context. These theories include, among others, Grice's Cooperative Principle (Grice, 1975) and Relevance Theory (Sperber & Wilson, 1986). The question that arises in this respect is whether the language user's context comprises a complex adaptive system (Larsen-Freeman, 2012; Wildfeuer & Pollaroli, 2018) which requires a complexity rather than a reductive approach to investigation (Culpeper et al., 2018).

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# Killing Is Caring: A Case Study of Nurturant Parent Morality in Meat Marketing

Lecture

***Dr. Jessica Tynes<sup>1</sup>***

**1. Marymount University**

While concerns about climate change, increased awareness of cruelty in factory farming, and widespread lifestyle diseases have led to a rising popularity of plant-based options, the idea that meat is the center of our plates is still the norm. While the United States government has famously gone back and forth about sustainability and carbon emissions, many individuals are concerned with their impact on the planet and animal welfare. Despite these environmental and ethical concerns, plus a growing body of evidence that points to a plant-based diet for health, most people still choose to consume animals. America's Trump Era withdrawal from the Paris Agreement hints at a fundamental rejection of the necessity to protect the environment, as well as the shift in eating habits that would likely go along with it, by a significant part of the population. While this makes sense within the structure of Strict Father morality, which understands nature as existing to be used by humans, unnecessary harm to the environment for human pleasure is inconsistent with the Nurturant Parent morality, which sees nature as having value in and of itself (Lakoff 2002).

This study explores the potential of advertising language to undermine (or override) the Nurturant Parent value system. While Lakoff (2002) does not specifically address meat eating or non-endangered animals, marketing that appeals to humanity, compassion, and environmental protection without asking consumers to actually change their eating habits can be understood as an exploitation of this moral framework.

Nakamura (2002, 2003) places great importance on the relationship between media language and proposes a cyclical relationship between media language and ideology. She focuses specifically on gender, but I understand this model, including the potential for positive social change, as one that applies to other cultural beliefs as well. Previous studies have discussed conceptual metaphors and company positioning (Koller 2008), as well as meat as a political and gendered issue (Adams 2000), but conceptualization of food ethics has been largely unexplored, particularly within a cognitive linguistics framework.

This study analyzes language used in marketing media (including websites, social media, and commercials) from companies and organizations that position themselves as providing ethical, humane, and/or sustainable meat products. This paper focuses primarily on conceptual metaphor (Lakoff and Johnson 1980), with an awareness of other factors, such as gender ideology (Nakamura 2002, 2003), framing (Fillmore 1982, Coulson 1997), categorization (Lakoff 1987) and blending (Fauconnier and Turner 2002).

Findings suggest that conceptual metaphors, framing, foregrounding and backgrounding are particularly important strategies in conceptualizing animal agriculture as morally positive or neutral in the consumer's mind. Life Is A Journey (to the table, in this case) seems to be a particularly important metaphor, by which companies frame themselves as helpers in a natural process. Another notable metaphor, Animals Are Plants/Crops, in which livestock is "grown," seems particularly important when backgrounding the less idyllic aspects of the business. This case study uses a critical discourse cognitive linguistic approach to explore what it is that wins over our rational and compassionate minds.

# Kin Terms as Terms of Address and Discourse Markers in Bilingual Arabic/Hebrew Speakers in Israel

Lecture

***Dr. Letizia Cerqueglini<sup>1</sup>***

***1. Tel-Aviv University***

I examine the use of the kinship terms (KTs) “brother” and “sister” as terms of address for non-kin among native Mutallat Arabic (MA) speakers who are bilingual in MA and Hebrew (MAHEs). MA is a Palestinian Arabic dialect spoken in central Israel. KTs are used as terms of address for non-kin in both MA and Hebrew politeness practices (Alenizi, 2019; Borg, 2019; Brown and Levinson, 1978), yet with different norms. The Hebrew KTs “brother” axi/ “sister” axoti are avoided across gender boundaries. Axi is used in greeting and requests, axoti to preface critiques; both are used as discourse markers to disapprove of something said by the interlocutor. MA “brother” āxy/ “sister” uxty are used to express emotional closeness and surprise, without gender boundaries. I investigated whether the use of KTs as terms of address among MAHEs is influenced by Hebrew pragmatic norms, and whether MAHEs use Hebrew KTs to address native Hebrew speakers. I tested 24 MAHEs, 12 women/12 men, aged 19 to 30, who work and/or study with native Hebrew speakers. I distributed a questionnaire modified from Braun (1988) to check KT use with neighbors, work/study colleagues, and strangers, within the MA speaking community and toward native Hebrew speakers. I hypothesized that the socio-cultural boundary that divides Arabic-speaking society from Hebrew-speaking society would prevent MAHEs from using KTs with native Hebrew speakers and that MAHEs’ use of KTs would not be influenced by Hebrew. Five monolingual MA speakers over age 65 were tested as a control group for MA traditional KT practices. Results show that MAHEs used KTs as terms of address differently than elderly MA speakers; informants also used MA āxy/uxty within the MA community to express polite critique and disagreement, as in Hebrew. MAHEs used Hebrew axi/axoti toward native Hebrew speakers, regardless of gender boundaries and degree of intimacy, with increasing frequency of use among less formally educated people.

Alenizi, A. 2019. “The Norms of Address Terms in Arabic: The Case of Saudi Speech Community”, International Journal of English Linguistics 9/5: 227–241.

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# Learners of Chinese: from Conversation Analysis Perspective

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Lecture

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**Ms. Yan Yan Wang<sup>1</sup>**

**1.** *the Australian National University*

This paper is on Chinese learning. Using conversation analysis (CA) approach , the paer focuses on how second language learners of Chinese do repair when making clarification requests. In order to demonstrate their behavior in interaction, a comparison was made to study the differences between native speakers of Chinese with non-native speakers of Chinese. The significance of the research is to make Chinese language teachers and learners aware of repair in seeking clarification.

The research involved two sets of naturally occurring recordings: native speaker students and non-native speaker students. Both sets of recording were telephone talks between students and teachers. There were 100 students (50 native speaker students and 50 non-native speaker students). From multiple listening to the recordings, the parts with repairs for clarification were selected for analysis which included the moments in the talk when students had problems in understanding or hearing the speaker and had to seek clarification. For example, “sorry, I don’t understand” and “Can you repeat the question?” were the parts as repair to make clarification requests. In the data, there were 43 such cases from native speaker students and 88 cases from non-native speaker students. The non-native speaker students were more likely to use repair to seek clarification. Analysis on how the students make clarification requests during their conversation was carried out by investigating how the students initiate problems and how the teachers repair the problems. In CA terms, it is called other-initiated self-repair (OISR), which refers to student-initiated teacher-repair in this research.

The findings show that, in initiating repair, native speaker students pay more attention to mutual understanding (inter-subjectivity) while non-native speaker students, due to their lack of language proficiency, pay more attention to their status of knowledge (epistemic) switch. There are three major differences: 1, native Chinese students more often initiate closed-class OISR (seeking specific information in the request) such as repeating a word or phrases from the previous turn while non-native students more frequently initiate open-class OISR (not specifying clarification) such as “sorry, I don’t understand”. 2, native speakers’ clarification requests are treated by the teacher as understanding of the content while non-native learners’ clarification requests are treated by teacher as language proficiency problems. 3, native speakers don’t see repair as knowledge issues and there is no third position in the repair sequences to close repair while non-native learners take repair sequence as a time to adjust their knowledge. Generally, there is a clear closing third position token such as “oh” to close repair sequence so that the topic can go back.

This paper uses the conversation analysis approach to compare differences between native Chinese speakers and non-native Chinese learners in their ways of conducting repair when making clarification requests. The findings are useful in future Chinese language teaching and learning, especially in teaching pragmatics such as requests.

# Lexical blends processing by Romanian-English speakers. An experimental study

Lecture

**Dr. Anabella-Gloria Niculescu-Gorpin<sup>1</sup>**

**1. The Iorgu Iordan - Alexandru Rosetti Institute of the Romanian Academy & University of Bucharest**

Lexical blending is a language-internal process allowing speakers to develop new words, but a unitary definition proves to be a real challenge as linguists are still debating the topic. There is at least some consensus: blends are two words put together; but it ends here, as for some linguists all source words need to be clipped (Ralli, Xydopoulos 2012), or the clipping has to take place only on the inner edges; sometimes one (Kemmer 2003) or both words may remain intact, in the case of overlapping segments (Cacchiani 2016).

Focusing on the cognitive reasons leading to blends, this presentation argues that they are the result of blending two concepts; the new baby concept needs to bear a name. True, the name retains part of the parent words, but so does the concept. Metaphorically, conceptual and lexical blends represent the birth of conceptual and linguistic entities.

In contemporary English, lexical blending is very productive (Kemmer 2003), but in other languages it is not (Ralli, Xydopoulos 2012). An increase in its productivity has been observed in Italian or Romanian caused by the English influence (Cacchiani 2016, Vasileanu & Niculescu 2020). Using and understanding blends requires speakers to know the source context – for example, to understand *Brexit*, one needs to know how it came about. The effect is cognitive and linguistic enrichment.

In relevance theoretical terms, lexical blends are ostensive stimuli attracting the audience's attention. As humans are efficient creatures, they are expected to use lexemes that would burden neither their own, nor their audience's processing. Initially, new blends may require more processing effort, but they bring about positive cognitive effects. Once they become established, they should require less processing effort than the two parent words.

To study how blending affects processing & comprehension, appeal has been made to an E-prime time-constrained experiment applied to Romanian-English students to see whether there is a difference between the processing of (a) Romanian and English blends and (b) blends and parent words. The hypothesis is that (familiar) blends should take the same if not less processing time than the parent words. Subjects receive both Romanian and English sentences, containing either a (Romanian/English) lexical blend or its equivalent (*Brexit* or Britain's exit). To distract students' attention from the stimuli, fillers sentences are also introduced. A *post hoc* questionnaire verifying students' understanding of the blends is administered.

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Ralli, Angela, George Xydopoulos, 2012, "Blend formation in Modern Greek", in *Cross-Disciplinary Perspectives on Lexical Blending*, Walter de Gruyter, 35-50

Kemmer, Suzanne, 2003, "Schemas and lexical blends", in *Motivation in Language: Studies in Honor of Günther Radden*, John Benjamins, 69-97.

Vasileanu & Niculescu 2020, "Word Formation Patterns in the Age of Global English. The Case of Romanian Lexical Blending, presented at SLE 2020, Romania.

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# Lexical Pragmatics, Polysemy and Word Meaning

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## Lecture

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***Prof. Robyn Carston<sup>1</sup>***

**1.** University College London

There is a body of work on lexical pragmatics within relevance theory which shows how speakers are able to use words to express concepts that are not lexically encoded and are easily understood by their addressees (e.g. Wilson & Carston 2007). In this talk, I take the relevance-driven account of lexical flexibility as a starting point for an investigation into the nature of polysemy (that is, the phenomenon of multiple related senses associated with a word) and its implications for the lexical input to pragmatic processing.

Polysemy is pervasive throughout the substantive vocabulary of a language; consider, for instance, the verb ‘to back’ in utterances of the following sentences:

- a. I backed the car into the drive.
- b. She backed the prints with cardboard.
- c. He backed Clinton for president.
- d. The carpenter backed the chairs.

Each occurrence of ‘back’ expresses a distinct concept/sense, all of which, however, are clearly related to one another.

It is widely assumed that a word has a ‘standing’ or encoded meaning, a stable component which is activated whenever the word is tokened and which underpins the various concepts/senses it can express in specific contexts. The question of the nature of standing word meanings then arises: are they also concepts (that is, semantically contentful entities), or are they some other kind of entity, perhaps a non-conceptual core meaning, which acts as a constraint on the range of concepts expressible with the word?

I shall argue that (a) the standing meaning of a word cannot be a single concept encoded in the word because polysemy is the norm and there is no basis for extracting a single concept as ‘the meaning’; (b) there is no need to postulate a non-conceptual (non-semantic) core meaning for words; (c) rather, the words in the ‘communicational lexicon’, which (together with syntactic constraints) provide the input to pragmatic processing, are each associated with a family of concepts, all interrelated via chains of pragmatic inference (Carston 2019, 2020).

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# Liminal Situations of Place Naming: A View from the South

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Lecture

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**Dr. Liora Bigon**<sup>1</sup>

1. HIT - Holon Institute of Technology

Assuming that the physical space is not a “still life”, but is rather a socio-cultural, economic and political construct being produced by dialectical processes with a range of meanings – there is a growing understanding in toponymic research that a reliance on “traditional” sources such as maps and gazetteers is insufficient. Though recently critical place-names studies tend to rely more on qualitative methods, they are still preoccupied with spatialities in the global North-West. Inspired by toponymic cultures in the southern hemisphere with an emphasis on cities in sub-Saharan Africa and Israel, the lecture will focus on place- and street- naming processes there. The dialogue created between the official (top-down) and the mundane (bottom-up) forces will be examined, acknowledging the multifaceted agencies that have been involved in the production of the linguistic landscape. Rich research methodologies concerning a variety of cities in Africa (and Israel) will be applied – including secondary sources and work in situ, interviews with street users and visual collection of street signage. We shall therefore attempt to understand the motives, uses, ideologies, language varieties and contestations behind a series of urban toponyms. This analysis of toponymic situations conceptually challenges other toponymic situations as familiar to us in the West, as well as the dominant (mainstream) Eurocentric thinking that passes through the research literature.

We shall first trace the terminological relationship between the colonial period and the post-colonial period regarding names of urban spatialities, while emphasizing a selection of generic names in historical perspective. Then, the current challenge of toponymic ambiguity in sub-Saharan Africa’s cities will be dealt with in terms spatial orientation, urban planning and urban management. The lecture is based on a manuscript, currently in press, that experimentally interrogates a multiplicity of street naming processes, entitled: “Street-Naming Cultures in Africa and Israel: Power Strategies and Place-Making Practices” (co-authored with Michel Ben Arrous). **Keywords:** linguistic landscape, urban toponymy, place/street naming, street signage, sub-Saharan Africa, Israel, (post-)colonial history, urban planning/management.

# Linguistic expression of conflicts in Wikipedia talks : a pragmatic annotation of disagreements and attacks

Lecture

***Dr. Céline Poudat<sup>1</sup>, Ms. Marie Chandelier<sup>1</sup>***

***1. Université Côte d'Azur, CNRS, BCL, France***

Collaborative situations inevitably generate disagreements and even conflicts. Over the last decade, Wikipedia has been extensively studied, but mostly from the perspective of social sciences. Conflicts have been described in great detail, along with phenomena such as quality, coordination, or again in relation to maintenance work. The present paper focuses on the linguistic expression of conflicts in Wikipedia talks in a corpus-based framework. The corpus is made of 8 conflictual talk pages in French, representative of the common conflicts in the collaborative encyclopaedia (Poudat et al. 2017, Poudat & Ho-Dac 2019, Poudat 2020). It includes 484 threads and 3023 posts. A parallel corpus in English has also been developed, in order to compare the linguistic expression of conflicts in French and in English. For the moment, three talk pages are currently under study in the two languages (*Vladimir Poutine*, *9/11 attacks* and *Feminism*).

The corpus was annotated using two sets of pragmatic annotations:

(i) we first developed a typology of speech acts expressing **disagreement** in French (Poudat 2018), including direct (*je ne suis pas d'accord / je suis en désaccord*) and indirect acts, which are besides the most widespread in Wikipedia talks. Although disagreements should not be considered as *a priori* negative acts (Angouri et Locher 2012, Kerbrat-Orecchioni 2016), they may threaten the face of the addressee and they are rather expressed indirectly in order to secure faces in interaction.

(ii) we are currently developing a typology of the most widespread **attacks** in the corpus, based on a systematic annotation of clearly conflictual speech acts, such as insults or derogatory language. Our current system includes three main speech acts: insults, reproaches and threats. After several annotation pre-tests, we agreed with Laforest et Moïse (2013) to specify the three types with an attribute differentiating the subject of the conflict, *i.e.* attacks condemning *being* and *doing*. We will finally discuss the question and the status of irony, which is also a current mean to express attack.

We will present the two typologies in detail as well as the results of the annotation which was carried out on the corpus data. We hope to receive feedback that would allow us to improve the developed typologies.

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# Linguistic indicators of critical questioning in press conferences

Lecture

**Mx. Jose Alfonso Lomeli Hernandez<sup>1</sup>, Prof. Andrea Rocci<sup>2</sup>**

**1. Università della Svizzera italiana, 2. Università della Svizzera italiana, Lugano**

With a corpus-based approach, we explore the extent to which lexicon, phraseology, constructional patterns, and turn length can be useful to identify the pragmatic-argumentative function of utterances in dialogical argumentative activity types, specifically in political-institutional press conferences. Argumentation scholars have coined the notion of ‘critical questions’ to specify the dialectical reactions made by the antagonist of a discussion (the journalists in our case) to evaluate the reasonableness of an argument put forth by the protagonist (the spokesperson holding a press conference) (Van Eemeren 2018, Walton et al. 2008). However, critical questions are theoretically defined and little is known about how they take place empirically. Furthermore, the critical reactions that journalists perform in press conferences go beyond classic definitions of critical questions. As the work of Clayman and Heritage (2002) on adversarialness show, there are different ways in which journalists manifest their opposition towards politicians. To understand how critical reactions are displayed in the specific context of press conferences, a corpus analysis is conducted while adopting the pragma-dialectical perspective on argumentation (Van Eemeren 2018). The corpus consists of 50 English language press conferences held by different political bodies and the WHO during the Covid-19 Pandemic. The analytical process is based on a cyclical corpus methodology (Degano 2016) including the following steps: (1) the authors annotated 10 press conferences using the INCEption platform to identify all the argumentative moves present in the texts. The annotation is currently underway. (2) Based on the theoretical concepts of critical questions and adversarialness, the relevant moves for having a critical reaction by journalists are distinguished from the rest of the argumentative moves they can perform. (3) Distinctive lexical and phraseological features in the critical reactions are singled out using key-word and key-phrase extraction (Bondi & Scott 2010). Through the qualitative examination of examples, further hypotheses are made on the prototypical ways of performing critical reactions at a constructional and discourse semantic level (Cf. Rocci 2017 Ch. 2). (4) A set of corpus queries are then defined to search for expected indicators in the whole corpus. The question turns that contain the extracted indicators are analyzed for their argumentative function and annotated. (5) New, refined, hypotheses concerning indicators of critical reactions are formulated on the basis of the extended corpus data and a new round of queries is launched.

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# Linguistic tools and practices for inclusive communication in indigenous communities

Lecture

***Prof. Felix Ameke<sup>1</sup>, Dr. Deborah Hill<sup>2</sup>***

***1. Leiden University, 2. University of Canberra***

Languages and communicative resources are tools for sustainable human development. Yet practices and discourses about sustainable human development often do not fully exploit this important tool. How can the resources and practices available through language, be used to promote sustainable human development? This paper argues that awareness and use of appropriate linguistic tools and practices can promote inclusive communication in indigenous communities. Indigenous communities are often multilingual and often value oral over written communication. This paper uses examples from sustainable human development projects in West Africa and the Pacific to illustrate the range of linguistic tools and practices that form the basis of inclusive communication in indigenous communities.

The tools discussed include: conceptual analysis of key terms (Hill in press); prioritisation of indigenous languages in development projects (Bearth 2013); the use of accessible language when using dominant languages (Caffrey & Hill 2019); the balance of oral and written communication in community workshops and training (Ameke 2016); the use of culturally significant language genres (e.g. story telling), and the significance of multimodal prompts (e.g. visual materials and the use of objects) in communicating about projects (Sarvaes & Lie 2015).

The paper argues that appropriate linguistic tools and practices increase inclusivity in the implementation of projects by using local ways of using language, as well as communicating “outside” concepts more clearly. This leads to greater understanding and ownership of human development projects within the community. The paper also argues that a deeper understanding and awareness of the range of linguistic tools and practices, beyond the written text, highlights the interaction between different communicative resources available to us all (e.g. the interaction between illustrations and texts, storytelling and key messaging in accessible language). It reinforces the centrality of language in its many forms and modalities as a tool for sustainable human development.

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# Mainstream Media as the Enemy of the People in the Discourse of Trump's Supporters

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Lecture

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***Dr. Natalia Knoblock<sup>1</sup>***

**1.** Saginaw Valley State University

One of the prominent aspects of contemporary social sphere as “post-truth” (Keyes, 2004) is the distrust of traditional news media. President Trump made the war on media his signature subject (Kellner, 2018; Meeks, 2020), even tweeting at one point that the “FAKE NEWS media” is “the enemy of the American people” (Roig-Franzia & Ellison, 2020). Criticizing the media has resonated with his base, who see it as fair pushback against a journalism establishment that is “unfair” to their leader. This strategy is troubling because it erodes public trust in media bound by norms of journalistic ethics and instills a worldview where truth is elusive, subjective, and not verifiable. It places tabloids, politically engaged sources, and conspiratorial or sensationalist sources inventing their content as equally good or better than the traditional media.

The material for analysis comes from online message board discussions thus providing us with informal, (mostly) spontaneous, (mostly) anonymous, and fairly aggressive discourse. The corpus of over 2,300,000 word tokens was collected between May 20 and 27 of 2020 when the debates about Trump’s controversial statements on disinfectants and UV light as Covid-19 treatments at a White House briefing were ongoing. Google query results to “Trump say bleach”, “Trump say Lysol”, “Trump say disinfectant”, and “Trump say ultraviolet” were examined, and comments from message boards after news reports or opinion pieces were collected.

*Media* was one of the frequent words in the corpus. A qualitative examination of the corpus showed that the files collected from pro-Trump sources (Fox News, Daily Wire, The Mercury News, Miami Herald, News Break etc.) were much more likely to contain references to “media”, “mainstream media”, or “MSM”. It was also noticeable that commenters felt that any information coming from MSM qualified for automatic rejection as false. They did not feel the need to discuss it as if stating that information comes from MSM was enough to prove it untrue. To move the analysis further, this presentation will lay out the quantitative examination of the discourse with the help of the corpus-management software Sketch Engine (Kilgarriff et al., 2004). It will address the framing of mainstream media in the discourse of Trump’s supporters and answer the questions (1) What semantic and pragmatic areas are covered by the utterances including “media”, “mainstream media” and “MSM”? and (2) What interpretative strategies were used by Trump’s supporters in their construal of MSM? It will include keyword-in-context, collocation, and “word sketch” analyses of these keyterms. Preliminary results show clearly negative semantic prosody of the keyterms with such modifiers as *corrupt*, *leftist*, *hateful*, *propaganda*, and *fake*, and such verbs *twist* and *denigrate* frequently used with them.

This project contributes to the study of “post-truth” communication by concentrating on its receptive rather than productive side. The discourse of populist and cultist authoritarian discourse consumers is less studied than the discourse of their leaders and idols. This is unfortunate, and the study of Trump’s supporters’ framing of mainstream media begins to address that shortcoming.

# Maintaining Intersubjectivity in Finger Braille Interpreter-Mediated Interaction: A Study of Other-Initiated Repairs by a Deafblind Man

Lecture

**Prof. Mayumi Bono**<sup>1</sup>, **Prof. Rui Sakaida**<sup>2</sup>, **Mr. Kanato Ochiai**<sup>3</sup>, **Prof. Satoshi Fukushima**<sup>4</sup>

**1.** National Institute of Informatics, **2.** Future University Hakodate, **3.** University of Tsukuba/National Institute of Informatics,  
**4.** The University of Tokyo

Deafblind individuals, who have both visual and hearing impairment, may use several modes of communicating with others, such as tactile sign language, finger braille, handwriting, and small-scale sign language for limited view. Earlier linguistic and communication research, including sociological, anthropological, and socio-linguistic studies, has examined tactile sign languages found in Sweden (Mesch, 2001), the United States (Edwards, 2014), Norway (Raanes & Berge, 2017), and Australia (Iwasaki et al. 2018; Willoughby et al. 2020). However, few analyses have focused on finger braille because, while it is popular in Japan, it remains mostly unknown outside the country.

This paper is the first to explore the basic system of finger braille interpreter-mediated interaction from the perspective of conversation analysis (CA) (Schegloff, 2007; Sidnell & Stivers, 2013) and multimodal interaction analysis (Streeck, Goodwin & LeBaron, 2011; Mondada, 2018). We chose the other-initiated repair (OIR) (Schegloff et al., 1977; Kitzinger, 2013; Kendrick, 2015) sequence concept to illuminate the nature of intersubjectivity in deafblind people. OIR is a fundamental system that people use to resolve problems associated with speaking, hearing, and understanding during a conversation.

This study explores how OIR sequences enhance deafblind individuals to understand what a hearing and sighted interlocutor is talking about by analyzing data from finger braille interpreter-mediated interaction. We carry out a comparative analysis of two kinds of typical OIR addressing patterns: in the first, the deafblind man asks a question and requests confirmation from the interviewer via his finger braille interpreter (Analysis 1); in the second pattern, he asks the finger braille interpreter a question (Analysis 2). We observed 34 instances of OIR in our dataset; 23 cases involved the first pattern while the other 11 involved the second pattern.

In Analysis 1, we demonstrate that the deafblind man attempts to achieve and negotiate an intersubjective understanding with the interviewer using OIR sequences, category-specific interrogatives, and paraphrasing as confirmation requests. Although the interpreter was present, because the deafblind man and the interviewer had achieved and negotiated their intersubjective understanding, the deafblind man's repair initiation and the interviewer's repair operation resemble general conversation without the need for mediating interpreters. This demonstrates that even if the speaker and recipient experience troubles, the intersubjectivity between them is maintained in interpreter-mediated interaction. In contrast, in Analysis 2, the deafblind man attempts to confirm with the interpreter regarding the unclear phrase, which the interpreter had just previously conveyed. We found that the embodied, paired, multimodal, and haptic interaction between the deafblind man and the interpreter was successful in clearly distinguishing the OIR sequence from the body of the conversational sequence, confirming that the exchange occurred between the deafblind man and the interpreter, independent of the interviewer.

In parallel, in presenting the deafblind man's own impressions of the results through observations collected in a follow-up interview, we demonstrate how OIR sequences facilitate intersubjective connections between individuals and their relationships with the world around them in atypical deafblind conversations.

# Making with the Google: The English Definite Article and Social Ideology

Lecture

**Mr. Evan Ward<sup>1</sup>**

**1.** Ball State University

Recent work on the definite article in English has focused on its meaning in particular social contexts such as political discourse (Acton 2014 & 2019) and with reference to communal possession (Gardner & Tagliamonte 2020). Work remains to be done both with respect to documenting and analyzing the variety of contexts and meanings attached to the definite article in discourse and in terms of theoretical generalization: is there a “basic meaning” of the definite article (Epstein 2002) which may account for social meaning in context?

I argue that the definite article acquires an empathic/disempathic reading (Kuno & Kaburaki 1977) depending on pragmatically conditioned choice, on the one hand, and relevant social ideology, on the other. My data comes primarily from Twitter, the Corpus of Contemporary American English, and Reddit, with tweets collected using the rtweet package for RStudio, and focuses on a particular usage of the definite article in English as seen in 1 below:

1. ...I spent a not insignificant amount of time watching videos to figure out whether one sets up “a slack,” “the slack,” or just “slack” for a project, and the answer is I’m old & dusty as hell (Twitter)

Here “the” followed by a proper noun naming a computer program/technology triggers a distancing that takes on particular social meaning due to relevant cultural ideology concerning technology and age, i.e. unfamiliarity with technology as an index of “oldness” or “backwardness”. This ideology is reflected in 2, where users of a Reddit forum construct imaginative explanations for this phenomenon in a forum entitled “Why do older people put ‘the’ in front of things all the time?”:

2. ...there’s been a shift from tangible things “the phone book” to more abstract, name brand things “Google”. Old people still view everything as “things” like in their heyday.

My data also shows that this ideological reading can also be used to construct ironic personae, as in 3, where the author uses marked language (“made with”) alongside the article to project a lack of familiarity:

3. So I made with the Google and found a gym that’s a mile away from home. (COCA)

Finally, I argue that a prototype approach conditioned by social relevance best captures the variety of discourse-functions and social meanings attached to “the”.

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# Managing a Contentious Discussion on Gender Inclusion in an ESL Classroom: A Microanalysis

Lecture

***Dr. Nadja Tadic<sup>1</sup>***

*1. Teachers College, Columbia University*

There has been a growing call for teachers to foster learner criticality by addressing issues of diversity, inclusion, and (in)equity in their classrooms (e.g., Canagarajah, 2006; Hess, 2008; Kubota & Lin, 2009; Motha, 2014)—issues which can be especially delicate and controversial in the adult second language (L2) classroom, where highly varied sociocultural experiences, identities, and ideologies interact. As prior work has shown, L2 teachers regularly report feeling ill-equipped, uneasy, and conflicted about discussing discrimination and inequity with their learners (see e.g., Kubota, 2014; Nelson, 2017). And when it comes to discussing gender inclusion in particular, research has found that sexism and heterosexism are often reinforced as L2 teachers and learners (at times inadvertently) resist and marginalize gender nonconformity (e.g., Liddicoat, 2009; Nelson, 2009, 2010, 2017; Nguyen & Yang, 2015; Rhodes, 2017; Vandrick, 1997). However, prior work on discussing potentially controversial issues in L2 education has largely been based on participant observations, interviews, and reports—offering valuable insights into participant experiences but often overlooking the subtle nuances of how precisely teachers manage these delicate discussions moment-by-moment (see e.g., Lo & Tadic, 2021; Nguyen & Yang, 2015). This presentation aims to address this gap through a microanalysis of one teacher's management of a contentious discussion on gender inclusion in an adult English as a Second Language (ESL) classroom.

The data consist of a 10-minute whole-class discussion in an ESL class at a community language program in the Northeastern United States. The participants (all of whom identified as cisgender) were one American teacher and his five advanced ESL students from four different countries (Belarus, Brazil, Colombia, and Poland). The participants engaged in a discussion on gender-neutral child rearing, gender-inclusive pronouns, and gender-neutral restrooms—issues which they constructed as controversial through conflicting stances and strong disagreements. The discussion was video- and audio-recorded and subsequently transcribed and analyzed in minute detail within the critically-motivated conversation analytic and membership categorization analytic framework, which, through a close, turn-by-turn analysis of participants' verbal and embodied actions, aims to uncover how larger sociopolitical issues (e.g., inequality, discrimination, and inclusion) are instantiated, reinforced, and challenged in talk-in-interaction (Kitzinger, 2000; Talmy, 2009).

The analysis shows that the teacher initiated this potentially sensitive discussion not by eliciting students' opinions or experiences but by repeatedly assessing the issue of gender inclusion as important in the local culture. The teacher subsequently expanded the discussion by alternating between withholding and revealing his personal (negative) stance toward gender nonconforming practices, and he thus prompted further—affiliative and disaffiliative—contributions from his students. The teacher finally terminated the discussion by establishing a sense of shared support for gender inclusion before lightheartedly reiterating his own resistance to nonconformity. The analysis uncovers the difficulties teachers can experience in discussing potentially controversial social issues and the ways in which they can undermine social diversity and inclusion even as they attempt to support it. Findings contribute to research on gender identity, ideology, and inclusion in education and on managing discussions on potentially sensitive topics in the (L2) classroom.

# Managing Learner Participation over Lecture-Talks in L2 Classrooms

Lecture

***Ms. Shengqin Jin<sup>1</sup>***

**1.** University at Albany SUNY

Instructor's methods in maximizing learner involvement in L2 classrooms (Sert, 2017) are regularly observed while students' turns are made explicitly relevant in the ongoing interaction. How does learners' participation get managed when the practical task-at-hand positions learners as recipients of teacher-talk in multiple turns? I examine how instructors produce lecture-talks and how students respond to them using Conversation Analysis. In this paper, I analyze and explicate the instructors' practices that mobilize L2 learners to speak up, with L2 learners routinely being observed as less interactive over lecture-talks. The data are drawn from a corpus of naturally occurring classroom interactions.

Although maximizing learner contributions in class is conducive to SLA (Walsh, 2002), there is a practical task that instructors engage with over lecturing; that is, how to solicit learners' engagement while the instructors have to secure the floor for multiple turns. Analysis suggests that instructors actively attend to this practical matter within which lecture-talks are performed.

Consider the following excerpt, with which a pivot in students' participation arrives as the instructor is specifying how culture shock may occur:

16 T: an' you're happy (0.8) °right° (.) an' then something  
 17 happens (0.4) it'z-it's somethin' happens in your cla::ss,  
 18 you get a BAD gra::de, (.) uhhhh=  
 19 S: [=YAAS  
 20 T: [somethin' happens [ya-  
 21 SS: [hhhhhhhhhhhhhhhhhh-

Here, T specifies the causes of culture shock by using examples (lines 17-18), with which students have first-hand experience. With students being positioned as direct participants of the given examples, opportunities are provided for students to *voluntarily* assess the legitimacy of the examples. Here, one student ("S") pivots from being the recipient of the lecture-talk to giving his overt endorsement ("YAAS"), followed by other students' affiliative laughter (line 21). This example demonstrates how the instructor creates interactional relevancy for students to speak up without pausing the lesson-at-hand.

I have found that students' pivots in participation over lecturing routinely arrive voluntarily when instructors (1) position students as the party who has first-hand knowledge of the relevant content, (2) problematize what has just been imparted, or register what has been imparted as incomplete which requires further elaboration, and (3) display personal take on the relevant instructional content. In addition, *student initiatives* (Waring, 2011) occur more routinely over homework-review-activities.

This paper contributes to learner participation in L2 settings. I examine one instructor's practices over lecturing which make the pivots in students' participation interactionally relevant. In my corpus, the identified practices are routinely implemented by the instructors which lead to students' overt contribution over lecture-talks without being directly called for. The identified teacher practices are recognized as the allusive and artful techniques to draw attention from students and engage them to speak up.

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# May Allah Bless You: The use of religious expressions as considerate expressions in Saudi Arabic.

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Lecture

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***Dr. Raniah Al Mufarreh<sup>1</sup>***

***1. King Khalid University***

Many cross-cultural pragmatic research has concluded that each culture has its own “interactional style”(Mills, 1992). The researcher, a native speaker of Arabic, noticed that the interactional style of Arab speakers is distinctive because the majority of Arabs are Muslims. Therefore, a frequent use of Quranic verses and the religious lexicon in their daily discourse is salient. Bouchara, (2015) states that the use of religious expressions in daily interactions is a politeness strategy among speakers of Arabic to protect the self-image for both the speaker and the hearer.

The present study investigates the use and function of religious expressions in Face Threatening Act (FTA) contexts: requests. The data were collected using both a written Discourse Completion Test (DCT) and direct observations of naturally occurring data. The participants in the DCT are 50 male and 50 female speakers of Saudi Arabic and their age ranges between 18 and 60 year-old. The analysis indicates that speakers of Saudi Arabic use different types of religious expressions including prayers, Quranic verses and religious praises to tone down requests.

The study concludes that the pragmatic function of religious expressions in Saudi Arabic lessens FTA contexts. Therefore, religious expressions in Saudi Arabic function as considerate expressions.

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# Mediated presence and proximity in times of covid-19

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Lecture

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***Dr. Monika Kopytowska<sup>1</sup>***

*1. University of Lodz*

The coronavirus disease has affected the world like nothing else in recent history, triggering serious economic crises around the globe and considerably transforming transport and communication dynamics in all possible respects. Lockdowns and related restrictions have put a strain on human “compulsion of proximity” (Boden and Molotch 1994: 258, 277), which is the basic need to achieve a state of co-presence (Kopytowska 2015b: 138). In view of closed borders, travel restrictions, cancellation of flights and public events, not to mention home quarantine, Urry’s (2002) observation that people aim for proximity within three dimensions – with other people in face-to-face interactions, with unique locations in face-to-place interactions, and with special events in face-to-moment interactions – has gained particular relevance. And so have “mediated proximity and co-presence”. The present paper aims to address various aspects of the interface between the pandemic-triggered crisis and online communication. How did the media help to manage social distance, offering, at the same time, a sense of co-presence? How did they manage to replace physical proximity in face-to-face, face-to-place, and face-to-event interactions? We will attempt to answer these questions analysing online data from the perspective of the Media Proximization Approach (MPA) (Kopytowska 2013, 2015a, 2015b, 2018a, 2018b, 2020), drawing on social ontology theory (Searle 1995, 2006, 2010), Chilton’s Discourse Space Theory (DST) (2004, 2005, 2010; Deictic Space Theory in 2014), Cap’s (2006, 2008, 2010, 2013, 2017) STA model and SM-CDS paradigm (KhosraviNik 2014, 2017, 2018). Online discourse (content from Facebook, YouTube, online news sites and institutional websites), understood as both process and product, will be examined with a view to identifying proximization (distance reduction) triggers and processes of cognitive-discursive, verbal and visual nature within five dimensions of distance (spatial, temporal, epistemic, axiological, emotional) along with their potential implications for the audience’s cognitive and affective responses.

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# Mitigating teacher feedback: Smiling as part of a politeness ritual

Lecture

***Dr. Hilal Ergül<sup>1</sup>***

**1.** University of Northern Iowa

This study reports on the role of smiling and mitigation in the correction of language learners' spoken errors, or oral corrective feedback (OCF). In the language classroom, students use smiling to manage interactional trouble (Petitjean & González-Martínez, 2015; Sert & Jacknick, 2015), and both teachers and students utilize it to manage sensitive actions (Looney & He, 2020) as well as miscommunication (Matsumoto, 2018). While we are now confident that instructional feedback requires facework and that smiling is an effective nonverbal teacher immediacy behavior (Kerssen-Griep & Witt, 2012; Witt & Kerssen-Griep, 2011), the specific relationship between smiling and mitigation is not yet fully understood. To close this gap, approximately 16 hours of student-teacher interaction were video-recorded in three classes taught by seven different teachers in an intensive English program at a private language school. Students were adult learners of English as a Foreign Language at the intermediate competency level. The OCF sequences were transcribed and annotated using Lyster and Ranta's (1997) analytical framework with the addition of linguistic sources of mitigation (Caffi, 2007) and the Facial Action Coding System (Ekman et al., 2002) to identify the smiles in the OCF turns. Statistical analysis of all OCF instances ( $n = 417$ ) has revealed a significant association between smiling and mitigation  $\chi^2(1) = 43.168$ ,  $p < .001$ , suggesting that smiling is part of a politeness ritual embedded in OCF provision. Additional qualitative findings suggest that when the teachers in these data do not verbally mitigate the error correction, they use smiling as a stand-alone mitigator.

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# Mock Affect, and the socio-pragmatics of unlicensed epenthesis

Lecture

***Prof. Rakesh Bhatt<sup>1</sup>, Ms. Taraneh Sanei<sup>1</sup>***

***1. University of Illinois, Urbana-Champaign***

In this paper we present evidence of Mock Affect—a ludic interpellation that is indexically tied to the phonological process of unlicensed epenthesis in non-native language use—and show the various community responses, the meta-pragmatic commentaries, that sustain its ideological dimension: the denigrated Other. The unlicensed epenthesis, phonological relic of native tongues, mobilizes a variety of closely-related socio-pragmatic meanings—rustic, amateur, rural—that easily coalesces into a ‘vernacular voice’ that is picked up in mimetic performances, produced steadily on a jocular key, as shown in (1) below where second generation Kashmiri migrants (R1-R3) in New Delhi, India, mimic how their uncle from Kashmir speaks Hindi with a “Kashmiri Accent”

Excerpt 1. Discussion on Kashmiri Accent

1. I: koi example hai aapke paas (Do you have any example)
2. R1: haaN, aur kyaa (yes, of course)
3. jaise, voh kaheNge, fizikæsexam kaisa hua (like, they will say, “how was your physics exam”)
4. R2:zaraa aaj dæresæd chiken khaane ka man hai (“please today I feel like having dressed chicken”)
5. R1, R2, R3: (Loud laughter follows)
6. (3.0)
7. R3:His wife is worse
8. I: How
9. R2: She does that a [lot
10. R3: [I think she is originally (2.0) {switch to Kashmiri} gaam-ic(of/from village)
11. R1: I don't know that, but not well educated

Even in this short (T: 32 secs) excerpt, taken out of 13 hours of recorded conversations among second-generation Kashmiri migrants in New Delhi, India, ages 20-54, we observe the negative evaluation of the use of epenthetic vowel: unlicensed in formand mocking in function. The switch to Kashmiri, gaam-ic (belonging to village), by R3 in line 10 above foregrounds this Affect—jocular mockery—by relating frequent epenthesis (line 9) to images of personhood: rural/rustic (line 10), and uneducated (line 11). What undergirds Mock Affect is, on the one hand, the low symbolic, cultural and economic capital of Kashmiri, vis-à-vis Hindi and English, and on the other hand, a set of (historical-political and colonial) ideologies that denigrates Kashmiri to the status of a ‘vernacular,’ cumulatively enabling vernacular exhibitions such as (1) above.

The cross-cultural reflex of Mock Affect appears among young Farsi-English bilingual speakers in Iran. The Farsi data also show how the unlicensed epenthesis in English words gets picked up and deployed, through jocular mockery, as a resource to ‘Other’ certain speakers, as lower-class and uncouth. The data further show that the ‘degree’ of epenthesis, the number of epenthetic insertions, in single words impacts how the resolution of the ‘vernacular voice’ is interactionally constructed; that is, the more instances of epenthesis within a word, the higher the resolution of the constructed images of personhood.

In conclusion, we argue that linguistic diacritics of Othering, effecting Mock Affect, serves as a proxy to denigrate groups, stereotyping them as caricatures of their selves.

# Morality in dental consultations: How dentists evaluate patients' oral hygiene

Lecture

***Ms. Song Hee Park<sup>1</sup>***

***1. Rutgers University***

Research in the field of Conversation Analysis (CA) has shown that providers and patients attend to patients' moral responsibility to take care of their own health (e.g., Pilnick & Coleman, 2003). In particular, it has been demonstrated that providers and patients orient to the delicacy of talking about poor self-management as it can be indicative of 'bad' and 'irresponsible' patients (e.g., Lutfey, 2003; Montenegro & Dori-Hacohen, 2020). For instance, in diabetes consultations, physicians present patients' 'good' blood sugar levels with explicit assessments, while presenting 'bad' blood sugar levels in report formats so as to avoid direct criticism of patients (Montenegro & Dori-Hacohen, 2020). Using the methodology of conversation analysis (CA), this paper investigates how the dentist delivers evaluations of patients' oral hygiene condition in ways that are sensitive to the moral dimensions of patients' self-management. Using video-recordings of routine interactions in a dental clinic, this study examines the interactional practices used by the dentist to present oral hygiene evaluations, focusing on how moral implications are managed and attended to by participants.

First, when delivering positive evaluations of patients' oral hygiene status, the dentist produces explicit assessments of what he observes during the examination and treatment. That is, the dentist articulates assessments of 'good' oral hygiene directly and unhesitatingly. For instance, the dentist articulates assessments 'on the spot', i.e. while looking into the patient's mouth, uses explicit evaluative terms (e.g., "good"), and produces exclamations of amazement (e.g., "wow"). By 'exposing' the positive evaluation in these ways, the dentist enacts a strong display of affiliation with patients, which in turn can encourage them to continue self-care efforts. Second, when delivering negative evaluations, the dentist avoids articulating assessments and instead shows patients images of their plaque, directing them to 'witness' their problem first hand. These images are taken in the middle of the dental examination with an intraoral camera – a device used to capture digital images of patients' teeth and gums – and are shown to the patients after the examination and treatment are done. With such photos that display plaque retention, the dentist presents factual information and avoids articulating direct criticisms of patients' self-management. The dentist follows the principle of '*show, don't tell*' by *showing* patients images of their plaque instead of *telling* them what is wrong. In this way, the dentist avoids being overtly evaluative, while motivating his patients to reflect upon their bad habits.

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# Multilingualism in the Linguistic Landscape of Vienna, Austria

Lecture

***Dr. Barbara Soukup<sup>1</sup>***

**1.** University of Vienna

This paper reports on the incidence and functions of multilingualism in the linguistic landscape (LL) of Vienna, Austria. It draws on a large corpus of over 17,000 ‘LL items’, i.e., non-ephemeral ‘things’ in public space that bear any written text on them (following Backhaus 2007; for the underlying definition of LL see Landry & Bourhis 1997). The corpus was compiled in 2015 (i.e. pre-Covid19), applying variationist sociolinguistic principles: within judiciously preselected survey areas, all visible LL items were exhaustively recorded (via photography and fieldnotes). Survey area selection was driven by hypotheses regarding notably the occurrence of English, which is the focus of the umbrella project of the corpus (see Soukup 2020). All house façades, sidewalks and roadways along a total of 4.8km of Viennese streets were surveyed.

While multidimensional statistical analysis of the corpus is ongoing, results regarding frequency counts and distributions are already available. These show that only 47% of the LL items could be unambiguously coded for particular languages, the remainder featuring texts like personal names, graffiti, letters, and numbers. Within the items that could be coded for language(s) (N=7999), 69% are monolingual German, followed by 11% monolingual English; and 1.6% feature only languages other than German or English. A total of 819 LL items or 10.2% are multilingual, with any combination of German, English, and other languages. French and Italian have the highest incidence of languages outside of German and English (around N=100 each), while Austria’s official minority languages (Croatian, Czech, Hungarian, Romanes, Slovak, Slovene) and dominant migrant languages (Turkish, Polish, Romanian, Serbian) are hardly evident in the sample (all <0.4% or N=30).

Frequency distributions across domains show that, similar to the findings by Ziegler et al. (2018) in the German Ruhr metropoles, multilingualism in the Viennese LL is strongly associated with commercial activity (sales) and functions (e.g. advertising). The restaurant industry is a particular driving force in multilingualism (e.g. in food ads), which arguably reflects the importance of international tourism for the Viennese economy. Retail sale is another multilingualism stronghold (e.g. product ads in shops). Commercial activity draws on multilingualism as a linguistic strategy regardless of whether such activity is authorized or not: thus, guerilla marketing, particularly via transgressively placed stickers, is a salient domain of multilingual and non-German language use.

This presentation provides the fine-grained details of these findings regarding multilingualism in the Viennese LL, and illustrates its manifestations, constellations, and functions within and across specific social activity domains. This large-scale, systematically compiled corpus being the first of its kind for Vienna, its analysis redresses a salient research gap regarding language choice, display and functions in the public spaces of European non-L1-English metropoles.

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# Multimodal Pragmatic Analyses of Defendant's Rhetorical Questions in Chinese Courtroom Context

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Lecture

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***Prof. Haiqing Chen<sup>1</sup>, Ms. Runyu Sun<sup>2</sup>***

*1. Dalian University of Technology, 2. Beijing Language and Culture University*

In the joint construction of linguistic modality and non-linguistic modality, speech act metonymy in a specific context is more likely to occur. Based on the speech act metonymy theory, the focus information theory and the corpus of courtroom cases chosen from the program The Scene of Trial in CCTV12, this paper analyzes the pragmatic functions of rhetorical questions in courtroom discourse within the multimodal analyses framework of the defendant's rhetorical questions in the courtroom context. It is found that the usage frequency of rhetorical questions and their quantitative distribution can directly reflect the multimodal features of each participant in the trial. Therefore, this paper empirically analyzes and discusses the three rhetorical questions commonly used by the defendant, the key role in the trial, namely, expressing opinions, the negation and the reply, and their multimodal pragmatic features and functions.

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# Narrating in Obstetrics

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## Lecture

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**Ms. Sara Honegger<sup>1</sup>**

**1. Universität Marburg**

In conversations between midwives and pregnant women preparing the birth, narrating occurs in characteristic forms, both by the midwives as well as the expecting mothers. While the medical professional's aim is to get a clear view of the patient's medical history and preconditions, the expecting mother herself might as well introduce topics based on her own history and practical knowledge. Narrating might be used as a tool to reduce the gap between the medical expert on the one hand and the mother-to-be as expert concerning her body and her personal experience on the other. Yet, it is up to the participants to navigate which event is relevant and therefore worth telling. Limiting factors in this process might be institutional, e.g. concerning time and resources (Koerfer und Köhle 2009).

This talk addresses the questions in which moments narrating is elicited or discouraged by the midwives and what kinds of narrating emerge in these instances. The corpus I draw on consists of 37 videographed and transcribed conversations in the hospital between midwife and expecting mother. The methodological approach is conversation analytic.

The discourse concerning narrating has shifted from the classical story with a certain structure (Labov und Waletzky 1967) to a broader perspective on narrating as summarized by Bamberg as narrative procedures (Bamberg 2020). Working with a broader understanding of narrating reveals different kinds of narrating both on part of the expecting mother as well as on part of the midwife. Narrating in these conversations ranges from short, rudimental narrating to detailed storytelling. In the data there are narrative practices in most of the conversations on part of the mother-to-be. These practices range from short anecdotal commentaries to longer detailed narrating of a specific situation. Here it is of special interest in which moments those narrative practices occur—especially concerning how their appearance is either encouraged, maybe even elicited by the midwife and in which cases it is discouraged. A noteworthy process is the establishment of what is relevant by the interlocutors. I understand this process to be an interactive one (Sator 2003).

I will argue that midwives in the underlying conversations use different methods to elicit or discourage narrating. Furthermore, I will demonstrate how different kinds of narrating emerge in these instances.

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# Narratives of professional identity of Korean performing artists in Japan: A comparison of pre- and during COVID-19 stories

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Lecture

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*Prof. Junko Saruhashi<sup>1</sup>*

*1. Aoyama Gakuin University*

The author analyses stories told by professional and semi-professional performing artists of Korean traditional music and dance who work and teach in Tokyo, Japan. Some artists were trained in South Korea and/or in Japan. They work collaboratively with the guest performers from Korea. Working in Tokyo, despite not being physically at the cultural centre, they struggle to be a part of the Korean professional community and realise the role as cultural ambassadors. Their stories about the teachers, colleagues, and performing artists in Korea play a crucial role in presenting their professional identity and the authenticity of their performances in Tokyo. This study compares the performers' stories before and during COVID-19. Before COVID-19, cross-border collaboration and mutual visits were normal. Advantages such as objective perspectives or valuing themselves as an intercultural mediator or interpreter were frequently referenced. The COVID-19 pandemic dramatically changed these narratives. The closing of borders restricted mutual visits, and performances were cancelled. Instead of pursuing the current situation in Korea's traditional performing arts, performers who live in Tokyo recalled what they learned from their teachers in their youth and considered what they could do by themselves. Some even imagined the pre-modern period in which active "traditional" performances emerged. By examining the structure and functional relationships between the narrative of personal experience (NoPE) and the narrative of vicarious experience (NoVE), the author concludes that the primary function of the NoVEs by traditional Korean performing artists in Tokyo, about their teachers and colleagues in Korea as its cultural centre, is to construct their professional identity. The evaluation of NoVEs in pre-COVID-19 stories appears practical. And the link between the NoVE and NoPE is clear and specific. However, the NoVEs of during COVID-19 are more nostalgic and disciplinary, and the link between the NoVE and NoPE contains unreachability and open-endedness. For instance, one performer talked about the monolingual and monocultural other to emphasize bilingualism, the competent self in the pre-COVID-19 narrative. The same person talks more about his teachers' spiritual states in order to relate to a higher self-discipline level in a COVID-19 narrative. This case study presents how voices of teachers and masters are utilized to secure their professional identity as a Korean traditional performing artists facing critical moment with COVID-19 pandemic.

## Networking in the time of Covid-19

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Lecture

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***Dr. Jackie Militello<sup>1</sup>***

**1.** *The University of Hong Kong*

This study examines how professionals in the financial sector experienced adaptations to previous ways of networking during Covid; what language ideologies underpinned their experiences and perceptions; and what the material outcomes were. Becoming acquainted is largely a linguistic endeavor that traditionally relies heavily on face-to-face interaction to advance and cement feelings of trust that eventually lead to successfully concluded transactions. Using linguistic ethnography, I interviewed over 30 professionals about networking during Covid. Many, but not all, participants indicated that they had made either no new, or a greatly decreased number of new professional acquaintances, compared to pre-Covid times. Four interrelated language ideologies appear to have emerged shaping the new communicative practices: (1) trustworthy communication requires embodied co-present interaction; (2) when this is not possible, online communication with new contacts under Covid restrictions requires mediation by a trusted third party; (3) pre-covid ways of establishing and deepening business relationships, such as end of year parties, or getting a drink at a bar cannot be replicated on Zoom; and (4) transactional talk is more valuable than relational talk. Additionally, many expressed ‘Zoom fatigue’, leaving them to eliminate elective activities, underpinned by an undervaluing of more socially valenced types of talk at work. The material outcomes were that, for most, new relationships were significantly handicapped, resulting in networks in a state of stasis, a situation that privileged extant connections and those with strong professional networks.

# Nizhidaoba ‘You know + ba (modal particle)’ as A Response Mobilizing Device in Mandarin Conversation

Lecture

**Dr. Qingqing WU<sup>1</sup>, Dr. Li Chen<sup>2</sup>**

**1.** Kyushu University, **2.** Sophia University

*Nizhidaoba*(你知道吧), which is composed of *nizhidaao* and modal particle *ba*, is a variation of *nizhidaao*(you know) as a pragmatics marker in Mandarin conversation (Tao 2003). Literally, *nizhidaoba* means that ‘you know, right?’. In this study, we adopt the methodology of conversation analysis to clarify the interactional functions of *nizhidaoba*.

There has been a lot of discourse-oriented linguistic literature clarifying the function of *nizhidaoba*. For instance, Liu (2006) has demonstrated that the pattern [(X1), X+nizhidaoba, (X2)] is used to monitor whether the listener has background information X in order to understand what the speaker is trying to convey, and it’s also used to monitor whether X has been activated. According to Liu (2006), speakers think that X is the information is more familiar, straightforward, and understandable to the listeners. However, from the view of social interaction, X is not just representing some information, but implementing a social action. And it implements different actions in different interactive environments. Drawing on the *nizhidaoba* examples collected from 18-hour audio-recorded telephone talks, we focus on[X+nizhidaoba] in two different sequential environments. One is in a disagreement sequence and the other is at the end of the telling sequence. Our findings are as follows: First, our result shows that the speaker expresses a disagreement with the listener in the second or third position of the sequence, along with the reason X for the disagreement, followed by *nizhidaoba* ([disagreement + reason (X) + *nizhidaoba*]). In another word, *nizhidaoba* is used to emphasize that the reason is supposed to be knowable and understandable to the listener and increases the listener’s accountability to respond. Usually, the listener tends to respond with *dui*对 ‘right’ to indicate acceptance or agreement.

In addition, our result shows that the speaker gives the upshot of his/her telling by adding *nizhidaobato* display the stance that the speaker thinks the upshot of his/her telling so far is obvious ([upshot of the telling(X) +*nizhidaoba*]). Usually, the listener tends to respond with *dui*对 ‘right’ or *o*哦 ‘oh’ to indicate an acknowledgment. Then, the speaker usually upshot his/her telling again in the next turn and ends the telling sequence.

*Overall*, [X+nizhidaoba] is used to display the stance that the listener is supposed to know and understand X. Therefore, the speaker’s opinion or telling is understandable to the listener. And *nizhidaoba* is used as a response mobilizing device (Stivers and Rossano 2010) to seek acknowledgment, acceptance, or agreement.

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# On the de-honorification function of copula ‘achhi’ in Odia: a ‘stance triangle’ analysis

Lecture

***Dr. Anindita Sahoo<sup>1</sup>, Dr. Foong Ha Yap<sup>2</sup>***

***1. Indian Institute of Technology, Madras, 2. The Chinese University of Hong Kong, Shenzhen***

Stance taking is one of the most important things we do with the usage of words in various contexts. Stance is the speaker’s footing that assigns value to the objects of interest and it also positions social actors not only to the object being evaluated but also to others with whom the speakers interact (Du Bois 2007). One’s stance-taking also invokes pre-existing sociocultural values and deploys—even stretches—the linguistic resources of one’s culture.. In this paper, adapting the ‘stance triangle’ framework proposed by Du Bois (2007), we examine how native speakers of Odia, an eastern Indo-Aryan language, deploy the copula *achhi/thile*(the present and past forms respectively) in a 3-hour long Odia conversational discourse. In particular, we examine how *achhi* and *thile* are used as honorification mitigators in contexts where the speaker (i) de-honorifies the referent (in the discussion), and (ii) negatively evaluates the performance of the referent. In analyzing these copulas, we identify how the use of *achhi* and *thile* are hugely motivated by Odia sociocultural values which help the speaker to modulate their internal evaluations and motivate them to carefully position their utterances externally. Our findings indicate that copulas with different agreement markers are used not only toward different interlocutors but sometimes also toward the same interlocutor as the conversation unfolds. Speakers change their choice of stance markers as they interact with interlocutors from different social strata and for different communicative goals. Following Ahn and Yap (2020), in this study we propose a modified version of Du Bois’ stance triangle for situations involving de-honorification acts whereby more complex stance vectors replace simplex ones in representing the speaker’s de-honorific positioning toward the stance object.

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# On the epistemic and relational account of definiteness in Persian

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Lecture

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**Dr. Ahmad Izadi**<sup>1</sup>

*1. Abadan Branch: Islamic Azad University*

Formal Persian language lacks a definite article, but in informal colloquial conversations, the particle ‘e’ can be suffixed to the nominals to denote definiteness. This particle has been insufficiently described in the literature and even this insufficient description is solely based on constructed examples. The empirical investigation that underlies the present study examines the ‘e’-marked nominal formulations in contrast to its bare (unmarked, but still definite) formulations in the context of making references to persons, animals, and objects in naturally occurring conversations to identify its multi-faceted functions. It is demonstrated throughout the paper that the bare formulations by the speakers indicate their epistemic primacy, while the e-marked form shows both speaker and recipient’s (assumed) equal epistemic access. In the latter case, the speaker may need some interactional work with the recipient to share his epistemic access with them. In the joint collaboration of epistemic work, co-interactants carefully select the formulation that matches their epistemic status. For example, when the marked formulation is expected, the bare formulation leads to a ‘repairable’ moment in conversation. Furthermore, the analyses demonstrate that in using ‘e-marked’ definite nominals, speakers orient to some degree of relational separation with the referent and thereby some degree of connection with the recipient. Overall, the analyses reveal delicate moments of interactional work in terms of epistemic and relational functions of the e-marked or bare formulation of the referents, and as such contribute to the pragmatic and interactional view of definiteness in light of epistemicity and relationality of reference making.

# On the Pragmatic motivations and the non-arbitrary nature of Chinese Characters

Lecture

**Prof. Yantao Zeng<sup>1</sup>, Prof. Yuemei Liu<sup>2</sup>**

*1. School of Foreign Studies, South China Normal University, 2. Yangjiang Open University*

**Abstract:** It is generally assumed the relation between linguistic symbols and the things or ideas they represent is arbitrary (the so-called “first principle of linguistics”), i.e., there is neither intrinsic connection between the symbol (word) and the thing it denotes nor logical (motivated) connection between sounds and meanings. This judgment or assumption, however, seems not applicable to Chinese, which is a language unique in many ways and quite different from all the other languages. This study aims to explore the pragmatic motivation of Chinese characters in form, content and pragmatic force and disclose the unique non-arbitrary relation between linguistic symbols and the things or thoughts they refer to. The key questions to be answered are: (1) How Chinese characters are formed (evidences of motivations from the forms of Chinese characters); (2) How the meanings of Chinese characters are derived (evidences of motivations from the concepts of Chinese characters); (3) How the pragmatic forces of Chinese characters might be intended and extended (evidences of motivations from the use of Chinese characters).

The study consists of 4 parts. It starts with a description of the origin and evolution of Chinese characters, from which initial motivations of formatting Chinese characters can be found. What follows is a detailed analysis of the characters’ morphological configuration in relation to their semantic denotation and connotation. Next is a discussion of the pragmatic explication and implication of the Chinese characters for the purpose of seeking for the trails of the characters’ evolution and development, and discovering the inner mechanism behind it. A preliminary revelation from the description and analysis in the study is the motivations of Chinese characters can be found at various levels, which can be classified into rational and non-rational, explicit and implicit, static and dynamic categories. Whatever categories they belong to, all the motivations of Chinese characters are pragmatic in nature.

A tentative conclusion is: the Chinese characters are invariably pragmatically-motivated or usage-based in terms of either the forms of the characters, or their meanings, or their actual use. In this sense, Chinese is non-arbitrary in nature.

The implications of the study are bidirectional. On the application side, it involves heuristic value for learning Chinese as a second or foreign language. For the foreign learners of Chinese, they may find some helpful strategies and techniques, or at least some enlightenment for learning Chinese. On the theoretical side, the question of whether language is arbitrary or non-arbitrary is worth rethinking.

This is a corpus-based, quantitative as well qualitative study. It starts with an empirical observation of the Chinese characters and words of different periods, different types and different configurations in the Chinese corpus, followed by a quantitative analysis of the data under observation, by means of which the motivation evidences are found of the form of Chinese characters, the concept of Chinese characters and the use of Chinese characters. On the basis of observation and quantitative analysis, a qualitative analysis will be carried out.

# On the Relationship between Iranian EFL Teachers' Pragmatic Awareness, Having sense of humor and Teaching Speaking

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Lecture

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***Dr. Zargham Ghabanchi<sup>1</sup>***

*1. Ferdowsi university of Mashhad, Associate pro.*

Students are potentially exposed to higher levels of anxiety due to the discrepancy between their cognitive ability and their linguistic skills. Humor has the potential of creating a relaxed classroom atmosphere. Krashen (1982) concluded that a low affective filter corresponded to high motivation, self-confidence, and a lack of anxiety. In this study, the relationship between Iranian EFL teachers' pragmatics awareness of speech acts, having a sense of humor, and their success in teaching speaking was investigated. To achieve this a two- phase method research was carried out: In the first phase, the speech acts rating questionnaire and teachers' choice of speaking activity questionnaire was used. 150 English teachers with BA, and MA degrees were surveyed, and asked to select the appropriateness of speech acts in the situation, and also their choice of speaking activity including pronunciation, fluency, accuracy, vocabulary, and communication. Pearson correlation test was implemented to search for a possible relationship between Iranian EFL teachers' pragmatics awareness and their speaking methods. The results revealed that there is a significant relationship between teachers' pragmatics awareness and their choice of teaching speaking activities. For the second phase, ten teachers, five who are well known for having a sense of humor and five well known for being very serious and 100 male and female intermediate learners were selected. With the language institution managers' help and cooperation, a pre-test based on IELTS speaking samples was carried out, then both groups of the teachers were asked to teach the same materials for eight weeks, each week two sessions, then a post test was carried out. The scoring system was the IELTS rubric scale. The results revealed that there is not any significant difference between the groups' achievements concerning speaking ability; however, in the interview, one group said we enjoyed every single minute, whereas the other group claims that they were under huge mental strain.

Key words: EFL teachers, Pragmatics awareness, Speech Acts, Speaking activity, Sense of humor

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# On the ‘request’ use of *be going to*

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Lecture

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***Dr. Naoaki Wada<sup>1</sup>, Ms. Haruka Shimura<sup>1</sup>, Ms. Mai Ogawa<sup>1</sup>***

***1. University of Tsukuba***

Previous studies have compared various phenomena of *will* and *be going to*, including speech act ones, from different perspectives (Binnick 1971, Brisard 2001). One difference is whether the two forms can indicate request. It is often mentioned in the literature (e.g. Sadock 1974, Leech 2014) that *Will you...?* conventionally conveys a request because it co-occurs with *please*, as exemplified in (1a), but *Are you going to...?* does not, as in (1b).

- (1) a. Will you please close the door? (Sadock 1974: 108)  
     b. \*Are you going to please close the door? (Sadock 1974: 108)

Although Nicolle (1998) indicates that *Are you going to...?* may imply a ‘request’ based on the confirmation of a prediction about the event involved and the hearer’s ‘ongoing’ intentions, he does not consider the phenomenon in wider contexts nor does he specify triggers for it. Besides, he does not give a general perspective of how indirect speech acts, including request, derive from future expressions.

To solve these problems, we first searched the British National Corpus, finding a certain number of instances with *Are you going to...?* that imply a ‘request’, as in (2).

- (2) ‘So put a clever man out of his misery, and tell me – are you going to marry me?’ ‘You’re sure?’ she asked, scarcely able to believe what he was asking. (BNC JYF)

The sentence in question implies a marriage proposal, a kind of request. One key factor for a ‘request’ interpretation seems to be the presence of expressions indicating the speaker’s involvement, e.g. *tell me* in (2).

Considering these findings, within the framework proposed by Wada (2019)—which is intended to comprehensively treat future expressions, modality, and indirect speech acts—we explain (i) how the ‘request’ implied by *be going to* differs from that denoted by *will* and (ii) under what circumstances and how sentences containing *Are you going to...?* can imply a ‘request’. More specifically, by comparing the temporal structures of *will* and *be going to*, which are bases for interpreting speech acts, we argue that (i) because the temporal structure of *be going to* (in its volitional use) involves a preliminary stage already ‘ongoing’ at speech time, this form can be construed as implying a ‘request’ when the context where it occurs matches such a temporal structure; (ii) In terms of the temporal structures, *Will you...?* conventionally expresses a request deriving from an intention occurring at speech time, whereas *Are you going to...?* implies a ‘request’ only in contexts where the content of hearers’ behaviors or utterances occurring prior to speech time fits in with the speaker’s desire at speech time.

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# On ‘Sadiq and Ameen’ Clause: A Pragmatic Exploration of (un)Truthfulness in Pakistani Culture

Lecture

**Ms. Saima Mubashra**<sup>1</sup>, **Dr. Ghazala Kausar**<sup>2</sup>

*1. National University of Modern Languages, Islamabad, Pakistan, 2. National University of Modern Languages, Islamabad*

Notwithstanding the fact that Truth and Lying appear to be universal constructs, the meaning and nature of (un)truth are culturally contingent. Labels used to denote these concepts have unmistakable cultural imprints that can be uncovered by using semantic and pragmatic explications (Wierzbicka 2002, 2003). The present study aims to explicate meta-pragmatic awareness about the meaning of (un)truthfulness in Pakistani culture with special reference to the political context and present it in culturally neutral terms using the theory of cultural scripts. Apart from the standard semantic analysis of the relevant lexical items, the data for the study comes from the linguistic evidence gleaned from various constitutional petitions filed by invoking Article 62 (1) (f) or the ‘Sadiq and Ameen’ Clause in the Pakistani Constitution: A constitutional provision that makes it obligatory for the public office holder to be truthful and honest. The findings are presented in the form of a set of cultural scripts written by using Natural Semantics of Metalanguage (NSM) which comprises standardized semantic primes found in all the languages of the world. The petitions and the resultant trials provide a rich ground for the hermeneutic process to unearth the cultural meanings of the ‘Sadiq and Ameen’ clause. The court proceedings and the final verdicts try to pass over the constitutional ambiguity by weaving linguistic, religious and legal strands of meaning together. The findings reveal that truthfulness refers more strongly to the sincerity of a person rather than the integrity of the statement. A person’s truthfulness is a stable, all-or-nothing personal attribute likely to be irrevocably impacted by a single or any number of not only mendacious but also inconsistent or contradictory statements.

# Orchestrating children's attentive listening and excitement in teacher-child interactions

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Lecture

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***Ms. Emilia Strid<sup>1</sup>***

**1.** *Linköping university*

Children's positive emotional stances constitute a recurrent interactional practice in the everyday activities (especially common in peer play, Strid & Cekaite, forthcoming). However, when studying children's emotional expressions, the focus has predominantly been on negative emotions. Thus far, children's displays of positive emotions (e.g., joy, excitement) and their interactional functions have received scant attention. Using multimodal interaction analysis (Goodwin, 2000) the present study examines how preschool teachers orchestrate and solicit young children's positive emotional responses. More specifically, I examine recurrent teacher practices used to invite children's attentive, temporally extended (and excited) listening and 'excited' responses. Data comprises 30 hours of video-recordings from a regular preschool group for 3-5 y.old (in Sweden). The study focuses on the multimodal organization of teacher's and children's emotional stances (Goodwin & Goodwin, 2000), and the interactional work used to orchestrate extended episodes of emotion sharing between teachers and children as the teachers solicit and sustain children's interest in the institutional activity in a group setting. The study shows how the teachers invite children's alignment and establish a shared understanding of what can be considered interesting. Teachers design embodied turns that i) display their 'excitement' and ii) invite children's aligning responses (displays of their attentive and excited listening). Teachers in a skillful manner make use of embodied resources such as intonation, hand gestures and shift in voice and pitch in various ways scaffolding children's participation. They respond to children's affective displays by ratifying children's embodied emotionally vallenced responses or criticizing and/or correcting their affective character or sequential placement. The analysis suggests the normative character and accountability in how affective displays are interactionally designed and reciprocated.

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# Particles in lesser-known languages: the case of ‘mm’ in Wa’ikhana

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Lecture

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***Dr. Nicholas Williams<sup>1</sup>***

*1. University of Potsdam*

Research in pragmatics continues to focus primarily on a small set of well-documented majority languages, while minority languages remain marginalized and understudied. As part of an effort to re-center pragmatics research on marginalized languages and apparently marginal phenomena, this paper examines a set of non-lexical response particles in face-to-face interaction in Wa’ikhana, an endangered East Tukano language of the Vaupes region in northwest Amazonia. The particles in question appear similar to English particles ‘mm’ and ‘mm-hm’ but exhibit significant differences from the English particles in both form and function. In the course of analyzing these particles, a number of questions have emerged, including how much crosslinguistic variation exists in the domain of response particles and to what extent researchers can understand the nuances of these particles without being full members of the speech community. In the paper, I present prototypical cases of the particles in question, focusing on their prosodic design, sequential position, and role in the unfolding interaction. I then address the larger questions through comparison with existing research on particles in English and other languages. The findings, indicating some unique features of the Wa’ikhana particles, exemplify the power of sequential analysis and interactional linguistic methods, despite the researcher’s ‘outsider’ status. Furthermore, the work demonstrates the need for more research on particles and face-to-face interaction in a much wider range of languages.

# Perspective, grounding and metapragmatic reflexivity in the contextualization of clauses

Lecture

***Dr. Szilárd Tátrai<sup>1</sup>***

***1. Eötvös Loránd University***

The talk has a theoretical orientation, and aims to offer a more elaborate interpretation of contextualization as a classic notion of pragmatics (cf. Auer 2009). It adopts a social cognitive point of view while also entering a discursive relation with syntactic approaches to contextualization (see Imrényi 2017). With its focus on Hungarian, the talk foregrounds the functioning of perspective (cf. Verhagen 2016) for carrying out a micropragmatic study of contextualizing relations within clauses. It presents contextualization as the activation of relevant background knowledge anchored to the discourse participants' vantage points. The talk builds on a model of context-dependent vantage points whereby the referential interpretation of linguistic symbols is crucially informed by the (i) spatio-temporal position, (ii) socio-cultural situatedness and (iii) mental stance of participants in the intersubjective context of discourse. It is argued that contextualizers within the clause that draw on the speaker's mental stance as a vantage point are fundamentally different from contextualizers whose use rests on deictic vantage points (spatio-temporal position as well as socio-cultural situatedness). Whereas the latter constructions supply integral components of the epistemically grounded process (cf. Langacker 2008) profiled by the clause (and occur in a designated clause-initial position in Hungarian), the former are not components thereof, instead expressing a reflexive attitude to it in the form of explicit metapragmatic signals (with more flexible word order behaviour in Hungarian). These signals are similar in this regard to contextualizing clauses (within clause complexes) and suprasentential contextualizing constructions. The talk links up this type of reflexive conceptualization (see Verschueren 2000) with the phenomenon of subjectification, which is in turn interpreted in relation to both objectivization (cf. Langacker 2008) and perspectivization (cf. Sanders-Spooren 1997).

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# Policing the language of women (of color) in New York City: competing ideologies of correctness and solidarity

Lecture

***Dr. Cecelia Cutler<sup>1</sup>***

**1.** *City University of New York*

Linguistic policing describes instances in which people make explicit or implicit reference to the markedness, incorrectness, or deficiency of another person's speech. Policing in the domain of language usage, communicative conduct, and bodily hexis is involved in the production of "order"—normatively organised and policed conduct—which is infinitely detailed and regulated by a variety of actors (Blommaert et al. 2009, 203; Muth & DelPercio 2018). Policing can be verbal, written, or multimodal and may occur in face-to-face interaction in almost any conceivable setting as well as in digitally mediated spaces (Androutsopoulos 2009). Lastly, whereas most linguistic policing takes the form of top-down, imposed prescriptive norms of language use, it is quite common for speakers of less prestigious codes or mixed codes to be the targets of both top down and bottom up policing from a multiplicity of local actors.

The present study is based on three independent data sets: (1) interviews from the Corpus of New York City English project (Tortora et al. in progress) (N=50), (2) responses to a survey question about linguistic policing by residents of New York City English features (N=217), and (3) metapragmatic commentary by viewers reacting to videos about the "New York City accent" from YouTube (N=296). Instances of policing were overwhelmingly aimed at women, and particularly women of color. These individuals' experiences with linguistic policing most often took the form of metapragmatic and metadiscursive comments that render certain indexical forms appropriate or inappropriate in particular contexts or when uttered by particular bodies. The comments fall into three basic types: (1) criticism targeting specific speech features (ain't, ax for 'ask', mines for 'mine', etc.); (2) not speaking properly/sounding too "ghetto" or using too much "slang"; or (3) sounding too "proper" or too "white". The analysis explores the language ideologies that undergird each subtype of linguistic policing and the contradictions that women and particularly women of color must navigate between the overarching pressure to conform to normative varieties of English versus the pressure to resist such norms. The tensions between ideologies of prescriptive correctness, expectations about embodied forms of linguistic production (Bucholtz & Hall 2016) and emic pressures to conform to community norms may be explained in part by the fact that women more than men are socially evaluated not on their accomplishments but on their personhood and linguistic self-presentation (Buchholtz 2006, 493). With the aid of a raciolinguistic lens (Rosa & Flores 2017), the paper unpacks the social-historical and ideological factors that make women of color in particular the target of disproportionate levels of top down and bottom up linguistic policing.

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# Politeness and Cultural Values and Their Effects on Problem Negotiations by native speakers in American and German Cultures

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Lecture

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***Dr. Beata Gallaher<sup>1</sup>***

***1. University of Regensburg***

The presentation discusses sociocultural values and politeness strategies emerging from linguistic behavior of American native speakers of English and German native speakers when they negotiated a problem, and when they decided not to do so. Their linguistic choices in problem negotiations were analyzed in terms of linguistic politeness, as defined by Brown & Levinson (1987).

Participants in each language group completed an open-ended discourse completion questionnaire by responding orally to 12 situations featuring problem negotiations and provided written responses to an assessment questionnaire. They also had an option to opt out by providing an explanation of their decision not to react.

The presentation reports on the results obtained from opt-out situations and from the analysis of strategy selection and linguistic choices made by the speakers in various sociocultural contexts. The results indicate significant differences in the speakers' attitude toward friendship, money, social status, and norms as well as differences in strategy selection and politeness/directness levels between these two language groups, which, in turn, reflect sociocultural norms in American and German cultures.

The findings of the study indicate that interlocutors need to be aware of some linguistic and cultural concepts underlying each culture to successfully negotiate a problem or to avoid a communication failure within a culture and particularly across cultures. The results also reveal possible areas for classroom intervention for American L2 learners of German to improve their communicative competence in the target language.

Keywords: German, American English, cross-cultural communication, linguistic politeness, problem negotiation, communication failure, American L2 learners of German

Brown, Penelope, and Stephen C. Levinson. (1987). *Politeness: Some universals in language usage*. Cambridge: Cambridge University Press.

# Politeness as social reason: Melchiorre Gioja's New Galateo (1802-1827) as an antecedent to pragmatic theories of politeness

Lecture

Prof. Andrea Rocci<sup>1</sup>, Mrs. Francesca Saltamacchia<sup>2</sup>

1. Università della Svizzera italiana, Lugano, 2. Università della Svizzera italiana

We analyze Melchiorre Gioja's conception of politeness highlighting how the Italian author's fortunate conduct book, published in the early XIX Century, offers a view of polite behavior as based on *anticipatory inferences* in interaction that are both *strategic*, being aimed at reaching social utility through controlling others' sensation, affect and understanding – and *mechanistic*, being reducible to a sort of calculus. In the light of these features, we discuss how Gioja's ideas anticipate aspects of pragmatic theories of politeness of mid-late XXth Century, starting from Brown and Levinson's (1987) influential universalist model.

The *Nuovo Galateo* by Melchiorre Gioja was published for the first time in post-revolutionary Italy in 1802 is the most popular Italian conduct manual of the Nineteenth Century. The treatise positions itself as a break with the aristocratic tradition and with a code-based, "grammatical" behavioral model based on the respect of the appropriate *ceremonies* according to the situation and social status of participants (cf. Paternoster & Fitzmaurice, 2019). More than proposing a new "code" of conduct, it proposes an inferential view of polite behavior in which *reasonableness* is the only reliable tool to work out correct conduct. His model of *pulitezza* is based on a principle of "social reason" aiming at exercising one's right with the minimum displeasure of other and at multiplying the occasions of "moral pleasure" for them. Under the influence of British philosopher Jeremy Bentham, Gioja provides an utilitarian foundation to social reason, whereby the pursuit of "social happiness" is motivated by individual interest. Interestingly, for Gioja, determining polite behavior is less a matter of convention than of anticipatory inference and requires a case-by case argumentation process to determine what conforms to "social reason" in individual interactions.

Argumentative reconstruction (cf. Rigotti and Greco 2019) provides the methodology for reconstructing how Gioja justifies examples of polite behavior by recourse to anticipatory strategic reasoning that takes into account not only other people's immediate *reactions* of pleasure and displeasure, but also other people's *inferences* about the agent's intentions. Furthermore, particular attention will be given to passages where Gioja proposes a quasi-formal representation (in the shape of an equation) of the calculation of the contribution of a form of behavior to social happiness.

In closing, we compare Gioja's view with classic and more recent theories of politeness revolving on anticipatory inferences (cf. also Watts 2003 and Terkourafi 2003) and we discuss the value of historically situated conceptions for contemporary pragmatic theorists of politeness.

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# Pragmatic Aspects of Translation of Distal and Proximal Terms in English and Persian

Lecture

**Dr. Masoumeh Diyanati<sup>1</sup>, Prof. Mohammad Amouzadeh<sup>2</sup>**

**1.** University of Isfahan, **2.** University of Isfahan, Sun Yat-sen University

Deixis, as a universal phenomenon, can be found in all human languages (Huang, 2007). However, the use of deictic terms (indexical categories) ‘vary considerably from language to language and provide extremely fertile ground for contrast’ (Hanks et al., 2009: 6). This is a report of an on-going investigation on deictic shifts in Persian translation of English texts from a discourse-pragmatic perspective. The idea has been developed out of our translation engagement back to two decades ago. English and Persian have rather similar typological characteristics since both are two-term system opposing proximal and distal with the speaker as the deictic origo (Bühler, 1934); however, in translation there is no one-to-one correspondence between English and Persian proximal and distal deictics. That is, English proximal and distal deictics, i.e. *this* and *that*, are not converted in many cases by their Persian corresponding equivalents, i.e. *in* and *ân* respectively:

(1) ST: "What kind of a hand is **that**," he said.

TT: *goft in digeče þur dæstiye*

BT: He said: what kind of a hand is **this**?

(2) ST: Only Arabic was spoken in **this** country.

TT: *dær ân særzæmin hæme ðæræbi sohbæt mi-kærdcend*

BT: In **that** country everyone spoke Arabic.

(3) ST: the Louvre itself had an almost sepulchral aura at **this** hour.

TT: *muze-ye louvr hæm dær ân sâðæt hâl o hævâ-i hozn-ængizi dâšt*

BT: the Louvre, at **that** hour, had a sepulchral aura

Despite the major pragmatic affinity of distal and proximal deixis in Persian and English, how can we explain such discrepancies in translation? In other words, the distal and proximal terms are used to designate entities conceived as close to or away from the speaker both in English and Persian. With this crucial pragmatic similarity of distal and proximal terms of Persian and English, how are their different translations explained in the above examples? Other studies also looked at such a pragmatic phenomenon (e.g., Bosseaux, 2007; Mason & Šerban, 2003). Definitely, further pragmatic parameters are required to account for this discrepancy in translation. We argue that re-contextualization as a pragmatic process is the key notion to explain such a difference in the translation of distal and proximal terms in the two languages. In short, we treat translation as a re-contextualization process in which the deictic terms shifters are reshaped in the new environment forming a new interaction with new referential meanings. In a sense, re-contextualization is defined in terms of a reconstructed interaction.

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# Pragmatic aspects of understanding in monolingual and multilingual discourse

Lecture

***Prof. Jochen Rehbein***<sup>1</sup>

**1.** Universität Hamburg

Discourse is the medium in which understanding and misunderstanding emerges. *Hypothesis* of the paper is that understanding in discourse is “percolated” through specific stages which are processed by the listening person and which produce the formation of a hearer’s plan through reconstruction of the received speech actions. The hearer’s plan seems to be a precondition for the hearer’s actively participating at follow-up interactions in the discourse, i.e. for a further reception or production process. The paper focuses - by means of transcripts - the diverse verbal and prosodic expressions hearers employ at the stages of their understanding. Reciprocally, the speaking person not only “monitors” the listener’s fine granulated reception activities being realized in a range of non-verbal, paralinguistic, prosodic and verbal expressions at the stages passed through, but, even, changes her/his verbal constructions in *statu nascendi*: these changes become manifest in breaking-offs, repairs, apokoinus, rephrasings, reformulations etc. (s. Ehlich & Rehbein 1986, Ehlich 1986, Rehbein 1987, Rehbein & Kameyama 2003, Kameyama 2004, Rehbein, J., ten Thije & Verschik 2012, Rehbein, J. & Romaniuk, O. 2014, Rehbein & Çelikkol 2018).

All in all, understanding as it is modelled in the talk encompasses several kinds of *hearer’s (recipient’s) activities* among which are:

- 1) developing a deep network of expectations of what is to be said (by the speaker) based on (common) presuppositions; this guides the stage of assessment of the constellation and the perception of the utterance
- 2) creating reception of propositional and illocutive components by activating knowledge of various linguistic roots
- 3) re-actualizing the speech action/s in its/their various components up to the formation of the hearer’s plan
- 4) taking recourse to reservoirs of knowledge to draw inferences etc.
- 5) checking the appropriateness of her/his understanding over a stretch of discourse.

Moreover, overall information on the objective of speaker’s action, the genre of discourse, discourse pattern, turn taking and keeping, formulaic speech, topic-comment-processing etc. and their commonality in discourse are spooled into the hearer’s activities. Institutional agent-client diversity has to be accounted for, too.

The *data* are taken from multilingual communication (Receptive Multilingualism of various language pairs; ten Thije 2004; Bührig & ten Thije 2006) and monolingual communication (as doctor patient communication, appointments, everyday narratives, homileic discourse, and others). One *result* is, that, in multilingual discourse, hearers’ various types of inferencing procedures at various stages of understanding are more frequently required than in monolingual ones. If time allows for, *competitive approaches* from ethnographic conversational analysis (e.g. Deppermann 2008) and the alignment model of psycholinguistics (e.g. Pickering and Garrod 2004, Bahtina-Jantsikene 2013) will be discussed.

# Pragmatic constituent order variation in modern Northern Mansi – a template approach to newspaper language

Lecture

*Dr. Susanna Virtanen<sup>1</sup>*

*1. Helsinki*

## Pragmatic constituent order variation in modern Northern Mansi – a template approach to newspaper language

Mansi is an urgently endangered indigenous language spoken in Western Siberia, belonging to the Ob-Ugrian branch of the Finno-Ugrian language family. There are still approximately 1,000 living speakers of the Northern dialect. The Eastern, Western and Southern dialects have already died out. Northern Mansi constituent order and its pragmatic variation have not been examined comprehensively until now. My approach fills in this gap with syntactic-pragmatic template analysis (see Good 2016). I use my own model of 9+1 templatic slots, which are filled with syntactic and/or pragmatic functions. My research data is a corpus of 676 clausal entries gathered from *Лўима сэпунок* [Luima (LS), the only up-to-date Mansi newspaper, which is published twice a month. This corpus approach is an attempt to combine both pragmatic/information structural and syntactic levels in the same template analysis: my analysis enables simultaneous observation on both the syntactic and pragmatic levels. The linear order of syntactic categories is analysed, and the results are compared to the results of the pragmatic analysis of the same data. This shows clear correspondences: the numbered slots in the template correlate with both syntactic and pragmatic functions. In my data, the arrangement of constituent order is twofold. First, the basic constituent order is connected to the order of syntactic functions: Mansi is basically a SOV language. Secondly, particular syntactic functions alternate between two or more slots, depending on which pragmatic function they represent. Some slots are always occupied by a particular pragmatic function, which can be represented by several syntactic functions.

Placement of syntactic and pragmatic functions in the 9+1 slot model:

### Slot | PRAGMATIC DEFAULT | Syntactic default

0. | SCENE-SETTER |—
1. | PRIMARY TOPIC | Subject
2. |—| Time
3. |—| Location-1
4. |—| Manner
5. |—| Loc-2/Time-2
6. | NEUTRAL / SECONDARY TOPIC | D<sup>\*)</sup>7. | NEUTRAL | Subject
8. | FOCUS |—
9. |—| Predicate

<sup>\*)</sup>D= DO, IO or Directional adverbial.

My main arguments are:

1. The same template model can be applied to both active and passive clauses.
2. Both syntactic and pragmatic levels are included: the numbered slots are occupied by either syntactic or pragmatic functions.
3. The predicate verb or a nominal predicate occupies the clause-final position, possibly followed only by conjunctions or other particles.
4. Topical arguments tend to occupy sentence-initial positions.

5. The placement of the subject varies between two slots: sentence-initial and two slots before the predicate. Variation is due to pragmatic motivation.
6. DOs, IO and directional adverbials share various common features – both semantic and syntactic – and common slots.
7. Temporal, locational and manner adverbials are placed immediately after the subject, with the temporal component always coming first. However, a scene-setting adverbial is placed before the subject.
8. The most focal element is always placed in Slot 8, immediately before the predicate.

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<http://www.khanty-yasang.ru/luima-seripos>

# Pragmatic Enrichment and The Problem of Interpretation in Islamic Jurisprudence

Lecture

***Dr. Niaz Aziz<sup>1</sup>***

***1. Soran University***

There is a heated debate amongst pragmatists concerning unarticulated constituents (UC henceforth), which was originally developed by John Perry (1998). According to UCs, there are context-sensitive expressions that lack truth-evaluativity and are in need to be contextually and pragmatically enriched in order to have a ‘complete’ truth-evaluable proposition (Recanati, 2002, Carston, 2002). The contextual-assignment of UCs has led to the development of different theoretical accounts.

In this paper, I will present one way of signification in Islamic jurisprudence, called “iqtiḍā” (the required meaning), which corresponds to the same phenomenon of UCs (Ali, 2000). Islamic legal theorists have paid significant attention to UCs and have promoted divergent and even contradictory interpretations of them. It follows that their differing interpretations rest upon the recoverable candidate of the UCs. Consequently, the different schools of thought have established a variety of rules that have serious consequences on aspects of Islamic law such as transactions and interpersonal relations (e.g, divorce) based on their interpretations of those UCs.

Drawing on their analyses and given the sensitive nature of the genre, I will argue and show that their study of UCs problematizes and challenges the notion of pragmatic enrichment. Generally speaking, there is a common consensus among the majority of them on the necessity of pragmatic enrichment. They, however, disagreed on two significant problems:

1. Is it the case that there are UCs?
2. If yes, then how an ‘appropriate’ enrichment can be contextually assigned to the proposition?

Unlike modern pragmatics, their copious examples show that sometimes pragmatic enrichment leads to further underspecification. This latter point questions not the necessity of pragmatic enrichment but the extent to which extra-linguistic elements can affect the truth-conditions of an expression.

# Pragmatic Failures of Using Chinese as a Second Language from International Students Majoring in Chinese Language

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Lecture

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***Prof. Jie Li<sup>1</sup>***

*1. Jinan University, Guangzhou*

1. This survey investigated the pragmatic (in)competence of International Students' using Chinese as a second language in a native background. As for pragmatic competence, it is defined as communicative ability to express speakers intended information properly and communicate appropriately in various social and cultural contexts. In this study, A questionnaire including proper/improper use of 10 Chinese phrases in different contexts and several open questions was employed to collect data from 36 informants, international students who are majored in Chinese Language and currently studying at a university in China. All of them have passed HSK6 test and are using Chinese as their second language. The results show that four types of pragmatic failure occurred in the data: 1) misuse of linguistic forms, which was observed from the informants' incorrect answers offered to the open questions; 2) failures in pragmatic strategies; 3) failures in pragmatic attitude expression; 4) lack of pragmatic identity; 5) Inconsistency between topics and context. These results can be mainly accounted for in line with the frame of pragmatic failure proposed by Thomas (1983): pragmalinguistic failure and sociopragmatic failure. Inadequate transfer and extending of L1 strategies was the typical one in the type of pragmalinguistic failure: participants have no idea what the proper social norms or rules for the 10 phrases under survey, , and extrapolate them to interaction in Chinese. Moreover, it was found that informants' failure in pragmatic attitude expression is consistent with the work by Padilla Cruz(2014).

# Pragmatic intervention in the realization of some functions of the pragmatic markers ‘you know’ and ‘I mean’ by Brazilian learners of English.

Lecture

***Dr. Aurélia Lyrio<sup>1</sup>***

*1. Universidade Federal do Espírito Santo (UFES)/Brazil*

This study reports the second phase of a research carried out with thirty advanced Brazilian learners of English. It focuses on the realization of some functions of the pragmatic markers *you know*, and *I mean*, after a period of pragmatic instruction. The first phase was in fact a pre-test to determine whether, and in which functions, these students used the markers mentioned. The results revealed that the learners’ use of *you know* exceeded that of the native speakers, in most functions, except in the ones related to politeness, in which the native speakers scored higher. The learners’ use was mostly literal, although there were also other functions in their discourse. Concerning *I mean*, only one function, which was not related to politeness was used by a student. Such findings provided the motivation for pragmatic instruction to this group of learners, in order to make them aware of the pragmatic markers multiple functions, and the importance of using them. After a meticulous study of the functions of the aforementioned markers, I determined those that would be the target of instruction. A week after the end of the two-month pragmatic instruction, the learners were submitted to a post-test, and a month later, to a delayed post-test. The findings show that although four functions of *you know* were taught, only two, occurred in the post-tests, one of them in positive politeness. There was, however, a sharp decline in the literal function of *you know* in the learners’ discourse in both post-tests, which indicates an awareness in relation to specific functions of this marker, possibly due to the pragmatic intervention. This hypothesis can also be validated by the rise in the two post-tests, of one of the functions taught. Regarding *I mean*, from the three functions taught, only one occurred in the post-tests. As in the case of *you know*, other functions appeared in both post-tests. Nevertheless, the research outcomes indicate profits from the pragmatic instruction. My theoretical framework for the functions of these markers is grounded on the research undertaken by Schiffrin (1987), Schourup (1985), Erman (1987, 2001), Östman (1981), Holmes (1986). To analyze the politeness dimension, I took into consideration Brown and Levinson’s (1987) work.

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# Pragmatic markers in *The Adventures of Huckleberry Finn*: a conversation analytic approach

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Lecture

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**Dr. Fangyuan Dong<sup>1</sup>**

**1.** Shanghai International Studies University

While existing research has examined pragmatic markers in different literary works, little attention has been devoted to their use in Mark Twain's masterpiece, *The Adventures of Huckleberry Finn*. This article investigates pragmatic markers in *The Adventures of Huckleberry Finn* by means of a conversation analytic study, with an attempt to explore their functions in turn management and fiction interpretation. The analysis is based on an 112,056-word archive – the fiction itself, which contains ten most salient pragmatic markers and five combinations of pragmatic markers. The results reveal that similar to earlier investigations, pragmatic markers in *The Adventures of Huckleberry Finn* act as attention-attracting devices, frame markers, face-threat mitigators, hesitation or delay markers, repair markers, markers of insufficiency, markers of contrasting ideas, markers of attitude or emotion and indicators of new information in turn management. The findings also suggest that pragmatic markers in the novel perform such previously unidentified functions as markers of common ground, reminding markers, seekers for confirmation and reassurance, indicators of given information in turn management and are used as markers against racism or slavery, shapers of Huck, shapers of Jim, shapers of other notable characters, markers for localism and colloquialism in fiction interpretation. The study further indicates that the conversation analytic method can provide a new angle to the interpretation of pragmatic markers and the appreciation of *The Adventures of Huckleberry Finn*.

**Keywords:** pragmatic markers; *The Adventures of Huckleberry Finn*; conversation analysis; turn management; fiction interpretation

# Pragmatics of human-robot interaction (HRI): the case of Sophia, the humanoid robot

Lecture

**Dr. Anna Danielewicz-Betz**<sup>1</sup>

1. EU Business School, Munich

The focus of this qualitative study is on the human interlocutor's verbal and non-verbal behaviour during an encounter with Sophia, the social humanoid, as well as on the robot's demonstration of pragmatic competence, which is often contested as Sophia is frequently perceived by viewers not as an autonomous robot but rather an animatronic 'channelling device', relaying scripted communication fed by Hanson Robotics team. Moreover, Sophia's human resemblance when it comes to interaction and expression of emotion and intention is analysed, whereby perceptions of trust, anthropomorphism (Oztop et al., 2005), interaction comfort, and enjoyment are taken into consideration when assessing her social believability (cf., e.g., Müller et al., 2020; Nijssen et al., 2019; Strait et al., 2014) when it comes to giving out pragmatic cues.

The following pragmatic aspects are primarily accounted for when analysing social signals, with the interlocutors (both human and robotic) either conforming to or violating social norms (Guliani et al., 2015): speech acts, the Gricean maxims, Leech's maxims of politeness, humour, as well as robot identity.

All the data are secondary, and the preliminary data set consists of 52 videos of varying length - from 38 sec to 49 minutes - mostly interviews, but also panel discussions (also involving another robot) and monologues, with the total duration amounting to approximately 420 minutes. The corpus was mainly compiled by means of a purposive YouTube search (#SophiaRobot). "Sophia the Robot's" Facebook account, as well as "Sophia the Robot @RealSophiaRobot" Twitter account constituted additional sources of audio, video, and textual data. For the sake of external audience evaluation of HRI, relevant comments below the YouTube videos were extracted. The analysis tools include NVivo (content analysis) and ANVIL (video annotation).

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# Pragmatics of referential strategies in Japanese and English narratives: L1, L2, and bilingual narratives

Lecture

***Dr. Keiko Nakamura<sup>1</sup>***

***1. Meikai University***

One important feature of telling a good story involves the selection of effective referential strategies. In the process of telling a story, narrators must be able to introduce new characters, maintain character reference, and re-introduce characters. Different languages have different strategies for doing so, and most narrators learn to do so effortlessly in their own language, using language-appropriate strategies. However, mastery of such referential strategies can be challenging for EFL learners, especially those learning a typologically different language.

This study examines the ability of Japanese EFL learners and Japanese-English bilinguals to achieve discourse cohesion in English through appropriate selection of referential strategies. Written narratives were elicited in both English and Japanese using the wordless picture book, *Frog Where are You?*(Mayer, 1969), from 100 Japanese EFL learners and 30 Japanese-English bilinguals using a method adapted from Berman and Slobin (1994). These narratives were compared to Frog Story narratives collected from Japanese (N=200) and English (N=200) monolinguals in a larger corpus to examine how language-specific aspects of the L1 referential system (Japanese) may influence L2 (English) narratives. Referential strategies used for referent introduction (first mention), referent maintenance (second /subsequent mention) and referent re-introduction of both the main character (i.e., the boy), secondary characters (e.g., the dog, the frog) and subsidiary characters (e.g., the bees, the owl) were examined.

The monolingual data showed the use of language-specific referential strategies in English (e.g., determiners, noun phrases, pronouns, nominal ellipsis) and in Japanese (e.g., NP-ga, NP-wa, null anaphora) respectively. In their English stories, EFL learners were able to use some basic English referential strategies such as pronouns (e.g., *he*, *they*), despite the fact that pronouns are rarely used in Japanese (Clancy, 1980). On the other hand, other strategies were more challenging, such as marking definiteness with articles to indicate givenness (Chafe, 1976) before referent nouns (e.g., *the dog*, *a frog*); narrators would often select the incorrect article or sometimes even use bald nouns. Despite the fact that all of the EFL narrators had 6+ years of studying English, they were not able to function like native writers of English. In contrast, bilingual narrators showed native-like use of referential devices in both languages. This study shows that Japanese EFL learners need more guidance to effectively achieve discourse cohesion in extended discourse.

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# Pragmatics of the be + V-ing Form in 18th-century English letters

Lecture

***Prof. Mariko Goto<sup>1</sup>***

***1. Kyushu Institute of Technology***

This study investigates pragmatic features of the *be+V-ing* construction in 18<sup>th</sup>-century English letters. It has generally been viewed that the frequency and range of uses of the construction was very small at the beginning of the century and then remarkably increased in the next 300 years, but that may be because our perspective tends to be limited to written English data such as those in corpora. Since an overwhelming majority of the English language in use would no doubt be spoken English, if we take speech-based materials into consideration, the picture may be different. Although, of course, there is no 18<sup>th</sup> century spoken English text data available, letters written in the century seem to proximate it.

For instance, the frequency and usage patterns of the construction in a collection of letters written by ordinary people to their family members in around 1800, called *The Clift family correspondence 1792-1846*, appears to be quite analogous to that of the one in Present-day English. In this collection, the number of occurrence of the form is 380 per 100,000 words. It is almost the frequency of the form in PDE, which is 393, according to Kranich's (2010: 95) research based on ARCHER -2 corpus. Kranich also mentions that the progressive with an adverb such as *always* as expression of negative speaker attitude is a 20<sup>th</sup> century development (*ibid.*: 217), but a collection of letters written in 1701 contains 8 progressives of the same category; the occurrence rate in that collection and in PDE are about the same. Likewise, the rate of stative progressives in 18<sup>th</sup>-century letters that I have found going through around 7000, 000 words of letters in ECCO (Eighteenth Century Collection Online) page by page and its counterpart in Present-day English pointed out by Rautionaho and Fuchs (2020) on the basis of BNC corpus in its spoken sections are noticeably similar. Though infrequent in either period of time, the periphrastic form in its spontaneity does not seem to resist stative situations. When the communicators' concern is about their acquaintances' whereabouts and episodes, or events they have observed or experienced for example, the progressive is relatively more frequent. On the other hand, when discussing justice, philosophy or the writers' belief and ideas about general truth, it is rare in either time. The frequency of the form in written English seems to have increased in proportion to the literacy rate in the country, too. Analyzing the social, physical and pragmatic environment for 18<sup>th</sup>-century use of the form would demonstrate an intrinsic as well as consistent function of the *be+V-ing* construction, which is to denote an internal phase of the situation described by the *V-ing* form.

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# Prepositions in a Cognitive Linguistics Framework: A Cross-Linguistic Comparison of Semantic Networks Between German and English Prepositions

Lecture

**Ms. Michelle Weckermann**<sup>1</sup>

1. University of Augsburg

This paper investigates prepositions in a cognitive linguistics framework, including image schemas and semantic networks to represent their polysemy. There is a wide range of research on this subject, including the polysemy of English prepositions (e.g. Hanazaki, 2005 for *by*; Tyler & Evans, 2003 for *over*), prepositions in different languages (e.g. Luraghi, 2009 for Italian *da*; Meex, 2001 and Bellavia, 1996 for German *über*), as well as cross-linguistic comparative studies (e.g. Taylor, 1988). However, only a small number of papers have constructed semantic networks to illustrate the polysemy of the prepositions, and many have based their analysis on made-up examples (e.g. Tyler & Evans, 2003; Lakoff, 1987).

This paper investigates the polysemy of the two prepositions *about* and *after* (among others, as this paper is part of a larger project looking at a range of prepositions) that have not received much attention in previous research. The aim is to construct semantic networks mirroring the polysemy of the two prepositions. Data on the prepositions' different senses was gathered from a selection of corpora, reflecting how the prepositions are employed in natural language. This included a legal corpus (EuroParl), as well as four novels from different genres (thriller, romance/drama, dystopia/fantasy, and philosophical novels) in order to ensure that the data is extracted from a range of topic areas that mirror as many of the different nuances of meaning manifested in the prepositions' senses as possible.

Furthermore, a cross-linguistic dimension was added to the analysis of the two prepositions. Using the same methodological approach, data was gathered for their translation counterparts in German (*um* and *nach*, respectively). The aim of this was to compare and contrast the semantic networks of the prepositions in English and German, observing how the prepositions behave cross-linguistically. Specifically, the goal was to look at whether prepositions are idiosyncratic in their polysemy or whether cross-linguistic similarities in the prepositions' senses can be spotted.

The analysis revealed that, while there are cross-linguistic similarities in the networks of the prepositions (e.g. *after* and *nach* both mostly have temporal and spatial senses), there are also interesting differences. *About*, for instance, translates as both *über* and *um* in German. Where English thus has one semantic network for *about* covering both its relational and spatial senses, German has two separate networks for these sense groups. The German network for *über* furthermore shows overlap with the English network for *over*.

This paper thus builds on previous research in three main ways: by investigating more and different prepositions (i.e. prepositions that have not been the focus of a lot of research yet), by employing natural and authentic corpus data, and by adding a cross-linguistic dimension to the semantic network-based analysis of the prepositions.

# Presenting self as a parent in a research interview: The immigrants from the post-Soviet states and their stories.

Lecture

***Dr. Aisulu Raspayeva<sup>1</sup>***

**1. CLIC, Rice University**

A research interview is a widely employed method for data collection across multiple disciplines (e.g., Denzin and Lincoln 2004). However, less attention has been devoted to examining a research interview as a dynamic interactional or speech event (e.g., De Fina 2011 2019; Mishler 1986), especially in under-researched cultural groups who may not possess the “shared practices and knowledge” of this speech event. Following the call for the *Pragmatics of Inclusion*, this study brings new insights on the intersection of the language practices and diversity by focusing on the linguistic behavior of the immigrant caregivers from the post-Soviet states residing in the USA during a research interview.

Integrating *narrative positioning analysis* (Bamberg 1997; Schiffrin 1996) and *agency* (Ahearn 2001; Hamilton 1998), I examine how the immigrant mothers construct their personal narratives around an ideology of *parental accountability* (e.g., Elliott 2010; Erikson 2003). Drawing on two personal narratives selected from the data set of 55 interviews, I demonstrate how mother-interviewees employ a reported speech or *constructed dialogue* (Tannen 2007) as a narrative strategy to display their *agentive* (a figure who acts) and *epistemic* (a figure who expresses beliefs/desires) selves (Schiffrin 1996). Thus, they are positioned as an agentive mother who is striving to preserve a native language in their children in the story world (Bamberg 1997) that allows them to present themselves as responsible mothers in the speech event of a research interview.

In the first case, the interviewee as a figure in the story-world confronts the group of husband’s relatives and the children themselves who pressure her to stop speaking Russian at home justifying with a belief in interdependency of a native language and culture. This act is represented via direct reported speech that allows the figure of the mother not only to *describe* what she states to confront the outside pressure but also *demonstrate* how she does it (Hamilton 1998). Thus, she is positioned as a mother agentive or capable (Ahearn 2001) in implementing the “only-native language” policy at home that contributes to her interactional presentation of a responsible parent.

In the second case, the interviewee as a figure in the story-world is positioned as a mother who fails to implement the “only-native language” policy with her children at home. This positioning is accomplished via constructed dialogue as well. Thus, the teller-interview voices a third party, i.e., experienced immigrant parents, who advise her to be agentive in speaking only in her native language with the children. Through the voice of the third party, this belief is emphasized (Labov 1972) as the “correct” language policy or the *standard* (Shiffrin 1996), against which all other actions of the mother (e.g., speaking only in English at home) are evaluated as a failure. Once again, this story-world positioning serves the base for the interactional presentation of a responsible mother. Summing up, this examination extends our understanding of the shared language practices in the immigrant minority group in the context of a research interview contributing to the *Pragmatics of Inclusion*.

# Presupposing indefinite descriptions in Italian political speeches

Lecture

**Dr. Federica Cominetti<sup>1</sup>, Dr. Laura Baranzini<sup>2</sup>, Prof. Edoardo Lombardi Vallauri<sup>1</sup>**

**1.** Roma Tre University; **2.** Osservatorio Linguistico della Svizzera Italiana; Università della Svizzera Italiana

The research question we tackle finds its empirical roots in the development and annotation of *IMPAQTS*: a corpus of transcribed Italian political speeches annotated per implicitation strategies, due by the end of 2022. In its currently available section (400,000 tokens), recurrent examples of NPs introduced by indefinite articles characterized by anaphoric specific reference were retrieved:

1) *Abbiate il coraggio di staccarvi da un monarca presidenziale che ha tradito la Costituzione.*

Be brave enough to break away from *a presidential monarch who betrayed the Constitution*.

Such examples must be interpreted in context as anaphorically referring to a specific referent: being recoverable in the left co-text or from the context and encyclopedic knowledge, such referent is known and identifiable. As such, they allegedly indirectly activate a presupposition of existence of the mentioned entity, thus suggesting that indefinite expressions can trigger existential presupposition similarly to definite descriptions.

In this paper we analyze the characteristics of such alleged “indefinite presuppositional descriptions”, which show a recurrent syntactic structure (i.e. the NP’s head is always modified) and can be classified in three sub-groups according to the semantics of the head noun. In fact, not only can it consist in a proper indefinite noun, e.g. *un monarca presidenziale* “a presidential monarch”, but often consists in a noun normally introduced by a definite article, being characterized by a unique referent, e.g. *un Parlamento* “a Parliament”, or a name, e.g. *un’Europa*, “a Europe”. In the latter two cases, the indefinite NP normally gets the interpretation of “current X” in comparison to past, future and possible ones, as in (2):

2) *Chiediamo a un’Europa che non ha creduto su questo tema un piano straordinario di investimenti.*

We ask to *a Europe which didn’t believe in this theme* an extraordinary plan of investments.

We also discuss, in terms of explicit/implicit meaning articulation and of speaker’s responsibility, the differences that indefinite descriptions show in comparison with definite descriptions – despite the assimilable interpretative result – and the reasons why they are not always interchangeable.

In conclusion, we formulate the hypothesis that the expansions to the indefinite NPs, which as mentioned are always present, add in the discourse fundamental information that constitutes the purpose of the statement, and allow to encode such information - typically critical or negative - in an implicit way (Lombardi Vallauri & Masia 2014, Lombardi Vallauri *et al.* 2020).

From a theoretical perspective, we question the traditional association between definiteness and presupposition triggering, as well as the implications evoked by existential presuppositions at the interface between the semantic and pragmatic levels of interpretation (see a.o. Sbisà 2007, Geurts 2010, Rouchota 1994).

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# Proficiency and Internal Modifications in Second Language Mandarin Chinese Refusals

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Lecture

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***Mr. Jingxuan Wu<sup>1</sup>, Dr. Carsten Roever<sup>1</sup>***

***1. University of Melbourne***

This paper investigates the development of internal modifications in L2 Mandarin Chinese refusals. Specifically, it investigates the effect of L2 proficiency and the contextual variable Power on internal modifications in L2 Mandarin Chinese refusals. 28 L2 learners at three proficiency levels and 10 Mandarin native speakers participated in this study. The data were elicited through three role plays with different power relations. The results reveal that as L2 proficiency level grows, learners' repertoire of internal modifiers also increases both in the usage frequency and range of internal modifiers at their disposal. Lower intermediate level learners used the least number and commanded a limited range of internal modifiers. They tended to use formulaic and conventionalized linguistic tools to format internal modifiers. Upper intermediate learners employed a broader range of internal modifiers, including sentence-initial particles as downtoners, repetition of verbs, postponing markers, and cajolers, though some divergence to native speakers' norms are noticeable. Both lower intermediate and upper intermediate level learners usually placed the internal modifiers in the turn-initial or final position. Advanced level learners used the highest number of internal modifiers and they had a similar range of internal modifiers as Chinese native speakers. They also frequently inserted the internal modifiers at sentence internally, which converged with the native speakers' practice. While the linguistic formats of internal modifiers show greater diversification for advanced learners than lower level learners, even advanced level learners still lagged far behind native speakers, who employed more diversified linguistic expressions as downtoners, intensifiers, cajolers, hedges, and understaters, which were absent in L2 learners' data. They also used far more internal modifiers than all L2 groups. For the influence of the contextual variable Power on internal modification, all the three proficiency groups showed little evidence of development in sociopragmatic knowledge, as both the usage frequency and preferred type of internal modifiers in different contexts among L2 learners diverged from the native speakers' practice. We attribute our findings to different level of L2 knowledge, cognitive processing constraints, and the importance of noticing in acquiring pragmatic knowledge.

# Pursuing a response: how families employ alternative-offering questions in family consultations in Dutch neonatal intensive care

Lecture

**Dr. Joyce Lamerichs<sup>1</sup>, Dr. Mirjam De Vos<sup>2</sup>, Prof. Ellen Smets<sup>2</sup>, Ms. Aranka Akkermans<sup>2</sup>**

*<sup>1</sup>. VU Amsterdam, <sup>2</sup>. AmsterdamUMC*

This paper uses a conversation analytic (CA) approach to study formal family consultations in Dutch neonatal intensive care. Clinical practice in intensive care is increasingly moving towards implementing models of shared decision making (SDM) that incorporate contingencies and identify pragmatic strategies (Walther et al, 2018; Weiss et al, 2019). In neonatal critical care, family-centred care (FCC) is gradually embraced as an important communicative framework for care practices (see Wreesmann et al., 2020). At the same time, studies report that a lack of practical guidance, implementation gaps and unmet communicative needs identified by parents, still remain (Lorié et al., 2021).

So far, only a limited number of CA studies have conducted finegrained empirical analyses of formal family consultations in neonatal intensive care, as they occur *in situ*. The only study we know of, conducted in two neonatal care units in the UK, has examined the divergent ways in which treatment options are being presented to families (Shaw et al., 2016; Shaw et al., 2020). Depending on who initiated so-called ‘decision talk’, it was shown that doctors present treatment options differently (e.g. listing multiple options or recommending a single-option when initiated by parents or doctors, respectively).

Our study offers a contribution to CA studies in neonatal critical care by reporting on 17 hours of audiotaped data of formal family consultations, involving different doctors talking to seven families in consecutive meetings. In all consultations, acute concerns about the baby’s medical condition are presented to the families. We demonstrate how doctors present these concerns with elaborate informings that include largely implicit ways of addressing the possibilities and limitations of continuing life-sustaining treatment. We present a collection of 83 instances in which families, in response to these informings, pose alternative-offering questions (AOQs), formatted to include two ‘model’ answer options (Pomerantz, 1986). We present detailed evidence of what these questions index and how they are subsequently dealt with.

Our findings illustrate the interactional difficulties physicians experience in responding to AOQs. We demonstrate three types of findings: (1) doctors do not deal with the candidate answer options embedded in the parent’s questions in their subsequent turn, and produce claims to no knowledge or uncertainty; (2) doctors treat the AOQ as topicalising an ‘untimely’ subject (i.e. the child’s demise) which results in closing the topic rather than to elicit further topical talk on families’ underlying concerns, (3) physicians responses may address only one of the embedded options in the question, which we show to be the cause of further troubles in the ensuing talk. We conclude that the sequential placement of AOQs and how they are being treated, indexes the dilemma of how and when to adequately elicit families underlying concerns and worries. Our study highlights the interactional efforts parents have to undertake to voice their concerns as explicit, candidate options, in response to doctors’ elaborate accounts. We also showed how appreciation of communication frameworks such as SDM or FCC need to be more firmly grounded in interactional analyses, and what such a fine-grained approach might offer.

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# Raising both eyebrows in interaction

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Lecture

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***Dr. Carolin Dix<sup>1</sup>, Dr. Alexandra Groß<sup>1</sup>***

***1. University of Bayreuth***

Facial movements are an essential interactional resource for the constitution of the multimodal gestalt of actions. Formerly being almost exclusively viewed as a human way of expressing emotions (e.g. Ekman 1979), their interactional impact as *facial gestures* has been discovered by researchers working in the tradition of communication theory (e.g. Bavelas & Chovil 2018) as well as conversation analysis and multimodal interaction analysis (e.g. Kaukomaa, et al. 2014). However, it still remains a desideratum to systematically approach the human repertoire of facial gestures occurring in natural f2f interaction in order to specify their contribution to action formation, to the organization of talk and interaction as well as to displaying participation (Alt 2020). In our paper we want to contribute one little puzzle piece to this tremendous task by shedding light on formal, distributional and functional aspects of one specific category of facial movements in interaction: *raising both eyebrows simultaneously* (RBE). Goodwin & Goodwin (1986) describe RBE as one possible cue of the *thinking face* during word searches; it has further been classified as *visual prosody* (Ambrazaitis & House 2017) and as part of offering-sequences (Kärkkäinen & Keisanen 2012). Other researchers mention the *eyebrow flash* as part of greetings (e.g. Ekman 1979).

By means of videotaped data of naturally occurring german conversations (i.a. dinner conversation, conversations while driving a car) we will show how formal manifestations of RBE (especially the eyebrow flash & wagging) and temporal variations (short flash vs. long flash) in co-occurrence with verbal, vocal and other bodily resources reflect functional specificities, e.g. operating as change-of-state-token and contributing to the embodiment of offers, evaluations and repair initiations.

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# Recollection as a social practice

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## Lecture

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***Dr. Alan Zemel<sup>1</sup>, Ms. Shengqin Jin<sup>1</sup>, Ms. Olivia Mata<sup>1</sup>, Ms. Bryanna Hebenstreit<sup>1</sup>***

***1. University at Albany SUNY***

We analyze and explicate recollecting work and the recollections such work produces using Conversation Analysis. Actors routinely recognize and distinguish recollecting from other kinds of activities. We consider how interlocutors accountably produce and respond to utterances as recognizable recollections, and the interactional work such recollections do. Our data consist of four corpora of recordings of naturally occurring, institutional interactions.

Analysis suggests that recollecting is a social practice in which actors report on events or outcomes that are no longer experientially accessible to interactants. Recollecting treats reported events as actors' *prior* experiences in a manner designed to make those experiences available to others. Recollecting often uses storytelling formats (Mandelbaum, 2013) where the storyteller is both the speaker in the moment and an actor in the 'story'. This allows a speaker to assume a testimonial relationship to recipients and display an experiential (Heritage, 2011) relation to reported events.

The following excerpt from a psychotherapy session displays a recognizable recollection in which P uses a first-person report, addressed to the therapist, to formulate an event as his prior experience:

- 1 P: I could hear my mom screamin (.) one day and I don- pff (.)
- 2 I don't know what I heard (.) that triggered it cuz usually
- 3 it's triggered by something-

The 'screaming' was reportedly heard by P but not the therapist. It is not experientially available to either P or the therapist during P's telling. P and the therapist relies solely on P's formulation and their "mastery of natural language" (Garfinkel & Sacks, 1970) to make the recollected occurrence mutually available.

In our investigation, we observe that recollecting may be *self-initiated*, as when a speaker 'volunteers' a recollection, or *other-initiated*, as when a speaker responds to an inquiry about a prior occurrence. It may be *individually or conjointly achieved*. Also, recollections can be challenged and *called to account*, as occasionally occurred in the House Intelligence Committee's Impeachment Inquiry Hearings (2019). Recollecting is a practice that interlocutors use to *accomplish various actions*, including informing, eliciting affiliation and solidarity, identifying issues, instructing, demonstrating, etc.

When members recollect, they utilize interactional resources in the moment to 'contextualize' their current (inter)actions in terms of past occurrences. Furthermore, recollecting constitutes and affirms current relationships among actors engaged in recollecting work in terms of the actions currently performed and the shared and shareable 'histories' that recollecting makes relevant in the current interaction.

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# Recollection as a visible and progressive embodied realization in interaction

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Lecture

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***Dr. Hideyuki Sugiura<sup>1</sup>***

***1. Doshisha University***

Previous conversation analytic studies uncovered that recollection is made intelligible as a social phenomenon in interactions, rather than as a mental process in an individual's mind. Most of these studies focused on turn-initial or turn-final particles in different languages that participants employ to claim remembrance in various ways (e.g., Betz and Golato, 2008; Hayashi, 2012; Heritage 1984; Koivisto, 2013). Although these studies examined the use of particles as an integral part of an act of recollection, they have not investigated in depth the use of other, particularly nonverbal, resources mobilized by participants to accomplish an act of recollection. From the conversation-analytic perspective of multimodal interaction, this study investigates how each moment of an act of recollection is systematically realized using both verbal and nonverbal resources in a temporally unfolding interaction. The data used in this study comprise 10 video recordings of everyday Japanese conversations. The study particularly focuses on cases where multiple parties work together to recollect a certain temporally forgotten word. The data exhibit that an act of recollection is best understood as a visible and progressive realization that is made possible by the coordination of multiple resources mobilized by participants. In one of the cases examined in this study, at the onset of recollection, one of the participants (X) first recollects a certain word, begins to build a turn at talk with a change of state token a ('Oh') while temporarily withdrawing his gaze from a co-participant (Y). Subsequently, X claps his hands once, and immediately turns his gaze back to Y. As noted by Goodwin (1981, 1987), by turning his gaze to Y, X appears to direct his action in progress toward Y. X then points towards Y's body. At the point of establishment of X's pointing, he utters the recollected word and claims remembrance. The delivery of the recollected word assumes a peculiar shape. That is, the recollected word is delivered twice in a row at a noticeable pitch. X maintains his pointing and eye-gaze toward Y even after producing the recollected word. After hearing the recollected word, Y, who now recollects the word after X does, turns his gaze toward X and begins to produce the recollected word before X completes his turn. Subsequently, Y quickly begins to point to X's body following the onset of the recollected word. Further, similar to X, Y produces the recollected word twice in a row, followed by multiple sayings of *soo* ('right'), which strongly confirm that the recollected word spoken by X is the right one. In summary, the act of recollection is not merely performed by a turn at talk but is actualized moment by moment as a public display of progressive and visible realization through the temporally coordinated use of multiple resources.

# Recycling and replacing repairs as self-repair strategies in Hungarian and in Hungarian as a foreign language conversations

Lecture

**Dr. Anett Arvay<sup>1</sup>, Dr. Zsuzsanna Németh<sup>2</sup>**

*1. University of Szeged, 2. Department of General Linguistics, University of Szeged, MTA-DE-SZTE Research Group for Theoretical Linguistics*

Recycling and replacing repairs as self-initiated same-turn self-repair strategies have been thoroughly examined in the conversation analytic literature. Fox et al. (2009) investigated the site of repair initiation and the length and syntactic class of words in which the repair is initiated in seven areally and typologically diverse languages: Bikol, Sochiapam Chinantec, Finnish, Indonesian, English, Japanese, and Mandarin. They found that there is an underlying universal tendency to initiate recycling after and replacing before recognisable completion, but this pattern is sometimes masked by language-specific features (Fox et al. 2009: 80). That is to say, the morpho-syntactic structure of the particular language always plays a role in the use of the repair operation. Literature suggests that in languages which have function words preceding content words, speakers tend to recycle back to function words rather than content words (Fox et al. 2010: 2504). Németh (2012) explored the same factors in Hungarian. She found that Hungarian fits the patterns suggested as universal.

All the studies so far have analysed native speakers' encounters, however, no research has been examined whether the universal tendency is also present in interlanguage i.e. when speakers use a foreign language during communication. The aim of this paper is to explore the same variables in Hungarian as a foreign language (HFL) conversations with regards to recycling and replacing repairs. The data collection was designed to create a parallel corpus with Németh's (2012) research on Hungarian native speakers' self-repair strategies. Ten three-participant dialogues will be recorded in which the participants have different native languages and speak Hungarian as a foreign language at a B2-C1 level.

During the analysis, we explore (1) the frequency of recycling and replacing repairs in the corpus, (2) the syntactic category and length of the target word in all recycling and replacing instances, and (3) the location where speakers initiate repair in the target word in all recycling and replacing repairs in the corpus. In order to see the relationship between the variables listed above, we will use 2x2 and 2x3 Pearson's chi-square statistics. Since research studies show that the morpho-syntactic structure of the language of the conversation has an effect on repair strategies, it is hypothesised that the HFL participants employ the same repair strategies as the Hungarian native speakers.

Key words: interlanguage, repair strategies, Hungarian as a foreign language

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# Referring to COVID-19 in Estonian emergency calls

Lecture

**Dr. Tiit Hennoste<sup>1</sup>, Dr. Andriela Rääbis<sup>1</sup>, Dr. Andra Rumm<sup>1</sup>, Ms. Piret Kuusk<sup>1</sup>, Ms. Andra Annuka<sup>1</sup>,  
Dr. Kirsi Laanesoo<sup>1</sup>**

*1. University of Tartu*

The topic of our lecture is referring to COVID-19 (in Estonian *koroona/koroonaviirus* 'corona/coronavirus') in the phone calls to the Estonian Emergency Response Centre.

Our research question is how callers refer to COVID-19 when they mention it at the first time and how they create their role and position in relation to the COVID-19 through it.

Our data come from the corpus of emergency calls at the University of Tartu. Method used is Conversation Analysis.

The preliminary results reveal that callers who use the word *koroona* 'corona' can be divided into three.

Callers who use the word *koroona* 'corona' without any problems. Those callers often distance themselves from COVID-19, e.g. saying that they are calling for another person (Example 1).

(1)

C: tere mul on seoke mure et mu naisel on kahtlus et tal on võibola koroonaviirus. tal on astma ta- tal on ingamisraskused

'hello I have such a problem that my wife has a suspicion that she maybe has the coronavirus. she has asthma she she has problems with breathing'

Callers who refer to *koroona/koroonaviirus* 'corona/coronavirus' as known/old information, e.g. by using marker of definiteness *see* 'this, the' (Example 2: *selle koroonavirusega* 'with this coronavirus').

(2)

C: tere ee mul on selle koroonaviirusega üks siuke: juhtum millest ma taaks teile rääkida

'hello uhm I have such a case with this coronavirus that I want to tell you'

Callers who initiate word searches (hesitation markers, placeholders etc) before the word *koroona/koroonaviirus* 'corona/coronavirus' (Example 3: placeholder *selle* and hesitation pause). The search can be an indication of the trouble but also device for delaying the negative information.

(3)

C: ma tahtsin küsida selle kohta selle (.) kuradi koroonaviiruse kohta

'I wanted to ask about it about this (.) damned corona virus'

Another group of callers refer COVID-19 indirectly. They avoid the word *koroona* 'corona' and use words like *viirus* 'virus', *haigus* 'disease', list of some symptoms (like cough), or only mention that they want to take a 'test' (i.e. COVID-19 test) (Example 4).

(4)

C: sooviks teha (.) sooviks teha testi. .hhhh

'I would like to take (.) would like to take a test. .hhhh'

In our presentation we describe different referring variants and compare them with the variants that the speakers use when they are talking about other diseases in the calls to the Emergency Response Centre.

Transcription symbols

. falling intonation

jaanuar emphasis

:: lengthening of a sound

(.) micropause

.hh audible inhalation  
ahi- cut off

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# Relational work in intercultural business communication: A multimodal interaction analysis of an Austrian-Russian joint venture

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Lecture

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***Ms. Anna Golovko<sup>1</sup>***

*1. Vienna University of Economics and Business*

Interpersonal relationships are crucial for business partnerships. Yet, building an interpersonal relationship in a business context is far from easy, especially between business partners with different language repertoires and cultural backgrounds. In order to investigate these complex relations, the present study aims to examine interpreter-mediated communication between business partners from Austria and Russian-speaking countries by focusing on how their relationships are built through communication.

What challenges do the business partners who seek to found a joint venture in renewable energy face when it comes to their communication? What communicative means do the interactants use to overcome these challenges, to establish rapport, and to shape their interpersonal relationship? In order to answer these questions, a multimodal interaction analysis of video-recorded interactions between business partners is carried out. To this moment, 7,5 hours of video-recordings of interactions between business partners who have been working together on a wind park for 5 months are collected, which allows to identify recurring patterns of interaction and to observe the process of building rapport over time.

The present study is a part of a PhD-thesis in progress, which aims to contribute to the body of research on cross-cultural business communication and to fill an important research gap by providing an analysis based on authentic video-recorded interaction data. This, in turn, will help to develop recommendations which could be used in cultural awareness trainings. These trainings are meant to prepare Austrian companies for establishing business contacts and conducting successful interactions with enterprises from Russian-speaking countries.

# Relational Work in Online Child Sexual Groomers' Manipulative Discourse – New Insights from Spanish-language Data

Lecture

***Dr. Sergio Maruenda-Bataller<sup>1</sup>, Prof. Nuria Lorenzo-Dus<sup>2</sup>, Dr. Carmen Pérez-Sabater<sup>3</sup>***

*1. IULMA/Universitat de València, 2. Swansea University, 3. Universitat Politècnica de València*

Online child sexual abuse/exploitation, within which online child sexual grooming (henceforth OCSG) is embedded, is a growing social challenge globally. This may account for an also growing body of academic scholarship into OCSG over the past decade or so, primarily within the disciplines of Criminology and Psychology (see, e.g., Burton et al. 2016; Craven, Brown & Gilchrist 2006; Kloess, Beech & Harkins 2014; Patrick et al, 2016; Smith, Thompson & Davidson 2014; Webster et al. 2012; Whittle et al. 2013). Comparatively, Linguistics scholarship into OCSG is still 'in its infancy' (Chiang and Grant, 2018, p. 2). This is somewhat ironic given that OCSG is 'an internet-enabled, *communicative* process of entrapment in which an adult uses language and other semiotic modes (e.g. images) to lure a minor into taking part in sexual activities online and, at times, also offline (Lorenzo-Dus et al 2020: 15-16). A number of recent Discourse Analysis/Pragmatics studies have begun to fill this gap in contexts in which OCSG happens through the medium of the English language. Their findings regarding offenders' discourse strategies (Lorenzo-Dus et al 2016; Chiang and Grant 2018; Lorenzo-Dus and Izura 2017; Lorenzo-Dus and Kinzel 2020, forthcoming; Grant and Macleod 2020) and children's perception of offenders' communicative behaviour (Lorenzo-Dus and Mullineux 2020) provide a strong foundation for examining OCSG discourse in other languages.

In this presentation, we report and discuss the findings of the first analysis of OCSG discourse in Spanish, with a novel focus on offenders' strategic use of 'relational work' (Watts and Locher 2005, 2008) therein. Our data comprise all the case files about OCSG available within the Spanish *Centre of Judiciary Documentation of the General Council of the Judiciary* (CENDOJ) for the 2018-20 period (164 cases, involving 85 convicted offenders and 154 child victims). Within each case file, all the conversational fragments containing a verbatim reproduction of the online interactions between the offenders and their victims were selected for analysis. Our results highlight offenders' use of face-maintaining strategies, typically oriented to the victim's positive face needs (e.g. compliments), alongside face-threatening behaviours that are primarily oriented towards the victim's equity rights (e.g. threats and commands). We also find offenders' strategic use of both vague language and sexual explicitness aligned to a number of goals, ranging from getting their victim to trust them through to seeking to isolate her/him physically and affectively from meaningful others. Overall, our analysis reveals the complex, and clearly manipulative, relational work that offenders perform during OCSG. Importantly, and from an applied research perspective, our findings inform ongoing development of targeted interventions for professionals with child-safeguarding roles, such as police officers, social workers and educators.

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# Relational work in tourist offices in Flanders, the Netherlands, France and Wallonia. A corpus based analysis of opening and closing rituals from a cross-cultural perspective.

Lecture

***Prof. Els Tobback<sup>1</sup>***

**1. University of Antwerp**

This paper sets out to draw the interactional profile of opening and closing sections in tourist offices in four geographically close regions, with the aim to reflect on the way interactants in this specific setting perform ‘relational work’ and construe their interpersonal relationship. It offers a quantitative analysis of speech acts and their concrete linguistic realisations in 400 intralingual interactions in 13 tourist offices spread over Flanders, Wallonia, (the southern part of) the Netherlands and (the north-eastern part of) France.

The results show, first of all, that the interactional profiles appear to be different in the four regions, though also between the main interactants in each of the regions. However, French-language interactions overall show to have a great deal of characteristics in common, while at the same time differing “en bloc” from the Dutch-speaking regions. The differences hint at a distinction between two types of involvement (Scollon & Scollon 1995/2012, see also Márquez-Reiter & Placencia 2004, Félix-Brasdefer 2015). Whereas the French-language interactants mainly show involvement by being very interactive (voluble), in the Dutch-language interactions, involvement appears to be more fairly associated with higher levels of informality, expressivity and complicity. This being said, in contrast with the French-language interactions (limited differences), Dutch and Flemish interactions appear to be rather different, the former displaying a higher degree of interactivity, informality and expressivity than the latter.

Although our data only concern an extremely tiny part of all possible interactional situations, the results offer food for thought with regard to the question of how Belgium’s main language communities relate to the two neighbouring regions with whom they respectively share the language. In socio-psychological studies, Belgium has often been analysed as a monolithic cultural bloc, close to the French and far away from the Dutch cultural profile (e.g. Hofstede 2001), although, more recently, Minkov and Hofstede (2014) showed Flanders to be fairly different from both French and Walloon cultural values. While taking every possible precaution, and only admitting at a very abstract level that general cultural values somehow percolate to communicative patterns, our results seem to confirm that, conversationally speaking, Flemish interactants behave differently both from the Dutch and from the Walloon interactants.

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# Repair in child–robot interaction

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Lecture

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***Prof. Marjut Johansson<sup>1</sup>***

*1. University of Turku*

In this study, my aim to explore child–robot interaction (CRI) in the context of a foreign language learning (FL). In their recent paper, Guzman and Lewis (2020) proposed that human–machine communication (HMC) should be considered as *communicatively oriented* research, and this perspective is adopted here. In addition, following the proposition of Gunkel (2020), research on artificial intelligence (AI) should target how we, as humans, *are related* to AI-based systems and how *we respond* to them in social situations. I will study FL learning conversations that children have with a robot as verbal interactions, especially from the perspective of repair.

As regards CRI, the role of robots has been studied, especially as tutors for learning (Belpaeme et al. 2018). Research on robot-assisted language learning focuses on word learning, reading, and motivation, among other aspects (Berghe et al. (2018)). However, the communicative perspective has yet to be adopted in studies on CRI and HMC. Recent attempts integrate robot developers know-how and linguists and interactional knowledge (e.g., Fischer et al. 2020). Some novel studies propose conversation analysis as an analytical perspective (e.g., Pitsch 2020; Rollet & Clavel 2020).

In this study, the interactional relationship between children and robots is asymmetrical even though the robot is introduced in the language classroom. My research questions focus on what kind of trouble arises in these interactional sequences between a child (or children) and a robot and what type of repair children implement in these situations. I focus on the repairs carried out by one child as well as those negotiated by the children among themselves. The theoretical and methodological approach draws on conversation analysis as well as interactional and digital discourse analysis.

Social robots have recently been adopted in a few Finnish primary schools as part of their pioneering L2 language learning projects. The robot Nao has been used in FL learning situations with pre-programmed learning material. The data are videotaped interactions (altogether 42 recordings) with children (7–12 years) who are learning English. The children, interacting in dyads or groups with the robot, strive to have discussions on familiar topics with the robot.

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# Reported Speech and Its Evaluative Meaning in Chinese Criminal Trial Discourse

Lecture

***Mrs. ZeJun Ma<sup>1</sup>, Ms. Yaqian Guo<sup>1</sup>***

***1. Dalian University of Technology***

The court trial is the most important judicial activity, for the judgment and ruling in court is closely related to the property and even the life of people involved. Therefore, all participants in court trials attach great importance to the use of language and choice of strategies to achieve their communicative purposes. Reported speech is one of the important strategies commonly employed by court participants. Both the identification and confirmation of legal facts and the presentation of relevant laws in court trials are inseparable from the use of reported speech.

This paper aims to compare and analyze the linguistic features and the evaluative meaning of reported speech employed by the prosecution party and the defense party at both the lexical and the phonological levels through quantitative and qualitative analysis of reported speech taken from 40 criminal cases from *Trial on the Scene* (A CCTV-12 Programme) and the Website <http://tingshen.court.gov.cn/> (the website that broadcasts trials in Chinese courts). In 40 cases collected, 1860 examples of reported speech are labeled and collected as data. The appraisal resources utilized by different participants when reported speech is used are analyzed and the visible contours are drawn with the help of the software *praat* reveal the evaluative meaning of reported speech.

It is found that the participants in court use reported speech as a strategy to achieve their communicative intentions and the use of reported speech and its evaluative meaning are influenced by the speaker's identity. Here are the main findings. Firstly, in court trial, the prosecutors use the reported speech most frequently to provide legal support and to construct the legal fact. Among these, most speeches are from the specified others and written documents. In contrast, the defense attorneys and the defendants usually reproduce utterances of fact from self and specified others to reconstruct the scene when the crime was happening. Secondly, in the process of reporting, the speakers directly express their stance and attitude by adding evaluation. The prosecutors often use positive judgment about themselves to confirm the reliability of the evidence, but they usually report utterances showing negative evaluation towards the defendants to expose their cruel behaviors and their evil motivation. The defense party tends to shirk the responsibility through negative judgment on the behaviors of the victims or the plaintiffs and negative judgments are usually used by the defense party with the intention to deny the crime or to achieve the goal of mitigating the degree of penalty. Thirdly, through the analysis of prosodic features such as pitch, intensity and duration in the employment of reported speech by the prosecution party and the defense party with the aid of software Praat, it is found that speakers can express evaluation indirectly. Prosecutors can express querying, reminding, or condemning by increasing intonation and intensity; whereas the defense party conveys his cooperation or refutation through increasing the pitch or lengthening the duration, or just emphasizing the important information in their utterances.

# Reported thought's functions in an Angolan civil war survival autobiographical narrative

Lecture

***Dr. Mercia Flannery<sup>1</sup>***

*1. The University of Pennsylvania*

Within narrative discourse, reported speech or constructed dialogue is a linguistic resource that allows for the mimetic presentation of characters and their actions and whose main documented functions are to signpost evaluation and instantiate identity (Schiffrin, 2000; Clark and Gerrig, 1990; Tannen, 1989; Labov, 1972). Relatively less attention has been given to reported thought, or “inner speech” (Tannen, 1989: 114; Haakana, 2007) which, although not uttered in the story world, may reveal the narrator’s and the characters’ perceived stance in the represented interactional order (Goffman, 1974). This paper investigates the use of reported thought in excerpts of the oral life history of an Angolan civil war survivor, exemplifying its functions in this type of narrative discourse, in Portuguese. According to Bakhtin (1997: 174), in autobiographic narratives a narrator may perform two roles, as 1) author and 2) as character, or “hero”. Such narratives feature the author-as-character in the development of a sequence of actions, over an extended period, “in relationships with others in certain places at certain times” (Horsdal, 2016: 267). Coherence is attained in these texts both by their orientation to a larger social context and to a defined historic period (Bakhtin, 1997; Horsdal, 2016). In the specific case of the autobiography analyzed in this paper, the narrator presents himself in the context of the long and violent Angola’s civil war (1975-2002), showing the impact that this defining historical event had on his personal life, and to the development of his moral self (Stets and Carter, 2011). This is an autobiography of transformation whose most significant narrated events are 1) the death of the narrator’s mother, 2) his encounters with law enforcement and the military representatives, and 3) his religious conversion during the war. While presenting these episodes in narrative discourse, “from the contextually situated point of view of here and now” (Horsdal, 2016: 267), the narrator employs several instances of reported thought, animating his relationships with others. These uses of reported thought 1) represent the reactions of those with whom the narrator interacts in the story-world, leading to complex formulations of identity (Spronck and Nikitina, 2019) for self-vis-à-vis others, 2) build prototypical roles in a narrative of conflict, i.e., survivor or hero, victim, perpetrator, bystander (Bakhtin, 1997; Schiffrin, 2000), and 3) are not syntactically expressed with typical epistemic verbs in Portuguese, such as “pensar”, “achar”, i.e., to think, or verbs of saying, such as “dizer”, “falar”, i.e., to say, to speak. This paper contributes to the body of work on reported speech, presenting an analysis of reported thought’s functions in excerpts of the oral life history of an Angolan civil war survivor, in Portuguese.

# Research on Irony in English vs non-English languages: a review and meta-commentary

Lecture

**Dr. Ewa Dryll<sup>1</sup>, Mr. Piotr Kałowski<sup>1</sup>, Ms. Katarzyna Branowska<sup>1</sup>, Dr. Natalia Banasik-Jemielniak<sup>2</sup>**

***1. University of Warsaw, Faculty of Psychology, 2. The Maria Grzegorzewska University***

Research on verbal irony covers a broad array of topics, both theoretical and practical. A debate concerning the very definition of the term - what is "irony"? (Kreuz, 2020) - is far from over.

Notably, this debate has largely been advanced in the English language, using English examples and data from English-speaking participants. We argue that focusing one language may have significant consequences for irony research - both the conclusions drawn from the empirical data as well as the trends in published research. This is because language use is known to be influenced by numerous factors, including cultural ones. A comprehensive framework by Hofstede (2001) includes such dimensions as masculinity/femininity, tolerance of uncertainty, or power distance (i.e., emphasis on hierarchical relations). It seems pertinent to assume that since these factors impact language use, they impact the use and understanding of irony as well. Furthermore, a more complex relationship is also possible in which cultural factors mediate/moderate individual factors in the context of irony use or vice versa. Generalizing research findings from one language (usually English) to another, especially in the case of more sophisticated phenomena as irony, may result in inaccurate conclusions and significant information loss. Therefore, we advocate for a (cross-)cultural view on irony and paying more attention to research and publications in less popular languages.

To this end, we will present the results of an ongoing review of scientific literature on verbal irony in languages other than English, including Arabic, Chinese, Croatian, Czech, French, German, Hebrew, Italian, Polish, Russian, Slovak, Spanish, and Turkish. With the help of professional translators, we have identified and selected 400 articles. By way of inductive content analysis (Braun & Clarke, 2006), we will present how the construct of verbal irony is presented in these publications in order to identify the patterns of cross-cultural differences and similarities in research. Do researchers tend to agree on the definition of irony across languages? Is it a concept that is easily translated into different languages? How is English-language literature on irony used by non-English-speaking authors? What areas of research on irony are undertaken by scientists from non-Western cultural spheres?

The synthetic overview of the literature which we propose will be of interest both for researchers of verbal irony as well as for linguists in general, serving as meta-commentary on the state of the science.

# Resolving troubles in automatic registration: Customers calibrating their responses during facial recognition

Lecture

***Ms. Xinzhi Xu<sup>1</sup>, Prof. Christian Greiffenhagen<sup>1</sup>***

***1. The Chinese University of Hong Kong***

Facial recognition has been widely used in many self-registration settings. To achieve a wide coverage of facial recognition in those settings, people need to follow a series of pre-programmed machine instructions (e.g. “close your eyes”, “open your eyes”, “shake head”) given by the system. However, what happens if this process did not smoothly succeed? For instance, in many settings, the system does not identify a source of error, but simply repeats the instructions several times. People have to figure out “*what might be wrong*” by themselves during the on-going interaction by calibrating the way they respond to the instructions. Drawing on the approach of ethnomethodology and conversation analysis (EMCA), this paper investigates the calibration of people’s response to the recurrent facial recognition instructions through video recording of automatic self-registration in two robotic hotels in Mainland China.

Researchers have defined “directives” as utterances which are “designed to get someone to do something” (Goodwin 1990:65) and “need to be complied with” (Craven & Potter 2010:426). Therefore, previous directive/response sequences studies mainly talked about how directors re-design their turn, upgrade the directive-words, or adding physical instruction into directives given the un-achievement of their purposes during the interaction (e.g. Craven & Potter 2010; Goodwin & Cekaite 2013; Takada 2013). It was the *directive-giver* who calibrated their directives all the time. On the contrary, directives in this paper have nothing to change the whole time. It is the *responding party* who calibrates their response in the light of the un-achievement of interaction. Thus, this paper makes a novel contribution to studies on directive/response sequences via including the analysis on the calibration of responses in practice.

This study focuses on analysing the calibration of people’s response to the *exact same instructions* at the second and later cycles. This paper has two major findings: (a) people did respond differently under the same directives at the subsequent cycles (e.g. they change the frequency of head-shaking from less to more and keep their eyes closed longer and more firmly). (b) knowing the whole sequence of the instruction helps people formulate a comprehensive understanding of the directives of the facial recognition system during the human-computer directive-response interaction.

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# Russian immigrants in Cyprus: Request strategies and (im)politeness of on-line communication

Lecture

***Dr. Sviatlana Karpava<sup>1</sup>***

**1. Univ**

Request speech acts and mitigating strategies in L1 and L2 have been widely and thoroughly studied across languages and cultures revealing cross-linguistic differences (Blum-Kulka and Olshtain, 1984; Economidou-Kogetidis, 2008, 2009, 2012, 2013; Ruiz de Zarobe and Ruiz de Zarobe, 2012; Webman Shafran, 2019). Appropriate use of the request form in a social context depends on such factors as L1, culture, age and gender of the interlocutors, social distance and power relations as well as the degree of imposition. Native speakers acquire pragmatic competence subconsciously through exposure to native language from birth, which is not the case with L2 learners who need to put a conscious effort in order to learn pragmatic rules in L2 (Blum-Kulka, 1982; Bardovi-Harlig and Hartford, 1990; Nelson et al., 2002; Webman Shafran, 2019).

This study investigated (in)directness, internal and external modification and hearer/speaker perspective of request strategies (Blum-Kulka et al., 1989; Tannen, 1993; Economidou-Kogetidis, 2008; Ogiermann and Bella, 2020) in L1 Russian, L2 English and L3 Greek and (im)politeness of on-line communication by Russian immigrants residing in Cyprus. The focus is on their pragmatic behaviour and on-line interactional practices depending on the topic of the discussion/chat, group post, interlocutor characteristics. We have analysed 500 posts (Russian, English and Greek) and relevant comments on various topics such as job, career, entertainment, services, leisure time, food, family, children, school, travelling, COVID 19, health care, politics (open-access FB group).

Overall, it was found that the participants tend to have a preference towards direct request strategies and bold on record politeness in L1 Russian posts and comments, while conventionally indirect requests were implemented mostly in L2 English and L3 Greek. This is in line with the previous research that showed that conventionally indirect requests are the most preferred strategies universally even though there are some variations across languages and cultures (Blum-Kulka et al., 1989; Stavans and Webman Shafran, 2017; Webman Shafran, 2019).

The analysis of the data showed that such factors as the language and the topic of on-line interaction as well as social distance, hearer dominance, power, familiarity and imposition affect the degree of (in)directness, request perspective, internal and external modification. The requests in L1 Russian were mainly speaker-oriented, while the ones in L2 English or L3 Greek were hearer-oriented or impersonal. There was also correlation between the level of directness and the request perspective as direct requests (imperative) have the hearer perspective; indirect requests can have speaker, hearer, inclusive or impersonal perspectives, which is in agreement with the previous finding by Ogiermann and Bella (2020). It is interesting to note that the participants of on-line communication code-switch and code-mix a lot, especially when they would like to emphasize the information or talk about specific (cultural) issues of Cyprus. The participants of our study implemented more external than internal modification in their requests posted in a FB group as they might opt for the explicit realization of politeness (Faerch and Kasper, 1989) or find this way of modification to be easier than the lexical one (Hassall, 2001, 2012).

# Secondary Procedural Schema Transfer in an L2 into an L3 Translation: An Exploratory Qualitative Study

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Lecture

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***Prof. Mariko Boku<sup>1</sup>***

**1.** Ritsumeikan University, Japan

Sperber and Wilson (1986, 1995) proposed a theory of relevance, which claimed that the human brain has innate domain-specific modules for comprehending utterances that are encapsulated and are not associated with other modules or systems. Relevance theory assumes that individuals evaluate their own schemas (including encyclopedic entries) and choose the one that requires the least amount of effort for disambiguation, reference assignment, and enrichment. Based on this theory, we might ask: Will an individual always find the schema embedded within a particular language module to be available at the time of translation? Which schema does a trilingual speaker choose when translating a second language (L2) into a third language (L3)? It might be difficult to answer these questions based on this theory because it is not yet known how an individual can evaluate a schema in an encapsulated domain-specific module without associating it with other (including memory) modules (systems). Then how should we deal with the schema? The purpose of this study is to explore and generate hypotheses regarding trilingual learners' cognitive processing as they comprehend and translate an L2 (Japanese) into an L3 (English). This paper will review previous studies, discuss the theoretical background, and then explain the methods used. The participants studied were Chinese students who were learning Japanese as an L2 and had lived in Japan for more than 3 years. They were enrolled in an elective Japanese-English translation class via movie clips. They practiced translating from Japanese into English, their L3. The movie clips included subject omissions, slang, and higher-order meanings. First, they were asked to interpret the meanings of the language of the scenes. Next, they were asked to submit a translation from Japanese into English and their narrative comments, reflecting on how they processed the translation, what they found difficult about it, and why. This paper will conclude by discussing the secondary procedural schema transfer hypothesis based on the results of the study.

# Sevastopol: Discursive constructions of local identity in the time of crisis

Lecture

***Dr. Veronika Borshcheva<sup>1</sup>, Dr. Natalia Knoblock<sup>2</sup>, Dr. Tatyana Vakulova<sup>3</sup>***

**1.** Oriental Studies Institute Russian Academy of Sciences, **2.** Saginaw Valley State University, **3.** Sevastopol State University

The presentation investigates prominent topoi in the discussions of the Crimean referendum of 2014. It asked the population of the Crimean Peninsula to choose between joining Russia or remaining in Ukraine with greater autonomy (BBC, 2014) and played a prominent role in the events resulting in the Russian annexation of the territory. While not recognized by Ukraine and the international community, the referendum carries symbolic value to the people living with the consequences of their decision. Even four years after the event, citizens of the Crimean Peninsula reported vivid memories of it, with several themes recurring in their narratives and connecting the referendum to a larger frame of reference. Many respondents invoked issues of local history, citizenship, ethnic and cultural identity, political affiliation, and more in their descriptions of the events.

The data was collected in the summer of 2018 in semi-structured interviews in Sevastopol, the largest city and a major port in Crimea. Out of 15 interviews, 10 were chosen as representative of the three types of people willing to share their memories of the referendum: three voters, four precinct volunteers, and three members of a paramilitary “self-defense” group. In line with studies reporting Crimeans emphasizing their regional identity above ethnic or national (Knott, 2015; Zeveleva & Bludova, 2019), one of the recurring themes in the interviews was the salience of local identity, and the unique features setting the city of Sevastopol apart not only from other locales in Ukraine but even from the rest of Crimea.

Informed by the Bourdieu's (1977) concept of the ‘sense of place’ and Antonsich’s (2010) ‘place-belongingness’, the presentation will focus on the respondents’ discussion of the city’s unique character. It will catalog prominent topoi (KhosraviNik et al., 2012) present in the descriptions of Sevastopol, and it and will analyze respondents’ discursive strategies of narrating their attachment to the city and the links they drew between their views and actions and the city’s salient features. The analysis of the data contributes to the study of discursive explications of the sense of belonging and place-attachment by people undergoing traumatic events that lead to radical transformation of their lives.

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# Shifting Notions of Otherness: Identity Construction of German-Turkish Descendants in Germany

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Lecture

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**Ms. Yesim Kakalic<sup>1</sup>**

**1. University of Warwick**

The German media landscape is characterised by discourses of ethnic tension, migration, integration and assimilation in relation to German-Turks (Schneider, 2001; Mueller, 2006; Ramm, 2009, 2010) and has led to a stereotypical and negative public image of this very group (Mora, 2009). Such discourses typically construct and portray German-Turks as the *other*, ultimately intensifying discrimination (Bonfadelli, 2007) and feelings of alienation. This paper aims to understand how mainstream discourses of German-Turks contribute to this *othering* and how they influence the self-perceptions and identity constructions of German-Turks, who often find themselves torn between positioning themselves as Germans, Turks or German-Turks. This paper thus aims to answer the following Research Question: How do German-Turkish descendants construct their identities as Germans, Turks and/or German-Turks in and through the processes of *othering*?

Drawing on over 13 hours of audio- and video-recorded focus group discussions with German-Turkish descendants, this paper utilises the framework from Bucholtz & Hall (2005) to approach identity from a sociocultural linguistic perspective and analyses and discusses narratives of discrimination which emerged as one of the main themes during the coding process. More specifically, it explores the discursive and pragmatic processes through which German-Turks construct and negotiate their own (and others') multiple identities by *othering* either "the Germans" or "the Turks", and positioning themselves in relation to these larger groups – sometimes embracing and sometimes rejecting membership in them.

Findings illustrate that what is considered to be "the other" by participants is constantly shifting throughout these processes of identity construction and negotiation. This highly dynamic nature of *otherness* is closely intertwined with issues of social integration and discrimination, which participants experience on a daily basis. Through analysing the pragmatic and discursive processes of this *othering*, this paper provides important insights of how mainstream and stereotypical discourses of German-Turks affect the identity construction of members of this group, and provides empirical evidence about the (discursive) processes through which social integration takes place.

# Signals of metapragmatic awareness in internet-mediated discourse

Lecture

***Dr. Krisztina Laczkó<sup>1</sup>***

***1. ELTE University***

In this talk I will investigate linguistic signals of metapragmatic awareness in the framework of functional (social) cognitive pragmatics, on the basis of a model of joint attentional scenes and intersubjective context (Verschueren 1999, 2004; Croft 2009; Tátrai 2017) in internet-mediated discourse. In this framework, metapragmatic awareness means that discourse participants are able to relate reflexively to various linguistic constructions and to associated cognitive processes and sociocultural expectations. By using diverse metapragmatic signals, speakers can reflect on their own activity and on that of the addressee(s) or other (third) parties both in production and in perception (referring to the joint attentional scene), as well as on the organisation of the discourse (referring to the referential scene). The extent and degree of elaboration of metapragmatic signals and the level of metapragmatic awareness are interrelated in an iconic way: the more extensive and the more semantically elaborated the metapragmatic signals, the higher the level of metapragmatic awareness.

The talk focuses on linguistic implementations of reflexive adjustment to attention direction and attention management. The empirical material is based on two genres of computer-mediated discourse in Hungarian: a thematically unbounded and a thematically bounded topic. I manually annotated and analysed linguistic implementations of reference to the production and reception of utterances in two continuous samples of 500 contributions each. The analyses concentrate on their qualitative properties.

The research questions are: 1. What are the extent and degree of elaboration of metapragmatic signals referring to the joint attentional scene? 2. What patterns are metapragmatic signals organised into in the given discourse? 3. What common and distinct properties are shown by the two samples representing two different subtypes of the given genre and what genre-specific properties can be established on that basis?

According to my preliminary hypothesis, the presence of metapragmatic signals can be considered to be a strong genre-specific property in both samples, albeit with characteristic differences in elaboration and patterning. In spontaneous colloquial discourse, they occur in a more desemantised manner, in accordance with the spontaneity of discourse and by following spoken language norms, especially in the initial portions of utterances, e.g. to signal turn taking within the discourse. In pre-planned utterances, we find implementations that are linguistically more elaborated, in a characteristic arrangement, at the beginnings and ends of utterances, but also during referential scenes, as part of being continuously aware of the direction of attention.

This case study offers a contribution to the consistent description and understanding of the genre-specific properties of internet-mediated discourse with respect to metapragmatic awareness.

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# Social distancing and linguistic solidarity: Hungarian emailing practices during the coronavirus epidemic

Lecture

***Dr. Zsófia Ludányi<sup>1</sup>, Dr. Ágnes Domonkos<sup>2</sup>***

***1. Eszterházy Károly University & Hungarian Research Centre for Linguistics, 2. Eszterházy Károly University***

With its outbreak and quick spread in early 2020, the COVID-19 epidemic brought rapid and sweeping changes in its wake in all walks of life. As measures were being imposed to contain the spread of the virus, emailing practices, including patterns of polite behaviour, were re-evaluated (cf. Dürscheid & Frehner 2013). Based on a corpus of emails comprising more than 250 texts, collected by various methods and showcasing personal, official and business correspondence alike, our paper presents linguistic features of emailing practices characterizing the first two and a half months of the global epidemic. Our pragmatic analysis uses the criteria of politeness theories (Brown & Levinson 1987, Culpeper 2011, Kádár & Haugh 2013) to explore and classify novel emailing formulas indexically referring to the speech situation, and to interpret the functions of particular linguistic devices.

In the letters included in the database, we assigned codes to elements referring to the epidemic, descriptions of the resulting situation, acts of cancellation and rejection, apologies, openings and closings, and good wishes highlighting the importance of preserving health and safety. Based on the empirical material, the paper presents the strategies at work in the expression of these speech acts, including the issues of how they are combined and what patterns they exhibit in relation to various types of references to the ongoing epidemic.

The results point to the existence of a social distance-reducing strategy underlying varied patterns of construal (Svennevig 1999). Social distance is offset, as it were, by linguistic means, distance being restricted to the spatial domain and solidarity taking centre stage in language activity.

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# Student-initiated storytelling: demonstrating knowledge in classroom interaction

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Lecture

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***Dr. Elham Monfaredi<sup>1</sup>***

***1. University of Hawaii at Manoa***

Students' agency and initiatives have gained recognition for creating learning opportunities in L2 learning. Although the significance of learner initiatives has long been recognised in the second language acquisition (SLA) research tradition (Ellis 1998; Goodwin 2007; Kumaravadivelu 1993; Sert 2017; Van Lier 1988; 2008; Walsh 2002; 2011), different ways such initiatives manifest themselves are yet under-researched. The most prevalent student-initiated actions documented are questions, clarification and confirmation requests, comprehension checks, and other-initiations of repair (Fagan 2012; Jacknick 2011; Kääntä 2014; Merke 2016; Waring 2009; 2011; Watanabe 2017). Using conversation analysis, this study continues this line of research by specifying how students manage their participation and make contribution to the pedagogical goals of the classroom with self-initiated storytelling.

The data originates from 38 hours of video-recorded interaction in intermediate and advanced Persian language classes at two North American Universities during which the students recounted 13 stories. The study draws on multimodal conversation analysis (Mondada, 2014) in combination with membership categorization analysis (Fitzgerald & Housely, 2015; Hester & Eglin, 1997) to detail the sequential structure as well as identity and category works of students' self-initiated storytelling.

This study uses both Jacknick (2009) and Waring (2011) conceptualization of student-initiated participation to examine occasioned stories that students self-initiate into (unsolicited) or emerge as replies to teacher prompts (solicited). The analysis has shown that students' initiation of stories makes relevant their categorical and discourse identities to demonstrate their knowledge affordances. The analysis has also shown that students' storytelling brings different social and participation roles to the interaction and thus creates layers in the classroom participation framework. The storytellers' participation framework, the way they construct and reshape their interactional roles as the interaction unfolds, is one of the resources through which they bring their epistemic knowledge to class. The current study contributes to work on storytelling in classroom interaction and feeds into the growing body of research on student agency in institutional settings.

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# Syntax-in-Sight: Finger Counting as Teacher Resource for Repair

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Lecture

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***Ms. Carol Lo***<sup>1</sup>

**1.** Teachers College, Columbia University

Treating learner grammatical errors is one of the core pedagogic tasks in the second language classroom. In particular, the teacher's broad repertoire of bodily resources has been shown to play an important role in repair initiation in L2 pedagogic settings (e.g., Mortensen, 2016; Seo, 2011; Seo & Koshik, 2010). In this paper, I show how finger counting—which has received scant attention in existing research on embodied conduct in social interaction—can serve as an important tool for repair of grammatical errors. Data come from 28 hours of video-recordings collected from an elementary and intermediate level ESL class in the East coast of the United States. The data were transcribed using conversation analytic notations (Hepburn & Bolden, 2017; Jefferson, 2004), and Mondada's (2016) multimodal transcription conventions were followed for descriptions of embodied conduct.

The focal practice of this paper, which I have glossed as *finger counting*, involves both verbal and gestural components. Gesturally, it is a two-handed gesture in which the teacher first holds the left palm vertically, displaying all five fingers. Counting then begins with the right index finger tapping or touching the fingertips of the left hand, starting with the pinkie or the thumb. Verbally, each word or syntactic element of a target structure is assigned to one digit. The essence of finger counting, in short, is to represent a fixed sequence of syntactic components—the word order—by a fixed, linear sequence of finger movements. In so doing, the one-to-one correspondence between syntactic components and fingers, as well as the final finger configuration after counting is complete, provide learners a verbal and embodied illustration of a syntactic structure.

The analysis, based on 32 cases of finger counting, shows that finger counting can (1) specify and locate the trouble source both visually and verbally to facilitate learner self-repair and (2) make the correction(s) more salient and the entire repair turn accessible for learners given the wide array of modalities involved (i.e., the audio, the visual, and the tactile). Since repair initiations can be arrayed on a continuum based on their strength in locating and delimiting the trouble source (Schegloff, Jefferson, & Sacks, 1977), finger counting constitutes a strong repair initiation as it mobilizes both verbal and embodied resources to scaffold learners understanding of an error. The action of counting, along with other features of turn design, help learners analyze their errors by informing them the location of the error, the method of repair, and in some cases, the nature of the error. This paper advances our understanding of gesture and practices of next-turn repair initiation in the context of language classroom.

# Talk and Embodied Conduct in Word Searches in Multilingual Interaction

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Lecture

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***Ms. Budimka Uskokovic<sup>1</sup>, Prof. Carmen Taleghani-Nikazm<sup>1</sup>***

***1. The Ohio State University***

This paper concerns repair practices of word search (Goodwin, 1986) in multilingual conversations in a digital environment. Using analytical frameworks of conversation analysis and multimodality, it investigates talk and embodied practices utilized by speakers during word searches in videoconferencing conversations. Previous research has shown that speakers utilize a variety of talk and embodied practices to initiate word searches. They also note that speakers employ resources to discourage the co-participation of the other and to resolve the repair on their own (preference for self-repair) (Jefferson et al., 1977), or to invite the other to collaborate in resolving the word search in favor of progressivity in interaction (Goodwin, 1986; Streeck, 1995; Schegloff, 2007). In addition, studies have found that embodied practices play an important role in word searches (Goodwin, 1986; Hayashi, 2003; Streeck, 1995). It has been noted that in the course of a word search the speaker's gaze movement invites or does not invite the other's co-participation (Goodwin, 1986; Hayashi, 2003) and that speakers use gestures to reach a collaborative solution throughout the search (Streeck, 1995).

Studies on word searches in multilingual interactions have similarly found that second language speakers (L2) deploy embodied resources in the course of searching for a word. For instance, L2 speakers use a sharp head turn or head tilt to the side with continued gaze toward the recipient or a head poke forward to initiate repair (Koshik & Seo, 2010). These studies, however, have only examined talk and embodied conduct in word searches in face-to-face physical talk-in-interaction.

Analyzing word searches in semi-pedagogical conversations via video-conferencing, our paper demonstrates that when engaged in word searches, L2 speakers use their index fingers in addition to other vocal and embodied resources to signal engagement in word searches. Contrary to the existing findings that state L2 speakers appeal to the recipient as an expert in the precise domain of issue (cf. Meredith & Stokoe, 2013), we show that L2 speakers utilize electronic dictionaries (Barrow, 2010; Hauser, 2014) and that they point the extended finger upwards at the onset of the word search to index gesturally that the progressivity of talk-in-interaction will be temporarily put on hold (Mondada, 2007; Streeck, 2009). That is, L2 speaker of trouble source uses the pointing gesture to direct the co-participant's attention to their action of looking up a word, thereby discouraging their co-participant's involvement in their current action and securing the possibility of self-repair. In such cases, the gesture is accompanied by a pre-sequence announcing (Greer, 2016), and thereby has a pragmatic function – it functions as a floor-keeping strategy. We demonstrate that L2 speakers, due to digital environment affordances and immediate access to Internet and online dictionaries, opt for using an outside source to look up the word rather than invite their L1 (expert) coparticipant to collaborate in the search and provide the outcome. The organization of embodied conduct and talk in the cases of word searches that we analyzed is not idiosyncratic and is used by multiple L2 speakers in the data.

# Talker effect on phonetic accommodation in second-language interaction among learners of English

Lecture

***Mr. Dongyue Xie<sup>1</sup>, Dr. Bin Li<sup>2</sup>, Prof. Hua Chen<sup>3</sup>***

***1. City University of Hong Kong and Nanjing University, 2. City University of Hong Kong, 3. Nanjing University***

People may align their linguistic behaviors with those of other talkers in interaction. The converging tendency has been referred to as accommodation or interactive alignment. Being Common in speech communication in native languages and beneficial to second language (L2) acquisition, phonetic accommodation by L2 learners has remained under-researched. L2 learners do not have strong sensitivity to identify correlates to adjust or the sufficient competence to realize accommodation as they may do in their native languages. Thus, an investigation is worthy on learners' attempt of phonetic adjustments and its outcome in L2 interaction.

This study adopted an interactive task where advanced L2 learners of English worked in pairs to negotiate for missing information in order to complete maps. We examined their production of vowels before and after the tasks. Vowel duration and their formant frequencies were compared across learners, which showed variations in phonetic adjustment among participants with different proficiency levels in English. We also observed correlation between learners' tendency of selective accommodation and their interlocutors' English proficiency levels. Post-task interviews further revealed that both conscious and automatic processes were engaged phonetic accommodation during in-task interaction.

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# Talking to a wall? A telemarketer's conversation with a bot.

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Lecture

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***Dr. Heidi Vepsäläinen<sup>1</sup>***

***1. University of Helsinki***

In this paper, I will present a case study on one telemarketer's interaction with a Jolly Roger bot and investigate the participant roles in the conversation. Jolly Roger Telephone is a service that provides pre-recorded telephone bots called pirates for private people. Pirates are designed to interact with telemarketers and telescammers to waste their time. The bots react to the caller's speech by playing a pre-recorded and pre-ordered set of lines, which are usually not responsive to what has been said previously in the conversation. In a way, they could be described as a type of a social bot, which is, by definition, software that control their own social media accounts, perform activities in them, and are able to pass as human beings (Boshmaf et al. 2011, Gehl & Bakardjieva 2016), even though they do not function in social media or act as active participants in a discussion.

This study concentrates on a peculiar interaction between a pirate and a telemarketer, who recognizes their interlocutor as a bot. According to Sahin et al. (2017), 5 % of the callers talking to a similar bot recognize that they are talking to a bot, which leaves them with no reason to continue talking, but for some reason in this case the telemarketer continues the discussion. Throughout the conversation they construct different kinds of participatory roles for their interlocutor, fluctuating between the different roles: client, a woman, a bot, and the person behind the recording. I will utilize Goffman's (1981) participatory framework as well as Conversation Analysis and Membership Categorization Analysis to analyze how the different roles are built, and whom is the telemarketer talking to.

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# Textbook dialogues as deontic authority: students' orientations during pair work activity in JFL classroom

Lecture

***Ms. Koyuki Mitani<sup>1</sup>***

*1. University of Hawaii at Manoa*

Tasks are ubiquitous and indispensable activities in second and foreign language classrooms. Understanding how tasks function and facilitate students' learning is crucial for their effective employment in classroom teaching. Following Breen (1987)'s pioneering work which conceptualized task outcomes as emergent products of the dynamic relationship among task-as-workplan, students' contributions, and context of task implementation, previous studies investigated how task-as-workplan, a blueprint of potential learning events, was transformed by students in the particulars of the context of task implementation (e.g., Coughlan & Duff, 1994; Hellermann & Doepler, 2010; Kunitz, 2018; Mori, 2002; Seedhouse, 2005, 2019). As students collaboratively work through instructionally assigned tasks with peers, mere learning plans of teacher designed tasks are realized in the specific contingencies of the on-going interaction, which generates the ecology for the situated use of various interactional resources and provides opportunities to discover learnables. Due to the contingent nature of interaction, pedagogical activities that a teacher intended for a specific task may result in different student experiences (Mori, 2002; Kunitz, 2015; Seedhouse, 2019). To further understand the transformation of task-as-workplan by students, this study adopts the methodological framework of multimodal conversation analysis to examine students' implementations of tasks in a Japanese classroom at an American university. The data comes from 65 instances of video recordings of students' performances during pair work activities. Detailed analysis of the interactions of three student pairs who conducted the same conversational task shows the distinctive activities they engaged in through the task. As a result of their orientations to the different aspects of the task instruction, observations are made of their competence in and opportunities for learning different kinds of target language abilities. Moreover, multimodal analysis of the interactions reveals the students' orientations to the textbook dialogues as a model for the formats of their interactional turns as well as the sequential organizations of the task interactions. Specifically, it was observed that a student issued an other-initiated repair to reformulate the linguistic format of his co-participant's question even though the original format of the question was syntactically adequate and prosodically recognizable to perform the action required by the task prompt. Here, the student's other-initiated repair was produced as an exposed other-correction (Jefferson, 1984; Hauser, 2010) in a declarative format, suggesting his strong epistemic stance toward the proposed alternative format for the question. The analysis of the textbook dialogues, linguistic forms proposed by the repair, students' embodiments and task prompt reveal that the reformulation of the question is attributed to the students' orientation to the linguistic forms that appeared in the textbook dialogues as relevant, if not legitimate, resources to accomplish the task in hand. However, the ways the students utilize the dialogues in achieving the task are observably different for each pair, indicating the different degrees of the deontic force of the dialogues manifested by the students and revealing their divergent understandings about the goal of the activity. Drawing on the findings of the study, this paper discusses pedagogical implications on task design and task instruction.

# The approximative component in spanish adverbs “aún” and “todavía” (eng. “still”)

Panel contribution

***Ms. Amparo Martínez<sup>1</sup>***

**1.** University of Valencia

The aim of this communication is to analyse the Spanish adverbs *aún* and *todavía*(*still - A/T*) as *approximatives*. This category is defined as the blend of two components: *proximity* and *polarity*(Pons and Schwenter, 2011). *Proximity* expresses the closeness to complete an event and *polarity* has to do with the relationship between states-of-affairs, *p* or  $\sim p$ . The prototypical members of this category are: *casi*(*almost*) and *apenas* (*barely*). *A/T* are described as grammatical temporal adverbs with aspectual meanings. Semantically, *A/T* formalize a past tense operator (Garrido Medina, 1988) which presupposes a *transition point*in the event they have scope over. Lastly, *A/T*convey a temporal implicature from a *change expectation*(Garrido Medina, 1992; Amaral y Del Prete, 2010). There are concepts such as *change expectation*or *transition point* which are the basis for considering *A/T* adverbs with a *proximity component*.

This modular description helps us with three features of *approximativity*: the grammatical, the semantic and the pragmatic approaches. Thanks to this, it will be possible to compare how *A/T* are related with *approximatives* such as *casi*or *apenas*and why *A/T* can contribute to increase the list of *approximative adverbs*.

In conclusion, the field of *approximatives*is not restricted to the *almost-barely* pair; this pair, whose main meaning is the *polar component*,must be related to other *approximatives*,whose main meaning is the *proximal component*. The analysis of *A/T*lets us to argue in favour of a new species of *temporal approximatives*,which increase the general theory of *approximatives*.

# The Bite of the Roaring Crowd: Obstructing Opponent Actions Using Collective Cheering

Lecture

***Dr. Adrian Kerrison<sup>1</sup>***

***1. Ulster University***

Part of a sports team's "home advantage" (Barsky & Schwartz, 1977) is the expectation that supportive home fans can benefit their team's play, but in-stadium practices of support have rarely been investigated as accomplishments of interaction. This paper will address this gap in knowledge by using Conversation Analysis to examine practices of interaction that crowds use to attempt specific strategic maneuvers during a game. These are practices designed to distract opponents or disrupt their ability to communicate during pivotal moments. Even if they are not always successful, these attempts at supportive disruption provide a view into the shared knowledge of supporters based on how they target their interventions for particular in-game contexts.

Kerrison (2018) introduces the concept of "batch participation," the idea that sports crowds and other non-individual social actors can be constructed to do interaction work that is beyond the expressive capability of any of the individual participants alone. For instance, a person in the back row of a stadium may participate in cheering that will be heard by an on-field player, and thus will have achieved some accountable interaction with that player thanks to their participation in the entity of "the crowd" that has engaged with that player. They may then say, "we cheered them and they waved at us" even if the fan, individually, was not directly heard nor seen. While studies of non-individual interaction like choral co-production (Lerner, 2002) and joint speech (Cummins, 2018) often focus on the production of shared turns-at-talk as a project unto themselves, this paper seeks to shift focus into how individuals use batch participation to accomplish new and unique work through collective interactions with other parties.

This paper uses publicly-available audio/video recordings of supporters viewing active competition to examine their collective attempts at obstructing opponents. These include american football crowds producing a heightened noise level to limit their opponents' ability to communicate as they discuss an upcoming play, baseball crowds chanting about an opponent's error-in-play to attempt to distract and disrupt their play, and a group of political activists attempting to block passage of a bill by cheering and chanting from the gallery to disrupt the parliamentary procedure. The final example was chosen to show how these skills of batch participation extend beyond the relatively inconsequential fun of sporting events. In a new age of mass protest, the interactional powers of crowds are being relied upon and confronted in new ways. This paper intends to add to a practical understanding of these interactions, revealing more about practical advantages of mass participation, how it is performed, and what it can achieve.

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# The case of MIND YOU as an intersubjective rectification marker

Lecture

***Ms. Vassiliki Geka<sup>1</sup>, Prof. Sophia Marmaridou<sup>1</sup>***

***1. National and Kapodistrian University of Athens***

Integrating insights from research on *Other*-orientation (Bakhtin 1975/1981) and dialogic perspectivisation (Traugott 2008; Linell 2009), attested both in dialogical and monological (con)texts (Schwenter 2000), we focus on meaning rectification in corpus-retrieved data. Adopting a Construction Grammar approach, we specifically aim to show that, in accordance with the above, MIND YOU, in (1) below, is an intersubjective rectification marker (cf. Bell 2009; Ranger 2015).

(1): “Matty says to himself and then strikes himself in the temple with the heel of his hand to make himself stop thinking and then smacks himself again and pretends to knock himself stupid – not into a coma, ***mind you***, not even unconscious, just a pretend concussion...”

COCA (MAG-Field & Stream, 2003)

Our hypothesis is that MIND YOU is used by the Speaker to call attention to an upcoming rectification of a proposition */p/* for the benefit of the Addressee's understanding. The rectification may concern either the content of a proposition globally or its accuracy of linguistic glossing, thereby readily associating the construction with metalinguistic operations in discourse. The research questions to be addressed are: (1) What are the semantics and pragmatics of MIND YOU that license its intersubjective function? (2) How does its intersubjective function affect the Speaker's meaning-making process? (3) What is its role in discourse structure? Responding to the above, we argue that by inheriting features of the dispositional mental state verb '*mind*', and the directive speech act force of the Imperative, MIND YOU marks a proposition */p/* as in need of rectification due to unwelcome, inferentially-augmented interpretations. The latter urge the Speaker to summon the (assumed) Addressee's attention so that fallacious assumptions are obviated. Finally, as shown in the example, the construction exhibits contextual dependencies involving an antecedent part in need of revision (*p*), the '*rectification-signalling*' construction (*r-s*), and a follow-up part involving the specifics of the '*rectification-clarification*' (*r-c*). In foregrounding these, we ultimately argue that, by analogy with discourse markers, MIND YOU can effectively delimit discourse units.

**Key Words:** Construction Grammar, dialogicity, proposition rectification marker, discourse unit delimitation

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# The commodification of dialects in the Finnish vlogosphere

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Lecture

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***Ms. Anna Sundqvist<sup>1</sup>***

**1. University of Helsinki**

On YouTube, a platform largely built on user-created content, perceived authenticity plays a central role (Burgess & Green 2018:40–41). This, and the fact that language is rarely outwardly regulated, makes YouTube a favourable media platform for non-standard language varieties. Linguistic means of commodifying identity (see e.g. Heller 2010) include speaking in dialect, which is often associated with the speaker's authenticity (e.g. Mielikäinen & Palander 2014:84, Johnstone 2009:160). In this paper, I will examine how four Finnish YouTubers employ regional dialects in their content creation and brand building, and the kinds of interactional and commercial functions dialectal variation serves in the videos. The YouTubers in my data come from four different dialect areas.

I will show that the YouTubers use regional variation to distinguish between characters or speaker roles, or to perform local authenticity. Salient dialectal features and feature clusters (even those not belonging to the vlogger's own dialect) are used to evoke a humoristic or playful mode. The functions of variation are typically similar to those determined in previous research (on code-switching in Finnish see e.g. Lappalainen 2004) but I will argue that, in the vlogosphere, these functions are intertwined with distinct commercial purposes.

The employment of dialect appears in several modes. While the focus of my analysis will be on the vloggers' speech I will also briefly discuss the language in the thumbnails, video descriptions and comments. The comment section serves as a window to the audience's language perceptions and ideologies: sometimes even a subtle departure from the YouTuber's typical way of talking can spark a concerned comment.

I will conclude by discussing the role that dialect use plays in captivating audience on YouTube. The localisation achieved by their respective home dialects may allow the YouTubers to detach themselves from the stereotype of a Helsinki-based vlogger, as well as provide distinctive, dialect-related content. In addition, variation within the YouTuber's speech contributes to the tone of the video, allowing the YouTuber to regulate the stance their viewers will adopt. In short, the results of my analysis implicate that speaking in dialect adds likability, perceived authenticity, and conspicuity to the YouTubers' brands.

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# The connective ‘infatti’ in Italian talk-in-interaction: from justification to agreement sequences

Lecture

***Mrs. Elena Battaglia***<sup>1</sup>

1. Università della Svizzera italiana, Lugano

Research has shown that connectives may come to serve pragmatic purposes in interaction (Mulder/Thompson 2008; Barth-Weingarten/Couper-Kuhlen 2011) and enter non-prototypical constructions (Cuenca 2020), but this process has received little attention in Italian (see however Bazzanella/Miecznikowski 2009).

In this study, I examine the polyfunctional marker *infatti* in spoken Italian as a case study, on the basis of the annotation of 300 occurrences from the LIP and Kiparla corpora. Insights from a large-scale corpus study in diachrony are also taken into account.

As a connective, *infatti* establishes a justification relation, introducing an argument *p* for the speaker’s standpoint (1). Crucially, conversational data show that *infatti* moves from clause-combining to the construction of responsive turns doing agreement and stance alignment. Two types of sedimented routines are identified in the analysis. The conventional fragment *infatti p* may be recruited to introduce an independently possessed information that is compatible with the interlocutor’s standpoint (2). The marker may also autonomously realise an affiliative turn from a K+ position (Heritage 2012), pointing to previous knowledge displayed in context (3).

(1) *qui andiam bene infatti non avete più fatto correzioni*

“we’re fine here, in fact [infatti] you’ve made no more corrections”

(2) A: *in Svizzera sta lui*

“he’s in Switzerland”

B: *ahinfattime l’ha detto Gino che è in Svizzera*

“oh indeed [infatti] Gino told me he was in Switzerland”

(3) A: *non c’era ancora mi sembra*

“he wasn’t there yet I think”

B: *ah non c’era ancora*

“oh he wasn’t there yet”

A: ***infatti***

“exactly”

In order to explain the functional and structural relations between the uses of *infatti*, I discuss the hypothesis that (2) and (3) respectively arise out of (1) and (2) in interaction. On one hand, I argue that *infatti* serves as an indicator of the speaker’s epistemic independence and of his/her possession of evidence in favour of a standpoint, and that this invariant favours the shift from justification to agreement sequences. On the other, I show that this shift takes place within recurrent, locally emergent patterns that are best described as transformations of the more sedimented ones, on the basis of semantic-pragmatic, prosodic and sequential parameters. These include the presence/absence of turn continuation after *infatti*, its intonation contour, and the cooccurrence with other pragmatic markers.

This study overall contributes to the understanding of interactional functions emerging from discourse connectivity strategies and provides empirical evidence for their interplay within forms of sequential organization.

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# The Graded Co-Salience Hypothesis for Polysemous Ambiguity

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Lecture

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***Mr. Thomas Williamson<sup>1</sup>***

**1.** University of Cambridge

When one says, ‘I went to the bank on Wednesday’, knowledge of the speaker’s financial difficulties or their profession in potamology might point a hearer to take one of two salient interpretations. However, without this background knowledge (or sufficient linguistic context, for example) the hearer might be excused for drawing a blank as to the intended meaning of the utterance. This phenomenon, polysemous ambiguity, has been seemingly cast aside as less interesting in the study of polysemy, in favour of approaches that look to map its structure in the mental lexicon (see Jastrzembski 1981; Williams 1992), or profile its features from a usage-based perspective (see Gries 2006). The aim of the present study is shed light on what causes ambiguities to arise out of the use of polysemous words.

To this end, this study hypothesises that the Graded Salience Hypothesis (Giora 1997, 2003) can be used outside of the original scope of its application to determine precisely why polysemes in context can be ambiguous. Just as Giora proposes that lexical access is ordered as a function of senses’ salience, it is so hypothesised that polysemous ambiguity results from the competition of similarly salient senses within a polysemy network (see Weinreich, 1964). Using data from the ARCHER 3.2 corpus to analyse frequency as an input factor to linguistic structure (see Bybee 2006, 2010), 2,761 token instances of 9 polysemes (*hand, head, door, once, book, run, cut, stop, and court*) are manually tagged in a semantic decision task, adapted from Glynn (2016), as being either of a particular sense or ambiguous based on the priming effects of their linguistic context. It is found that significant incidences of polysemous ambiguity can be explained as a function of the plurality of salient senses per lexical item. This paper suggests that polysemous ambiguity can be explained as the result of the co-activation of co-salient senses: The Graded Co-Salience Hypothesis.

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# The Grammaticalization of Rhetorical Questions

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Lecture

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**Mrs. Ruti Bardenstein**<sup>1</sup>

1. Tel-Aviv University

Questions are used for multiple discourse purposes, beyond just seeking for information-bearing answers. Questions of a specific kind that are associated with a specific discourse pattern (Ariel, 2008) might serve as a fertile ground for rhetoric interpretations via contextual deduction (questions cannot serve as a discourse pattern on their own right) and even for various grammaticalization processes (e.g. Herring 1991 for rhetorical questions in Tamil, Koshik 2005 for rhetorical questions in English). Like any other linguistic phrase that is consistently associated with a certain discourse pattern, questions might gradually lose their original function (in this case: questioning) and turn into linguistic constructions that bear an altogether different meaning than the compositional meaning of their parts. This type of grammaticalization process is the focus of this paper. It is a two-stage process whereby questions lose their original questioning function. Initially, they are recruited to convey the strong and emotional speaker's stance (usually his/her resentment) towards a salient discourse assumption or claim. Then, this interpretation becomes a salient discourse profile of the specific questions, it fixates so that these questions become Goldbergian constructions (Goldberg, 1995), which I call Constructional Rhetorical Questions (CRQ, see Bardenstein, in press). These constructions pair a certain form with a certain meaning un-compositionally (their meaning is not composed of the meanings of their parts). In other words, the relevant questions: (a) are never interpreted as 'real' (information-seeking) questions and (b) there is no way of predicting their meanings based on the meaning of their parts or based on other related constructions. Thus, we witness a linguistic historical-change process of question forms whose linguistic recruitment and pragmatic usage eventually becomes semantic (to the point where the question is not even perceived as a question any longer). In this paper I focus on four types on RQCs in Hebrew, based on several corpora, but demonstrate a cross linguistic phenomenon.

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# The Ideational Functions of the Coronavirus-related Hashtags Used during the Covid-19 Pandemic Restrictions

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Lecture

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***Dr. Joy Aworo-Okoroh<sup>1</sup>, Dr. Chuka Ononye<sup>2</sup>***

***1. Adamawa State University, 2. University of Nigeria***

The emergence of COVID-19 has in many ways affected people's lives and triggered a multilingual kind of response, resulting in its own specialised discourse. This discourse has provided a source of data for studies with macro- and micro-linguistic perspectives (Tan et al, 2020). The studies have however focused more on the former, analysing ways – presidential speeches, parliamentary proceedings, and official announcements on COVID-19 – through which government bodies respond to the outbreak of the disease and communicate with the public. At the micro level, the lexical, semantic and discourse elements through which personal posts of short narratives and photos are communicated to capture people's experience of the pandemic have also been documented. However, little is known about how people from different part of the world represented activities going on during the pandemic restrictions with a particular form of social tagging, the hashtag. This paper explores how social media users, constrained by their understanding of prior epidemics and related knowledge and emergent actual experience of the coronavirus crisis, use hashtags to enact such communicative functions as supporting the health sector, encouraging compliance to the stipulated covid-19 protocols, raising concerns over certain unusual realities around the world, encouraging other users on survival mechanisms, and expressing fear/frustration over the effect of the pandemic. The data comprise a 60-thousand-word corpus, which includes hashtags related to the Covid-19 pandemic and the attendant restriction experiences, gathered from three popular social media platforms – Facebook, Twitter and Instagram – between March and August, 2020, when virtually all parts of every country were locked down. These were subjected to a mixed-method content analysis with insights drawn from Halliday's linguistic metafunctions and Kecske's socio-cognitive approach to pragmatics. This corpus-based discourse analysis of hashtags is expected to reveal a range of complex meanings in the social media texts, which are able to explain how the communicative functions are achieved through sociocultural constraints on meaning construction and comprehension. Generally, the study provides a linguistic contribution to the pool of studies on the impact of the coronavirus pandemic and its associated restrictions to human activity.

# The Identity of a “Reasonable Woman” Constructed through Epistemic Stance Control

Lecture

***Prof. Kyoko Satoh***<sup>1</sup>

1. Yokohama City University

Drawing on the life story narrative of a Japanese actress (pseudonym, Emi) in her sixties, this paper examines the manner in which she constructs her identity. Emi has established her own theatrical company. She is married and has two children. Emi is well known for her performance as a prostitute. Her musings reveal the difficulties she faced in balancing her professional and private life. This paper focuses on the linguistic resources manipulated by her to control epistemic domains. The study reveals that her attempt to achieve epistemic congruence resonates with her constructed identity as a struggling member of a society where the discourses of women as “natural caregivers” and “domestic workers” (Charlebois 2014) prevailed.

The Japanese language has linguistic resources that mark epistemic domains. Sentence-final particles and sentence-final modal expressions are among them. For example, *yo* is used to mark non-shared information—a marker to claim epistemic primacy by a speaker (Hayano 2011). Since Emi’s story is about her own life, it is presumed that she claims her epistemic primacy throughout the story. Accordingly, as her story progresses, she assumes epistemic primacy with the use of the linguistic device *yo*. However, she sometimes shares primacy with the interviewer by using other expressions such as *ne*, a sentence-final particle marking the shared information between a speaker and recipients, and *janaidesuka*, a sentence-final modal expression which invites shared confirmation from interlocutors.

A close investigation of the data reveals that her withdrawal from epistemic primacy is related to her fight against prevalent gendered discourses. Her story contrasts the two gender categories of women and men. In particular, men are portrayed as hostile to her. For example, she depicts the men who meet her on business as people who objectify and humiliate her, and her husband as someone who believed in the hegemonic gendered discourse that a woman is a natural caregiver at home. In these portrayals, she switches sentence final expressions to achieve epistemic congruence.

Japanese society has a long history of women being confined to the domestic domain. Under such circumstances, women whose behavior deviates from the dominant gendered discourse are undoubtedly marginalized. Thus, she seeks epistemic congruence in the story as one of her methods to construct her identity as a rational woman who behaves reasonably.

Thus, this paper suggests that the manipulation of the epistemic stance of a speaker in a life story narrative reveals the author’s technique of identity construction. It also shows that the pursuit of epistemic congruence in utterances, where it is unnecessary, is closely related to dominant discourses or norms prevailing in the society.

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# The importance of place in digital communication

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Lecture

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***Prof. Alejandro Parini<sup>1</sup>, Dr. Francisco Yus Ramos<sup>2</sup>***

***1. University of Belgrano, 2. UNIVERSITY OF ALICANTE***

This presentation is meant as an introduction and a prelude to the panel entitled *The online-offline interface. The importance of place in digital communication*. In this introduction to the panel we aim to characterise place as it is discursively entextualised (decontextualised and recontextualised) both individually and collectively in digital interaction. We argue that this entextualisation is performed in terms of three different layers of context: 1) sociocultural context through which place is seen as liberating and at the same time constraining, ie. tethering and untethering people to and from the physicality of a particular location (Yus (submitted); Frith 2014, de Souza 2013; de Souza and Frith 2010). This is done against the background of the premium put on mobility and liquidity (Bauman 2010) as crucial components of the relationship between the Internet and the culture of freedom and sharing that characterises contemporary society today; 2) sociomental context in which place is seen as evoking a feeling of togetherness and never-ending connectivity through the sharing of experiences both physicalised and virtualised with known and/or unknown others; and 3) situational context in which place is discursively and interactionally conceptualised along four dimensions: a) temporal dimension through which place is experienced and constructed or co-constructed in synchronous or asynchronous forms of communication, with (a)synchronicity seen not only as an inherent property of a particular medium of communication but also seen in terms of how users perceive, interpret and assess temporality and their current physical location (as opposed to the virtual realm where interactions unfold) in a particularised instance of communication where a particular medium is used; b) functional dimension through which place is framed as a free-standing, one-off event or as a prelude or follow-up event connecting different social practices taking place in hybridised physical-virtual scenarios; c) multimedia dimension through which place is co-constructed either unimodally or multimodally using different semiotic resources, depending on the affordances exhibited by the interfaces chosen for these interactions; and d) Interpersonal dimension through which place is collectively constructed in the form of a cultural mosaic or wikispace.

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# The inter-corporeality of language acquisition: A multi-modal analysis of blind Japanese English language learner interactions

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Lecture

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***Mr. James Carpenter<sup>1</sup>***

***1. Rikkyo University***

In this micro-ethnography, I investigate how non-visual cues in the enkinesthetic field contribute to the interactional accomplishment of L2 learnables involving blind English as a foreign language learners and their blind teacher. Since the social turn, applied linguistics researchers have increasingly focused on studying language acquisition as an experience that emerges from the relationship between thinking, feeling, and consciousness (e.g., Douglas Fir Group, 2016), or an enkinesthetic field (Stuart, 2017); this requires an analysis of how other senses, beyond the visual, shape second or foreign language (L2) classroom interactions. Through this study, I hope to draw greater attention to the role that multi-modal sense information plays in the social accomplishment of second language acquisition (SLA).

First, I will explain how the relationship between the contextual configuration of the classroom and the unlike semiotic resources attended to by the participants made the L2 grammar they were studying using tactile images salient: The teacher's directives invoked a ready-at-hand semiotic field into the evolving contextual configuration of the classroom. The students' developing L2 system, their understanding of the teacher's directives, and the felt-sensations of space depicted on the tactile images prospectively overlapped to form a kind of virtual space in which the L2 grammar became, in a sense, visible to them.

Next, I will explain the role that the felt-sensation of the tactile image of a watch dial played in organizing an IRE sequence focused around grammar for telling the time. Both the students and the teacher were able to feel the time on their watch dials with considerable precision. However, confirming that the students' could correctly use the L2 grammar for telling the time required the teacher to embed what she felt on her watch dial into an IRE sequence; the purpose of this sequence was to confirm that the students were feeling the same time on their own watch dials. Without vision, felt sensations in the enkinesthetic field need to be mutually confirmed before becoming an object of joint attention.

Finally, I will conclude this presentation by highlighting how the participants were often not attending to the same semiotic fields at the same time. As a result, the process of language learning for the blind seems to involve drawing on a diverse range of non-visual semiotic fields (tactile images, intonation, body position, etc.) that mutually elaborate one another. The overlap between the unfolding contextual configuration of the classroom and the non-visual semiotic fields available to the participants formed the socio-cognitive scaffolding over which the L2 grammar they were learning became intelligible.

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# The Interactional Achievement of Assessing Food Nutrition in Everyday Life

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Lecture

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***Ms. Kaicheng Zhan<sup>1</sup>***

**1.** Rutgers University

Food assessment (Mondada, 2009; Wiggins, 2004) is one way that eating becomes relevant for participants in interaction. Prior research on food assessment has mainly dealt with assessing taste in food talk while other aspects of food, such as texture, smell, or nutritious quality, can be assessed. This paper uses Conversation Analysis to examine the deployment of a specific type of food assessment I call *nutrition assessment* (e.g., “This is good for you” “It has a lot of protein”) through which participants (family and friends) evaluate the nutritional qualities of certain food items, drinks, diets etc. The paper first discusses three features of nutrition assessments: grounds, stance, and taste-health dichotomy and shows that interactants employ nutrition assessments to engage in two broad activities: persuading another to eat (or not) certain foods and defending one’s criticized food choice. With a focus on the latter, this paper illustrates the ways in which participants employ both commonsense and specialized knowledge about nutrition and healthy eating to account for and thus defend their food choice when it is challenged by others. The analysis suggests that while participants orient to nutrition assessments as persuasive defense against food choice criticism, recipients may show skepticism by challenging the defense. Implications for interpersonal relationships and family roles are discussed. Data are in American-English.

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# The material landscape of kitchens: Coordinating tools, implements, and objects

Lecture

***Ms. Jessica La<sup>1</sup>***

**1. King's College London**

The recent burgeoning of research on materiality and embodiment within interactional studies has led to growing interest in how tools and technologies feature in work and collaboration (Nevile et al., 2014; Heath & Luff, 2000; Goodwin, 1994; Heath, 2012). The embedding of tools, objects, and the like, within the performance of tasks enables a shared orientation to the world, accomplishing a 'professional vision' that is critical for collaborative work (Goodwin, 1994). Focusing on the achievement of finer, more delicate forms of collaboration, studies have shown how tools and implements figure in precise moments of exchange and coordination (e.g. such as in the passing of tools in surgery discussed by Heath et al., 2017). A critical area requiring further examination is understanding how engagements with objects can project and anticipate future action, facilitating finely coordinated activity. For instance, the assembly and arrangement of objects and tools such as on a surgical mayo stand (Heath et al., 2017) or a cooking benchtop (Mondada, 2014) can project and enable a future trajectory of coordinated action. Developing this work, I examine how objects and the like enable the fine coordination of work in professional kitchens, a setting known for a richness of materiality which chefs and cooks rely upon to do their work. Drawing upon ethnomethodology and conversation analysis, I analyse video recordings of visual and material collaborative activities between cooks. I will explore how the systematic use of objects to perform tasks informs the coordination of work beyond the here and now. I examine the routine use of objects that shape and are shaped by the local interactional organisation, focusing on how this can project upcoming action further into the future and enable coordination of future trajectories of action. Of particular interest, is the management of dockets and how they constitute a collaborative artefact which organises work in a way that is sensitive to the contingencies of the local context. This paper contributes novel ideas about the interactional organisation of tools, equipment, and objects in collaborative activity and more broadly, speaks to discussions about projection in embodied interaction (e.g., Depperman & Günthner, 2015).

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# The meta-pragmatic role of discourse markers, the case of „hiszen”

Lecture

*Dr. Ildiko Vasko*<sup>1</sup>

1. ELTE University of Budapest

This paper focuses on the meta-pragmatic functions pragmatic markers play in discourse interpretation, how these procedural elements in a language can provide us clues as far as contextual effects and background knowledge is concerned. Their role is essential in communication as human language is constrained both socially and culturally. “Hiszen” offers a good example for that.

The ample literature on various pragmatic markers has already revealed many aspects of their procedural role in the meta-pragmatic awareness of language users, and a series of meta-pragmatic functions. However, less attention has been paid to the function pragmatic markers have in managing discourse segments with regard to common ground (cf. Repp 2013: 232).

The function of the Hungarian epistemic stance device “hiszen” is strongly connected to its original verbal form, 1<sup>st</sup> p.s. “hiszem, hogy...” (I believe that...) The pragmatic marker is a phonological reduction of the original verb that has been grammaticalized, it has assorted functions and its use has become more general compared to the meaning of the verb, although it has retained certain features: since the word has an epistemic meaning, it refers to the speaker’s knowledge and opinion

- A: Nem tetszik. B:**Hiszen** nem ismered!
- I don’t like him. (**But**)you don’t even know him!
- Ülj le, **hiszen** teljesen kimerültél.
- Sit down, (**because**) you are totally exhausted.
- Ne sírj, **hiszen** itt vagyunk.
- Don’t cry, (**you know**), we are here.

It will be argued that “hiszen” functions as a procedural guideline in utterance interpretation marking common ground when it occurs as an epistemic expression of a causal relationship (1), offers an argument towards a possible conclusion (2), serves the goal of highlighting a stronger reason or simply appeals to the hearer’s opinion (3). “Hiszen” foregrounds certain features of the situation, making the relevant part of common ground salient for the hearer.

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# The need for caution in trusting folk intuitions about perjury

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Lecture

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***Dr. Izabela Skoczen<sup>1</sup>***

***1. Jagiellonian University***

Purpose statement: I investigate: (i) to what extent do folk ascriptions of lying differ between casual and courtroom contexts? (ii) to what extent does motive (reason) to lie influence ascriptions of trust, mental states, and lying judgments? (iii) to what extent are lying judgments consistent with previous ascriptions of communicated content?

Research problem: Do laypeople think that we communicate different contents with the same utterance in casual and courtroom contexts? If yes, what impact does this have on perjury ascriptions? Juries should assess what is a lie in a courtroom setting rather than a casual context.

State of the art: Marmor claims that, roughly, implicatures are not inferred in courtroom contexts. By contrast, Bianchi claims they are inferred but disbelieved. The Supreme Court in the Bronston judgment claims that implicatures are not inferred, yet juries mistakenly treat these not inferred implicatures as lies. Who is right? I perform an empirical investigation.

Hypotheses: Following the Supreme Court's Bronston judgment, I expect: (i) averaged lying judgments to be similar in casual and courtroom contexts; (ii) motive to lie to influence levels of trust, mental states ascriptions, and patterns of lying judgments; (iii) retrospective judgments of lying, after being presented with the state of the world, to be inconsistent with previous judgments of communicated content: participants hold the protagonist responsible for content she did not communicate.

Description of the methods and tools: I performed a survey experiment on the Qualtrics platform. Participants were recruited through Amazon Mechanical Turk ( $N = 630$ ). I employed standard Likert scales and forced-choice questions.

Results: I found that: (i) average lying judgments are similar in casual and courtroom contexts; (ii) motive to lie decreases trust ascription and increases lying judgment; (iii) judgments of lying are inconsistent with previous judgments of communicated content: participants hold the protagonist responsible for content they did not communicate (effect size of the difference  $d = .694$ ).

Conclusions: Perjury ascriptions are inconsistent. The Supreme Court's worries expressed in the Bronston judgment are well founded.

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# The open class repair initiator “anteeks(i) mitä” (‘sorry what’) in Finnish Twitter interaction

Lecture

***Ms. Helena Nurmikari***<sup>1</sup>

**1.** University of Helsinki

Twitter is a popular social media networking service. Twitter’s most significant feature is the hashtag, which may be used for categorizing discussions, metacommenting and even emotive usage (Wikström 2014). In this paper, I focus on the use of the Finnish expression “anteeks(i) mitä” ‘sorry what’, which consists of the question word *mitä* and an expression of apology. *Anteeks(i) mitä* does not appear to be very frequent in spoken interaction, but it has conventionalized as a hashtag on Twitter.

In spoken interaction, “*anteeks mitä*” functions as an open class repair initiator (Drew 1997), displaying problems in hearing, understanding or acceptance (Haakana 2011; Carlson 2014). Regardless of the verbal expression of apology “*anteeks(i)*”, this repair initiator is not used for executing any apologies in spoken interaction. In that regard, it differs from apologetic repair initiators consisting of only an apology in English (Robinson 2006) and German (Egbert 1996).

The data consist of 391 tweets with “*anteeks(i) mitä*” either as a hashtag or without the hash. I will argue that, in Twitter interaction, instead of initiating repair, *anteeks(i) mitä* displays a problem in accepting some conduct by a person or institution that is either cited in the same tweet or presented in the previous tweet by another writer. Typically, *anteeks(i) mitä* is not followed by a correction by the recipient on Twitter, coming out more clearly as an affective cue instead of a repair initiator. Prior research on spoken interaction contains mentionings of affective usage of repair-initiators (e.g. Haakana & Visapää 2005: 456–457; Selting 1996). Through empirical analysis of the local placement and larger contexts of use of the repair-initiator *anteeks(i) mitä* in written, internet based Twitter interaction will be shown to differ from the typical use of open class repair initiators in spoken interaction. The placements and usages of *anteeks(i) mitä* and hashtag #*anteeks(i)mitä* will be discussed in relation to the kinds of possibilities and restrictions that internet based written interaction more generally provides.

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# The Other's Other: A comparative discursive pragmatic approach to third person referential forms in digital Korean and Japanese Comfort Women discourses

Lecture

**Ms. Kerry Sluchinski<sup>1</sup>**

**1.** University of Alberta

The growing body of literature in social/discursive psychology on membership categorization (e.g. Gordon, 2015) and indexicality (e.g. Ochs, 1993), alongside frameworks of stance (e.g. Du Bois, 2007), has shown how identities are co-constructed in interactions and through discourse. However, identities are very much based on outsiders' stereotypical perceptions and not how one communicates those identities themselves, resulting in the process of othering.

By examining the discursive choices of online Japanese and Korean communities regarding Comfort Women, in target and source text contexts, this comparative discursive study investigates the role that third person referential forms and their "degrees of vulgarity" play in the construction of (distorted) identities by the Other for the "Other". It is through reference to others that language users reveal their attitudes and ideologies towards those others, i.e. stance, as well as construct self and other identities (e.g. Ochs, 1993).

The corpus consists of 77 Japanese source-language posts, either human or machine translations of Korean source-language news articles (n= 81) and an arbitrary selection of their comments, and their Japanese source-language comments (n = 39,283). The Japanese data was collected during January 2020 from blogging site *Kaikai-hanno*, a translation blog dedicated to reacting to Korea, using the 慰安婦 *ianfu* 'Comfort Women' tag offered by the blog. The data consists of all articles to which said tag was bound ( 3 in 2017, 31 in 2018, and 43 in 2019; no posts with said tag were made in 2020 at the time of collection). The corresponding Korean data was also collected during January 2020 and is included in the corpus, bringing the total texts to 158 (i.e. 77 Japanese and 81 Korean).

Adopting an inductive, discourse analytical approach, this study focusses on the Attitude aspect of Martin and White's (2005) Appraisal and Evaluation framework, viewing the construction of identities as a by-product of the speaker's appraisal process. Attitude is composed of affect (emotion), judgement (ethics), and appreciation (aesthetics) mechanisms. The study specifically focuses on the aspect of attitude because attitudinal meanings are direct reflections of a speaker's/writer's stance (Martin and White, 2005:43). Stance is one way that people position themselves in relation to the Other and can be further extrapolated based on the Stance Triangle (Du Bois, 2007). Thus, the study is concerned with the link between third person referential forms and how said forms are manipulated (or not) in the context of translation as a potential site of verbal aggression and discriminatory discourse that others Comfort Women.

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# The Parisian or al-Barisi: The politics of language use in a Palestinian novel

Lecture

***Prof. Helge Daniëls<sup>1</sup>***

**1. KU Leuven**

In this paper I will present a linguistic analysis of *The Parisian or al-Barisi*, a novel written by the Palestinian author Isabella Hammad. As I will demonstrate, language (variability) is at the core of the literary aesthetics of this novel. In the narrative and especially in the dialogues, English, French and (Palestinian) Arabic are interwoven in a highly sophisticated way. This interaction between languages and language varieties can be approached in many ways, one of them being code-switching, but I will argue that the language use in this novel defies straightforward classification. The use of French and Arabic is not limited to toponyms, titles, realia and cultural specific concepts, neither does it just give a French or Arabic ‘flavor’ or ‘couleur local’ to the English text. Moreover, in some parts of the novel the English is influenced by French and Arabic in such a way that these paragraphs read as ‘translated French’ or ‘translated Arabic’. These techniques are reminiscent of a ‘resistant’ or ‘foreignizing’ translation, in which the translator deliberately deviates from the conventions of the target language in order make the reader aware of the ‘foreignness’ of the text and the fact that (s)he is reading a translated text.<sup>[1]</sup> Therefore, the incorporation of Arabic and French elements cannot be considered as simple ‘intrusions’ on the English text; the three languages are combined in such a way that they can be seen as one multilayered literary idiom. This means that the ‘Englishness’, ‘Frenchness’ and ‘Arabicness’ of these elements cannot be taken at face value and that the languages cannot be seen as completely separate English, French and Arabic entities.<sup>[2]</sup>

Apart from identifying the ways in which this is achieved in the text, I will mainly focus on the symbolic dimensions of this multilayered interplay between the languages and varieties, which is at moments deeply political. The novel is set in the turbulent years of WWI and the interbellum, when the maps of the Middle East were drastically redrawn by the Sykes-Picot agreement (1916) and the Balfour Declaration (1917). The main character is Midhat Kamal, a young Palestinian from Nablus who studies in France during the war years and returns afterwards to Nablus. His struggle and play with his identity and alterity (the ‘oriental’ in France and ‘al-Barisi’ in Nablus), as well as his search for independence, are intertwined with Palestine’s political struggle. I will argue that by permeating the English narrative and dialogues with French and Arabic and by creating a dynamic interaction between them, Hammad not only establishes polyphony and polyglossia in a Bakhtinian sense,<sup>[3]</sup> but also appropriates the (post)colonial languages of Sykes and Picot to comments on Orientalism, as well as colonial, gender and class relations.

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# The perception of empathy

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Lecture

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***Ms. Carme Sanahuges<sup>1</sup>, Dr. Hortènsia Curell<sup>1</sup>***

*1. Universitat Autònoma de Barcelona*

Closely linked with emotions, empathy is an important ability and part of our emotional and social intelligence (Neubauer and Freudenthaler 2005; Bar-On 2006; Mayer et al. 2008; Joseph and Newman 2010; Mayer et al. 2016). Acting and responding empathically not only conveys the idea that we understand the other person's thoughts and feelings, helping us improve our social performance in most of our everyday interactions (Redmond 1985; Preckel et al. 2018), but it also helps us establish or reinforce social bonds (Gallese 2003; Galinsky et al. 2005).

This paper addresses a specific aspect of the speech act of empathy-giving: the participants' perceptions of their own interactions. This is part of a study that was conducted with 26 L1 speakers of Catalan and 26 L1 speakers of English who were asked to role play and discuss different adverse situations whose preferred response was empathic. Each of those interactions (102 in total) was judged by the participants by means of a post-role play questionnaire that aimed to get their first and fresh impression of the conversation they had just had. The different variables, 5 for the empathy receiver or story teller (level of satisfaction, changes in mood, changes in the perspective of the situation, feeling understood by the other person and feeling judged by the other person) and 5 for the empathy provider or story recipient (level of satisfaction, level of responsibility of the other person, help the other person to cope with the situation, identification with the other person and level of worry about the other person) were intercorrelated and also correlated with the number of strategies in each conversation (Sanahuges & Curell 2020) offering a more personal perspective of the effect of each interaction on the teller and on the recipient. The results, presented for each individual language group and for the two language groups together, show a significant correlation between the number of strategies and the level of satisfaction of the empathy receiver ( $p<0.05$ ) and the level of concern of the empathy provider ( $p<0.01$ ). The rest of variables, when intercorrelated, yield 62.2% of significant results underscoring the complexities involved in the assessment of those interactions.

By examining how these conversations are perceived by the participants we aim to connect our internal interpretation and external display of empathy. A better understanding of how supposedly emphatic interactions are assessed would facilitate If we can better understand how supposedly empathic interactions are assessed, this can facilitate the comprehension and production of this speech act and also enrich and complement existing research on empathy, leading to a more effective, practical applicability in our social behaviour and particularly in fields where empathy is central (mediation, healthcare, negotiations, etc.).

# The pragmatic functions of the Japanese predicate phrase *to omou* '(I) think that' in letters to the editor in a newspaper

Lecture

***Ms. Jun Kanazawa***<sup>1</sup>

1. The University of Tokyo

Using supportive evidence from a corpus spanning two years of letters to the editor, a prototypical argumentative discourse, published in the Japanese newspaper *Yomiuri Shimbun*, this study focuses on the Japanese predicate phrase *to omou* '(I) think that.' It is used at the end of a sentence and can be omitted without affecting the sentence's meaning. The phrase performs two pragmatic functions, namely **highlighting I or you function**.

## (1) Highlighting *I* function

*Anata wa hantai suru ka mo shirenai ga, anrakushi wa yoonin sareru beki da to omou.*

'You may disagree, but **(I) think that**euthanasia should be accepted.'

The Japanese equivalent of the English expression *I think* is *to omou*, which comprises the quotative particle *to*, the verb *omou* 'think,' and the non-past tense formative *-u*. In Japanese, the subject of a sentence is often not mentioned. Therefore, when *to omou* is used, its subject is usually omitted as well.

However, even if the subject of *to omou* is not explicitly mentioned, the reader can understand its subject is *watashi* 'I,' because *to omou* has the unique feature that only a singular first-person pronoun can be its subject when it is used in the non-past tense. Therefore, in (1), *to omou* evokes the presence of *I* as the writer. This is the highlighting *I* function. In (1), by evoking the presence of *I*, *to omou* ensures that the content of the quoted clause is only the writer's opinion and the reader does not have to unconditionally agree with it. Therefore, it can attenuate the illocutionary force of the assertion. This hedging function is parallel to that of the English phrase *I think*.

## (2) Highlighting *you* function

*Kotoshi wa benkyoo o takusan {shiyoo/shitai} to omou.*

Lit. '**(I) think that** (I) {shall/want to} study a lot this year.'

'I {shall/want to} study a lot this year.'

In contrast, in (2), interestingly, *to omou* evokes the presence of *you* as the reader, even if a second-person pronoun is not mentioned in the sentence. This is the highlighting *you* function. As in (2), the quotative clause of *to omou* can include the volitional suffix *-yoo* or desiderative suffix *-tai* 'want.' In (2), without *to omou*, the sentence can be interpreted as a soliloquy. However, when *to omou* is attached, it is understood as part of a dialog and the entire sentence declares to the reader the writer's prospective action or determination. Therefore, this use of *to omou* can invite the reader into the discourse by indicating the writer's awareness of their presence. In this sense, *to omou* functions akin to the expression *I tell you*.

So far, many researchers have claimed that *to omou* can imply *I*. However, to my knowledge, its function to evoke the presence of *you* has never been reported. This study sheds light on a new aspect of *to omou*, and indicates that, depending on the content of its quotative clause, *to omou* performs drastically distinct functions: highlighting *I* or *you*.

# The presentation of personalities in the mother tongue and in the foreign language

Lecture

***Dr. Angela Weisshaar<sup>1</sup>***

***1. University of Goettingen***

The telling of one and the same matter by one and the same person in L1 and L2 has up to now only been explored to a very limited extent. When late bilinguals tell the same event in L1 and L2, there are usually differences in version. These differences are subtle or obvious and may also concern the representation of persons. Late bilinguals often mention different images of themselves and others. For example, a person may appear more friendly or problematic in one of the versions (s. Weisshaar 2009).

How can this happen?

Do bilinguals perhaps have two personalities, as some people suggest? Or does our memory work differently in the two languages? Ervin-Tripp (1954) explains this phenomenon with the respective socialization in each language.

A selection of German-Italian, German-French, German-Spanish and German-Portuguese spoken and written examples (out of more than 100 collected texts) will be used to illustrate such differences. We will try to find an explanation.

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# The raised index finger in Hebrew talk-in-interaction

## Lecture

***Dr. Anna Inbar***<sup>1</sup>, ***Prof. Alan Cienki***<sup>2</sup>

**1.** University of Haifa, **2.** Vrije Universiteit Amsterdam

The raised index finger gesture (RIF) has previously been described as a gesture that singles out one component of the utterance and draws the interlocutor's attention to this component (e.g., Kendon 2004). Kendon (2004) suggested that the gesture alerts the addressee in some way to the frame in terms of which the utterance is to be interpreted.

The aim of the present study is to examine the roles that the RIF plays in Hebrew talk-in-interaction. The corpus for the study was drawn from the issue-oriented Israeli television show *Butterfly Effect*, in which two interviewers host one scholar, always an expert in his or her field, and discuss interesting and controversial topics. The total length of the corpus is around 560 minutes, spanning 14 programs that aired between 2012 and 2013. One hundred instances of the RIF were extracted from the corpus and the contexts of their use were analyzed. A corpus-driven discourse analysis reveals that the RIF may occur in various contexts (that are not usually studied together), such as opposition, rectification, concession, epistemic certainty, discourse shifts, and discourse suspension. However, an examination of these contexts shows that they share the feature of "unexpectedness" (Zimmermann 2008); that is, the speaker presents a message or a speech act that they expect will violate the hearer's expectations (based on general knowledge or prior discourse). Thus, by using the RIF, speakers may set up a frame in terms of which the indicated component of the utterance is to be interpreted as unexpected on the part of the hearer.

The following example illustrates the context of epistemic certainty. This epistemic stance is conveyed explicitly in Hebrew by the discourse marker *be'etsem* "in fact" (Gvura & Manor 2013), whereby the speakers emphasize their strong commitment to the truth value of their propositions. The example was taken from an interview with a professor of psychology who was discussing the influence of the listener during conversations.

- 1 mi-bxina te'oretit,  
from-examination.SG.F theoretical.SG.F
- 'theoretically,'
- 2 xokrot amerikaiyot ta'anu tə'ana 'axat she-scholar.PL.F American.PL.F claim.PST.3PL claim.F one.F that
- 'American scholars have made one claim that'
- 3 be'etsem #ha-makshiv# kove'a 'et ha-sixa.  
in\_fact DEF-listener.M determine.PRS.SG.M OBJ DEF-conversation.F
- 'in fact, the listener leads the conversation.'
- #RIF————>#
- 4 ze m- ha-makshiv, 'ata 'amarta, pasivi,  
this.M m- DEF.listener.M, you.SG.M say.PST.2SG.M, passive.SG.M,
- 'this l- the listener, you said, is passive,'
- 5 ha-makshiv ze ha-menahel shel ha-sixa...  
DEF-listener.M this.M DEF-manager of DEF- conversation
- 'the listener is a leader of the conversation,'

The opinion presented here, that the listener is the one who leads the conversation (lines 3, 5), is contrary to interviewer's opinion that the listener is passive (line 4). Following the discourse marker *be'etsem*, the RIF

appears before (and is maintained throughout) the phrase *ha-makshiv* “the listener”, drawing the addressees’ attention to the upcoming message that is evaluated as unexpected for the hearer. We suggest that by this gesture, the speaker provides clues about the affective character of the message, thus providing the basis for a swifter update of the common ground (Clark 1996).

# The relation between compounding and conceptual modulation

Lecture

***Prof. Anne Bezuidenhout***<sup>1</sup>

**1.** University of South Carolina

According to Relevance Theory, linguistic expressions that encode conceptual (as opposed to procedural) meanings are semantically underspecified. Hence, when used in verbal communication, interpreters must pragmatically modulate the encoded meanings of these expressions, in order to arrive at the meanings that speakers intended to communicate by using those expressions in context. Such pragmatic modulation results in *ad hoc* concepts – ones derived from the encoded meanings of expressions together with contextually available assumptions. (Sperber & Wilson, 1995; Carston, 2002).

In the case of the interpretation of a novel noun-noun compound expression, such as ‘sugar line’, the relation between the meanings of the two nouns is semantically underspecified and that relation must be pragmatically modulated in order to arrive at a contextually appropriate meaning. Such compounds require ‘enriched’ composition, since the intended meaning goes beyond the encoded meanings of the two nouns and the syntactic structure of the compound expression. (Jackendoff, 2010).

In this paper, I compare *ad hoc* concept construction, in which the encoded meaning of a single expression is pragmatically modulated (e.g., narrowed), to the process of deriving the meaning of a novel noun-noun compound expression. My central claim is that it is fruitful to posit a similarity between the process of modulating the underspecified meaning of a single expression on the one hand and the process of modulating the underspecified meaning of a relation between the meanings of two expressions on the other.

I argue that there are two benefits to making this comparison. Firstly, it brings two sets of literature together that tend not to be in dialogue with each other (the RT literature on *ad hoc* concept construction and the morphological literature on compounding). Secondly, when one looks at these two sorts of processes together, one sees that they are intertwined in interesting ways. Deriving meanings of compounds often involves pragmatic modulation (e.g., narrowing) of one or both of the component meanings, while simultaneously modulating (e.g., narrowing) the semantic relation between the component meanings. Thus, these processes are ripe to be treated in some overarching, unifying framework. I illustrate this process in some detail and sketch the main elements of an overarching framework of pragmatic modulation. Finally, I address one important apparent difference between *ad hoc* concepts and novel noun-noun compounds, namely that the former do not persist outside their contexts of creation, whereas compounds, once created, can be reused. Some existing experimental evidence can be helpful in adjudicating this issue. (Gerrig and Murphy, 1992; Raffray et al., 2007).

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# The relative clause construction **ze (copula) N(P) she-RC** in spoken Hebrew discourse as a multimodal package for stance-taking

Lecture

***Mr. Nikolaus Wildner***<sup>1</sup>

1. University of Haifa

In an action-based view on language use, stance-taking is a ubiquitous practice in interpersonal communication. Used as an overarching term according to Du Bois (2007), stance-taking involves three basic components: a stance-taker, an object of stance, and an evaluation of the latter by the former.

Employing the analytic methodology of Interactional Linguistics (Couper-Kuhlen & Selting 2018), I present a multimodal analysis of a particular syntactic format involving a relative clause (RC) in spoken Hebrew discourse that is regularly, but not exclusively, used for the action of stance-taking in discourse.

By viewing cases of this format as “multimodal packages for the production of action” (Hayashi 2005), I investigate the distinct yet interconnected modalities involved in their production - prosody, gaze conduct, gestures, and bodily behaviour, and I argue that speakers apply specific patterns of non-verbal modes of expression for each distinct action - stance-taking and others - that they perform through the same syntactic format.

The discussed format involves a deictic subject pronoun *ze* (“this”) followed by a noun phrase (NP) and a predicative RC introduced by the subordinator *she-*, i.e. **ze (copula) N(P) she-RC**:

1 Naomi: *nagid      'ani yexola      lehitxaber*  
say.fut.1pl I can.prss.f.sg connect.inf  
like I can really connect

*mamash le-'anashim she-hem,*  
really to-person.pl that-they  
to people who are,  
2      '*e,*  
uh  
uh,  
3      *me'od ptuxim ve-yeshirim,*  
very open.pl and-straightforward.pl  
very open and straightforward,  
4      *ki      nagid,*  
because say.fut.1pl  
because like,  
5      ***l-i      ze      mashehu***  
to-1sg this.m.sg something  
for me that's something

#***she-kashe la'asot 'ot-o,***#  
that-difficult do.inf acc-3m.sg

which is difficult to do,

**#lifts hand from chest to an open hand gesture towards herself#**

- 6      *ve-'ani ma'arixa                  'ot-o,*  
       and-I appreciate.prs.f.sg acc-3m.sg  
       and I appreciate it,

In this interaction of two friends, Naomi relates to her interlocutor the qualities she would look for in a partner. The pronoun *mashehu* “something” represents the aforementioned qualities of openness and straightforwardness as the object of stance, whereas the content of the RC evaluates these personal attributes as difficult to act upon by herself. The subjective character of the target construction is multimodally performed: After pointing towards her chest at the beginning of line 5, Naomi lifts her hand at the onset of the RC to an open hand gesture that she directs towards herself during her evaluative statement.

This contrasts with the same format used deictically with reference to objects in the interlocutors’ shared space, rather than intratextually to items within a discourse:

- 1 Naomi: *xelek ze              haya              xiburim*  
       part this.m.sg be.pst.3m.sg combination.pl  
       some of them were combinations

she-lamadnu,  
 that-learn.pst.1pl  
 that we learned,

- 2      *nagid      #ze              xibur              she-lamadnu?,#*  
       say.fut.1pl this.m.sg combination that-learn.pst.1pl  
       for instance this is a combination that we learned?,  
       **#places her hand on a piece of fabric#**

Here, Naomi uses the target construction to point - physically and linguistically - at a concrete item, a piece of fabric, and to characterise it. This deictic usage is also performed through Naomi’s bodily behaviour: She places her hand on the piece of fabric she wants to elaborate on, synchronously with uttering the target construction.

# The role of metaphors in investigating evaluative prosody – a corpus-driven approach

Lecture

***Dr. Gábor Simon<sup>1</sup>***

**1. Eötvös Loránd University**

Corpus-assisted methods have a long tradition in the examination of evaluative prosody (EP, see Stubbs 2002, Hunston 2011, Rühlemann 2019). Collocation and concordance analyses, however, can only test the (professional) intuition about the evaluative character of an expression. Thus, these methods cannot be used for extracting a large sample of words with evaluative function from a corpus.

Recent findings (Morley–Partington 2009, Partington 2015, but see also Stubbs 2002), however, support the role of metaphorization in establishing EP: metaphorical meaning extension can serve as a vantage point for the emergence of pejoration or amelioration.

The paper aims to answer the following questions. (i) In what proportions does metaphorization co-occur with EP? (ii) How can we carry out a corpus-driven analysis of EP relying on the identification and annotation of metaphors?

To propose answers to these questions, my study combines quantitative and qualitative methods of corpus analysis. In the first part of the talk, I introduce a “morpheme-sensitive” version of the MIPVU method (Steen et al. 2011) which is a reliable process of metaphor annotation in Hungarian texts (Simon et al 2020). This method has been used for annotating metaphors in a test corpus (appr. 6000 tokens), which gives us essential information about the distribution of metaphorization in the corpus.

After the quantitative exploration of metaphors, the evaluative function of the identified metaphorical expressions is analysed on a case by case basis. This qualitative phase of the research explores the patterns of metaphorical evaluation in the corpus.

The main advantage of this approach is that it makes the relationship between metaphor and EP measurable, providing a complex corpus-driven methodology for extracting EP-data through metaphor identification.

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# The role of prosody and silence in communicating insinuations. An experimental approach.

Lecture

***Dr. Jonathan Caballero<sup>1</sup>, Ms. Meri Arushanyan<sup>1</sup>, Dr. Marc Pell<sup>1</sup>***

***1. McGill University***

Insinuations constitute indirect speech acts where the speaker intends to communicate a veiled meaning besides the utterance's literal meaning. One strategy that speakers can use to achieve this is to prosodically signal their communicative intention. For listeners to correctly interpret the insinuation, they first need to accurately perceive the underlying intention to communicate an indirect meaning, and then to accurately infer it by considering contextual cues, shared knowledge, and plausible alternative meanings. The cognitively demanding nature of communicating insinuations makes them challenging to encode and decode and opens the risk for miscommunication, particularly in intercultural communication settings and when using an L2.

We present two stages of an ongoing study. In the first stage, we recorded ~700 minimal pairs of literal vs. insinuation utterances from native English speakers and highly proficient English as a Foreign Language (EFL) speakers. The minimal pairs differ only in terms of their prosodic characteristics, which we analyzed acoustically. We found variability in the prosodic strategies that speakers use to encode insinuations. Literal and insinuation recordings differed in mean and standard deviation measures of pitch (fundamental frequency or  $f_0$ ), amplitude, and vocal quality measures (Harmonics-to-noise ratio), but the acoustic profiles varied idiosyncratically across speakers. The only reliable acoustic cue across native and EFL speakers was an increased duration of the insinuation recordings. This was due to increased use of *silence and pauses*, often occurring at strategic points of the utterance, in addition to local lengthening of some words.

In a second stage, we presented these recordings to an independent group of native English speakers using a forced-choice methodology to obtain data of perceptual accuracy for detecting literal and insinuation meanings. The literal recordings produced by native and EFL speakers were correctly recognized at very high levels (>80%). The insinuation recordings of native speakers were better recognized (>80%) than those produced by EFL speakers (>60% on average), which were nevertheless recognized at above-chance levels, and some of them almost as well as those from native speakers (~80%).

Lastly, we describe a novel social interaction methodology based on a behavioral economics approach to study social decision-making. The methodology is designed to capture the essential characteristics of communicative situations while ensuring experimental control. We present the results of a pilot experiment using a subset of the literal and insinuation recordings with the highest recognition rates in the last phase (~80%). We demonstrate how the methodology can be used to capture the joint contribution of prosodic contrasts *and* the linguistic background of prospective listeners (native or EFL) in guiding the speakers' decisions to use indirect meanings in communication. We highlight the opportunities that this approach offers for addressing the main interest of pragmatics - the role of language in social contexts - in an experimentally controlled but highly natural context.

# The scalar implicature view of presupposition: new evidence from an experimental study

Lecture

**Dr. Tamara Melo de Oliveira<sup>1</sup>, Dr. Marcos Goldnadel<sup>2</sup>**

**1. Instituto Federal de Santa Catarina, 2. Universidade Federal do Rio Grande do Sul**

The past twenty years have witnessed a significant shift in theoretical models designed to deal with the triggering problem of presuppositions. The generalized tendency to consider presupposition as a conventional pragmatic phenomenon, subject to conversational interference, gave way to a different view, according to which presupposition would be a conversational phenomenon. Among these approaches, one that has received attention in experimental studies is the one proposed by the Italian linguist Jacopo Romoli. According to Romoli (2015), inferences produced by soft triggers in negative, disjunctive or conditional utterances are obligatory scalar implicatures. We conducted an experiment in portuguese, similar to those reported in Bill, Romoli and Schwarz (2018), in order to assess whether participants react differently to utterances with presuppositional triggers and utterances with traditional scalar expressions. In our experiment the participants ( $n = 101$ ) were asked to judge whether images matched stimulus utterances. This experiment corrects some problems found in the previous ones, the main one being the possible confound introduced by the processing asymmetry between utterances with *stop* as a presuppositional trigger and utterances with traditional scalar items, considering the view that presuppositions are scalar implicatures. This view compels us to consider that the processing of negative utterances with traditional scalar expressions involves three negations, whereas the processing of negative presuppositional utterances with *stop* as a trigger involves four. The processing of negative presuppositional utterances with *continue* (*continuar*, in portuguese) as a trigger, on the other hand, involves three negations. This makes this trigger more suitable for this comparison. That is the reason why we built an experiment in portuguese with *continuar* (*continue*) as a trigger instead of *parar*(*stop*). Due to the changes made in our experiment, the results reported here present an important difference in relation to those of Bill, Romoli and Schwarz (2018). Specifically, we found a more significant difference in reaction times between cases in which participants rejected a violation of the pragmatic inference and cases in which participants rejected a violation of the literal content in presuppositional utterances, an outcome that is similar to that found for implicatures. This result favors Romoli's hypothesis. However, unlike the original study (based on results obtained in separate experiments), which does not directly compare acceptance rates and reaction times between different phenomena, being limited to the comparison of reaction time patterns, the study presented here is based on a single experiment, and makes direct comparisons between these indicators. In these comparisons, two results are unfavorable to the hypothesis that presuppositions of utterances with soft triggers are scalar implicatures. We found different acceptance rates between utterances with presuppositional triggers and utterances with scalar expressions in cases of violation of the pragmatic inference. We also found different reaction times between the same two types of utterances when the violation of the inference is rejected. These differences, therefore, present evidence contrary to Romoli's hypothesis.

# The Shameless Normalization of Impoliteness in Berlusconi's and Trump's Press Conferences

Lecture

***Prof. Jonathan Culpeper<sup>1</sup>, Prof. Ruth Wodak<sup>1</sup>, Prof. Elena Semino<sup>1</sup>***

***1. Lancaster University***

This paper, to be presented by Jonathan Culpeper, examines political press conferences in two different cultural contexts, North America and Italy, and specifically impoliteness behaviours performed by senior politicians which traditionally would be considered impolite and attract negative evaluations but here are positively evaluated by notable numbers of the audience. This is not a context where impoliteness by politicians is institutionally licensed (e.g. the “reasonable hostility” of some political discourses; Tracy 2008) or where it might be considered banter (i.e. mock impoliteness; Leech 1983). Instead, the violation of the traditional moral order sustaining politeness seems to be part of a right-wing populist agenda of shameless normalization.

We apply the notions of *impoliteness*, notably Culpeper (2011), and *shameless normalization* (Wodak 2018, 2021) to potentially impolite behaviours produced by Donald Trump and Silvio Berlusconi in official press conferences. Press conferences, as an activity type, involve relatively clear expectations and norms, so that impolite behaviours theoretically constitute particularly salient violations. We present two case studies involving racist and misogynist insults on the part of Berlusconi and Trump, respectively. We describe the kinds of impoliteness that each politician employs, without any apology, and then examine comments posted in response to YouTube videos of each incident. These comments show evidence of polarized responses, but with substantial proportions expressing positive evaluations. As also noted by other researchers (e.g. Blitvich 2009; Montgomery 2017), we observe that impoliteness affords the possibility of presenting authentic and hyper-masculine identities. We conclude by briefly reflecting on implications for definitions of (im)politeness, change from politeness to impoliteness (and vice versa), and also the political and cultural landscape.

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# The speech act of apologising in Japanese online communication: a corpus assisted study of apologetic expressions in written, computer-mediated discourse.

Lecture

***Ms. Eugenia Diegoli<sup>1</sup>***

*1. University of Bologna*

The aim of this study is to investigate the use of three Japanese expressions commonly signalled as apologetic, namely *gomen* ‘sorry (NON POLITE)’, *sumimasen* ‘sorry (POLITE)’ and *mōshiwake arimasen* ‘sorry (SUPER POLITE)’, in written, online platforms in Japanese. Combining a discursive approach with corpus linguistic tools for the collection and analysis of spontaneous data, the study addresses the following research questions: (1) What are the main pragmatic functions these Japanese expressions - usually considered as apologies (here defined as expressions “directed towards some action [...] considered to be negative and unwanted for the recipient of the apology” [Coulmas, 1981, p. 71]) - have in online settings? (2) How is the act of apologising performed in the specific setting of online communication? (3) What motivates an apology in the collected data? The various pragmatic functions *gomen*, *sumimasen*, and *mōshiwake arimasen* serve in a corpus of spontaneous conversations collected from the Q&A forum Yahoo! Chiebukuro are investigated and the findings are compared. A close reading of the collected texts has shown that their real communicative intent can be something different from an apology, or indeed can be apologising plus other intentions. In fact, they are polyfunctional words which, in the data set, performed twelve actions: apologise, reject a request or an offer, demand an apology, reject an apology, make first order considerations, leave-taking, mitigation of impolite expressions, in idiomatic expression, thank, request, as attention getters and, finally, as opening formulae. Though results have confirmed that a number of pragmatic functions present a strong preference for one lexeme, all three expressions *gomen*, *sumimasen*, and *mōshiwake arimasen* are commonly used in the corpus to express speaker’s regret for an offence (in 55.6%, 42.86% and 72.49% of occurrences respectively). When the lexemes are intended as an apology, the study also shows the different patterns of speech act realization. The findings indicate that expression of responsibility is the most common apologetic strategy in the data set, used in 62.81% of apologetic utterances, followed by apologies constituted by the lexeme alone and self-humbling, used in 17.76% and 10.72% of cases respectively. Finally, the apology strategies are investigated in relation to the type of offence they are aimed at remedying and preliminary results support Brown and Levinson’s ([1978]1987) assumption that weighty offences involve more complex apologies. These arguments are developed by analysing multiple linguistic, paralinguistic and contextual variables that frequently co-occur with apologetic devices and play a role in the realization of their pragmatic functions. Since computer-mediated discourse is fundamentally multimodal, multimodal features of speech acts such as emoji and non-standard script choices are also taken into consideration. Such features are used in 77 out of the 596 (12.9%) apologetic utterances identified in the corpus and a close reading of the co-text indicates that they seem to positively affect the interpretation of the interlocutor.

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# The successful viva as a joint accomplishment: Exploring good interactional practices in viva examinations

Lecture

***Dr. Linda Walz<sup>1</sup>, Dr. Bogdana Huma<sup>2</sup>, Ms. Holly Dobrzycki<sup>2</sup>***

***1. Leeds Trinity University, 2. York St John University***

In UK Higher Education, the final step for obtaining a master's by research or doctoral degree is to complete an oral examination or *viva voce* (henceforth: *viva*). This thesis defence is conducted closed from the public between the candidate and examiners who are not the project supervisors. Research on vivas is scarce. Studies exploring candidates' experiences of this interactional setting, as remembered and recounted in interviews (Davis and Engward 2018), have revealed a variety of experiences ranging from enjoyable to horrific (Sikes 2017).

Participants' experiences of vivas and anecdotal evidence of 'what works' in a *viva* constitute the main input for *viva* training provided to candidates. While they are often advised to demonstrate independent critical ability and having made an original contribution to knowledge (Tinkler and Jackson 2000), candidates are not told what demonstrating these abilities looks like in practice. Guidance on this, if provided at all, is scarce, and no study has explored the *viva* as an interactional event, potentially due to the challenges that obtaining such data presents (Davis and Engward 2018).

Importantly, retrospective accounts of highly emotional events are often inaccurate, incomplete, and attuned to the circumstances in which they are elicited. Furthermore, individuals are not able to identify nor articulate what works well, especially in high-stakes situations (Stokoe 2013). Thus, to fully understand what occasions a diversity of outcomes and experiences in vivas and to provide comprehensive training for candidates, we need to 'open the black box' of *viva* examinations to scrutinise its constituent activities empirically.

The present research took on this challenge by exploring recordings of vivas, which are regularly produced at several universities in the UK. Using conversation analysis, we investigate how participants accomplish the authentication of their work, present themselves as knowledgeable and demonstrate criticality. The analysis reveals that these actions are jointly constructed and accomplished rather than achieved individually, contrary to the established expectation on the candidate to 'defend' their work. Furthermore, our analysis outlines an interactional trajectory of vivas, wherein certain actions are strategically placed at particular points in the examination. For instance, a candidate may highlight problematic aspects in their thesis towards the end of the *viva* to demonstrate criticality in a 'safe' moment in the interaction. This research thus sheds light on an underexplored educational setting and provides the foundation for practice-based training and advice that is grounded in direct evidence from real-life interactions.

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# The Temporal Meaning of Kana Alnaqisa (was): A Pragmatic Reading

Lecture

***Prof. Manal Najjar<sup>1</sup>***

***1. university of Tabuk***

Arab Grammarians stood at variance with regard to the definition of kana (was). Kana was considered as a verb, a particle, a quasi-verb or a linking verb by different scholars; others saw it as an auxiliary verb; while some other scholars categorized kana as (Afa'al naqisa), based on two different claims. First, a considerable group of grammarians saw kana as fie'l naqis since it carries the temporal function, but not the event or the verb meaning. Second, kana dose not take subject only, but also takes Alkhabar (the predicate).

Excluding kana from being fie'l naqis, this study aims to examine the verb kana from a completely different contextual and pragmatic perspectives. Moreover, this study seeks to analyze and interpret the temporal meaning of kana in different grammatical constructs, focusing on the effect of context to monitor and determine the meaning intended. Syntactically, kana "was" is a unique kind of verbs that requires an argument to complete its meaning. However, on the semantic level, it is considered a strong verb, carrying various shades of meaning in various contexts in the sense that it is open to equate itself with all possible events, images, and meaning. Such uniqueness of the verb simultaneously serves a variety of pragmatics functions.

The study further argues that this verb in the morphological past form kana ݂ܲܶ (derived from the root of ݂ܹܶ which means the Universe) is considered unique and the most comprehensive verb as the mother of all verbs, encompassing all tenses of the past, present, and future within the dimensions of continuity and eternity. This distinctive temporal variation and its indications of the verb is recurrently utilized in the Holy Quran and Hadith of Prophet Mohammad, in addition to the heritage of the Arabic language. Such different uses and temporal meanings of kana are closely related to the context of the communicative situation. In other words, the verb kana, in spite of its past form, acquires different tenses and temporal meanings when used in different contexts and communicative environments.

The study hence concludes that categorizing the verb kana as fie'l naqis is inaccurate and confusing with regard to its temporal meaning. Moreover, the Arabs' recurrent interpretation of kana as to express the past tense only is based on morphological consideration rather than functional, not paying considerable attention to the verb's holistic nature in expressing meaning and tenses.

The study, therefore, calls for coining a different term for the verb kana. For instance, kana could be the verb that requires khabar (predicate), as Saibawi did or that necessities khabar as named by Alfarisi (377 H); or the verb that takes a mansoub (accusative) mutbadaa' (subject/topic) and marfou' (nominative) khabar, as referred to by Ibn Malik (672 H), Abu Hiyan (745 H), Almuradi (749 H), Ibn Hashim (761 H), and Aldmamini (763 H). Other scholars like Ibn Asfour (669 H) chose to call kana as the verb that takes both mutbadaa' and khabar, whereas Alazhari (905 H) named it the verb which takes mutbadaa'.

# The turn-by-turn unfolding of “dialogue”: Examining participants’ orientations to moments of transformative engagement

Lecture

***Ms. Lotte van Burgsteden<sup>1</sup>, Prof. Hedwig te Molder<sup>1</sup>, Prof. Geoffrey Raymond<sup>2</sup>***

*1. Vrije Universiteit Amsterdam, 2. University of California*

The emergence of heightened polarization and complex tensions pose special challenges for democratic governments addressing controversial policy decisions. In some contexts, governments have sought to address such issues by organizing public meetings to interact with citizens and increase their engagement in the matter. Nevertheless, the capacity for such meetings to engender a profound, transformative kind of contact of the sort described in philosophy and communication studies as “dialogic moments” has been questioned. Moreover, in contemporary democratic societies in which it has become common practice to call for “dialogue”, there is a growing need to broaden our conceptualizations of how “dialogue” gets established in actual interactions. Drawing upon a corpus of 10 (video-)recorded (contentious) public meetings (duration: approximately 18 hours) where officials, experts and citizens discuss the (health) effects of livestock farming in the Netherlands, the current study uses conversation analysis to address these questions. We thereby answer the question: “How do moments oriented to as transformative get accomplished in situated, actual interactions?”

We focus on situations in public meetings where some trouble has been alluded to or indicated by citizens but either not yet raised explicitly or resolved by prior talk. For persons conducting these meetings, the surfacing of such partially submerged troubles poses a choice between moving on or inviting their elaboration. We show how orientations to transformative engagements may emerge when organizers pose a query designed to invite discussion of the recipient’s apparent trouble. To explicate how these moments emerge and come to be resolved, we examine how the parties elaborate the issue or problem and the forms of acknowledgement and alignment that are associated with subsequent displays of understanding that convey transformation. By subsequently mutually ratifying the topic’s closure, participants treat the project of “hearing” and “being heard” as resolved. We thus demonstrate dialogicity as a provisional template, where each of these components is consequential for how the trouble is solicited:

1. Organizers’ opening up retro-sequence (Schegloff, 2007)
2. Citizens’ explication of the surfaced trouble
3. Organizers’ acknowledgement/alignment
4. Citizens’ displays that their issues are addressed satisfactorily
5. Organizers’ displays of understanding
6. Citizens’ displays that their issues have been addressed satisfactorily
7. Mutually ratified transition to new topic or activity

All these actions pertain to what is in the accountable conduct of the setting. Organizers demonstrate that what has been said has been consequential for what they do or say next, and display a new understanding of citizens’ perspectives. On their part, citizens orient to their concern being registered and heard by the civic organization, leading to a transformation in their engagement. Our study explicates this template by showing its moment-by-moment unfolding within characteristic examples from our data. Our study thus addresses the possibility for democratic deliberation around social problems, identifying some of the participations forms which participants themselves orient to as transformative.

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# The Use of Hedges in Academic Research Articles Written in English and Japanese

Lecture

***Dr. Kayo Fujimura-Wilson<sup>1</sup>***

**1.** Yamaguchi University

Writing papers constitutes an aspect of interactions between authors and readers. An author making a claim in a research article tends to use hedges for self-protection, as they soften the strength of the statement. Further, hedges present the article as stating an opinion rather than explicitly introducing facts. Authors' use of hedges may lead readers to interpret their statements in various ways. In research articles, authors tend to use hedges to indicate their unwillingness to explicitly and completely commit to the truthfulness of their claims (Hyland, 1998). The use of hedges emphasises the subjectivity of the authors' positions by allowing the findings of their studies to be presented as opinions rather than facts, thereby opening these positions to negotiation in discussion (Hyland, 2005).

The use of hedges may vary according to the type of academic discipline of an article. Additionally, the use of hedges by authors generally reflects their own writing styles. Articles in hard disciplines often use statistical analysis with explicit numbers to present their findings. Meanwhile, authors of articles in soft disciplines generally need to interpret and explain the results of their studies, as explicit numerical data are not commonly used in these articles. Thus, it is often stated that articles in soft disciplines tend to use more hedges than in hard disciplines. Differences have also been observed in the use of hedges between articles in different languages. Generally, native English authors of articles in soft disciplines tend to use more hedges than non-native English authors.

Therefore, in this study, academic research articles written in English by native English writers as well as Japanese writers, and research articles written in Japanese by native Japanese writers were compared and analysed. A total of 60 research articles were investigated in this study. These articles belonged to both hard and soft disciplines to identify differences in the use of hedges in different languages and between native and non-native English writers. The acquisition of hedges used in articles written in English by Japanese writers was also examined in this study.

The results showed similarities and differences between English and Japanese writers, between the English and Japanese languages, and between English and Japanese articles written by Japanese writers. This study focuses on the use of hedges by Japanese writers, and in particular, the differences in the use of hedges in English by Japanese writers in hard and soft disciplines and in Japanese articles. In doing so, it aims to determine whether there are differences in the use of hedges in these two languages in different disciplines. For instance, the numbers of hedges used by Japanese writers in English and Japanese articles in hard disciplines are similar, unlike those used in soft disciplines. More similarities are observed in the use of hedges in hard disciplines than in soft disciplines. Conversely, a greater variety of hedges is used in articles in soft disciplines by native English writers than by Japanese writers.

# The ‘Other’ Side of Recruitment: Methods of Assistance in Social Interaction

Lecture

***Dr. Kobin Kendrick<sup>1</sup>***

*1. University of York*

The recruitment of assistance is ubiquitous in our everyday lives and is central to the management of social cohesion and solidarity in social interaction (Kendrick & Drew, 2016). Rather than beginning with vernacular actions such as offers or requests and examining their implementation, research on the recruitment of assistance begins with a social organizational problem: how do participants in interaction recognize and resolve troubles that emerge in practical courses of action (Kendrick & Drew, 2016, p. 2)? Studies of recruitment have investigated various ways in which participants in social interaction solicit, elicit, and provide assistance (Kendrick & Drew, 2016; Floyd, Rossi, & Enfield, 2020). Although the concept of recruitment embraces the provision of assistance as well as its solicitation (Kendrick & Drew, 2016, p. 2), because it emerged out of research on requesting in social interaction (Drew & Couper-Kuhlen, 2014), studies of recruitment have thus far focused on methods employed by Self, the one who experiences the trouble, that recruit the assistance of an Other (e.g., embodied displays of need or requests for assistance). The methods employed by Other – the diverse ways in which one person comes to help another – have yet to be fully examined.

In this paper, I extend the analysis of recruitment developed by Kendrick and Drew (2016) to include the methods of assistance employed by Other, that is, linguistic and embodied practices that attend and respond to Self’s trouble, enact Other’s participation in its remediation, and embody their recruitment into Self’s course of action. Based on a collection of over 500 cases drawn from video-recorded interactions among family, friends, and colleagues in the U.S. and U.K., a continuum of methods is identified. The methods of assistance span from visible displays of attention and availability and methods that index or formulate Self’s trouble (alerts and reports), to those that articulate possible solutions (advice and offers) and intervene directly into Self’s course of action to manage or resolve the trouble. After I describe and systematically compare the methods of assistance, I argue that together with the methods of recruitment they form a coherent social organization of alternative methods employed by Self and Other for the management of troubles, difficulties, and needs in the progressive realization of practical courses of action. I then conclude with reflections on this mode of analysis, which is rooted in classic conversation analytic research on the organization of interaction, and on the conceptualization of social action employed in it.

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# Time spent with friends, sojourning and young age as factors in irony use

Lecture

**Dr. Natalia Banasik-Jemielniak<sup>1</sup>, Mr. Piotr Kałowski<sup>2</sup>, Ms. Aleksandra Siemieniuk<sup>3</sup>, Ms. Anna Mitrowska<sup>4</sup>, Dr. Ewa Dryll<sup>5</sup>, Ms. Katarzyna Branowska<sup>5</sup>, Dr. Maria Zajęczkowska<sup>1</sup>**

**1.** Maria Grzegorzewska University, **2.** University of Warsaw, Faculty of Psychology, **3.** University of Warsaw, Faculty of Polish Philology, **4.** Independent researcher, **5.** University of Warsaw

A significant part of everyday verbal communication consists of nonliteral language, including irony. People vary in the extent to which they use it to communicate with others. This may be related to both cultural and individual factors. Irony has been found to be used in about 8% of all conversational turns among friends by US English (Gibbs, 2000). Although there is substantial evidence showing that people use it more often in conversations with people they know well, we do not quite understand if this preference for using irony is related to one's social milieu. Also, we do know that internet - based communication tends to generate more ironic and aggressive verbal behaviors, and we would like to expand our understanding of this factor.

We wanted to test the hypothesis that the extent to which verbal irony is used is related to social factors such as time spent with friends, both face-to-face and online, and the reported number of friends. In particular, since most of the data on irony use come from English-speaking samples, we wanted to analyze non-English speaking populations. To this end, we analyzed the responses of 315 participants in Poland (249 female, age 18-79, M = 28.11, SD = 9.65) and 329 in Turkey (250 female, age:18-70, M = 36.98, SD = 12.32) on the Sarcasm Self-Report Scale (SSS, Ivanko et al., 2004), a quantitative questionnaire, and the information they provided in a questionnaire on social interactions. We then ran a correlation and a regression using SPSS ver. 25.

We found that in the Turkish sample, the declared use of irony correlates significantly with the time spent with friends face-to-face ( $r = .22$ ,  $p < 0.001$ ) and with time spent online ( $r = .13$ ,  $p < 0.005$ ). There is also a negative correlation between the declared use of irony and age ( $r = -.29$ ,  $p < 0.001$ ). Although the correlations are rather weak, they may indicate a potentially important factor in sarcasm use. The regression model explains 17% of the variance in SSS, but only time spent with friends f2f and age are important factors, while the number of close friends, time spent on social media and sojourning experience are not significant factors.

In the Polish sample, where the Sarcasm Self-Report Scale scores range between 16 and 112, with M = 66.60 and SD = 17.80 (Turkish sample: 16-102, M = 48.20, SD = 19.11), no correlation between irony use and any of the variables: time spent with friends f2f, time spent online or number of close friends was found to be significant. This result points to the importance of assuming that social factors may have a different importance for irony across different cultural groups. We will discuss possible interpretations of this finding and propose further investigations.

We conclude that more intercultural research on irony is needed.

# Topicalizing understanding in French and German

## Lecture

***Dr. Andrea Golato<sup>1</sup>, Dr. Peter Golato<sup>1</sup>, Dr. Emma Betz<sup>2</sup>***

*1. Texas State University, 2. University of Waterloo*

Accomplishing joint action relies on shared understanding, the infrastructure for which is sequential organization (Mondada 2011; Heritage 1984): Doing the next relevant action allows participants to show understanding. Sacks (1992) distinguishes *claiming* from *demonstrating* understanding. The latter involves giving proof or evidence (Schegloff 2007); the former may be done with repetitions, nodding, or response particles (Gardner 2002). We focus on explicit claims of understanding involving the verb ‘understand’ in responsive position in French and German. Data include telephone and face-to-face interactions taken from publicly-available and private corpora. We show that the type of understanding indexed by *versteh ich-* and *j’comprends*-turns is tied to specific sequential and turn positions (cf. Sidnell 2014; Deppermann 2015) resulting in a range of actions which can be carried out by explicit topicalizations of understanding (Deppermann 2008, 2011).

Preliminary findings suggest a spectrum of uses. One the one end are the more literal meanings (foregrounding the grasping of propositional meaning, including allusions; intention) found in contexts in which understanding (e.g., of rules in a card game) is explicitly being negotiated. Here, understanding claims propose sequence closings, thereby enabling a move to next matters. This can be seen in excerpt 1, taken from a business call in which Ap12 has learned that the intended party is unavailable. Ap12 subsequently asks to leave a message and provides information about the nature of the call (lines 1-4), which is receipted with a confirmation token. When Ap12 provides further detail, AS uses an understanding claim in line 9 to close the sequence and preempt further (projected) expansion.

Extract: CLAPI\_Tel\_Assureurs\_Conv.12\_00:24:27-00:25:49\_assureurs

01 Ap12: voilà bah vous laissez un message qu’ je

*right well can you leave a message that I*

02 le rappellerai pa’ce que j’aurais une mission un petit peu

*will call him back ‘cause I’ve got kind of a special project*

03 spéciale qui est plutôt: je dirais de l’information à

*which is rather: I would say some information to*

04 recevoir de: renseignements d’affaire

*get some: business information*

05 AS: oui

*yes*

06 Ap12: pour compléter je dirais les éléments que nous avons

*in addition I would provide the components that we have*

07 et les vérifier surtout de manière à avoir

*and verify them so as to have*

08 une information pré[cise euh ]

*precise information uh*

09 AS: [oui je com]prends

[ yes Iun]derstand

10 Ap12: voilà hein vous voyez de quoi nous parlons hein

*alright then you see what we’re talking about right*

On the other end of the spectrum are pragmatic meanings of “understand” such as foregrounding the acceptance of views, position, and actions. Here, “understand” is used to resolve competing action trajectories.

Overall, we compare uses of explicit understanding claims in French and German and contrast them with alternative practices for claiming understanding (e.g., *jaja*, Golato and Fagyal 2007; *okay*, Betz & Deppermann 2021). In addition to contributing to the literature on “understanding”, we also contribute to the research on the negotiation of intersubjectivity and speaker alignment.

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# Toward Linguistic Certainty in High-Stakes Communications

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Lecture

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***Dr. Timothy Habick<sup>1</sup>***

*1. Reasoning, Inc.*

The pragmatics of standardized examinations is rarely discussed, yet the multilevel features of these high-stakes communicative events combine to have decisive effects on people's lives. Test candidates' careers depend on their success in understanding descriptions of complicated professional scenarios and in responding appropriately to questions and directives expressed in a standard (but perhaps unusual) register of language.

As part of the tacit communicative contract between test maker and test taker, each textual unit *shall* point directly, efficiently, and uniquely to an intended meaning, without irrelevance, garden pathing, and unresolved implicatures. The impersonal speech act of standardized examinations typically precludes any interactional negotiation of unclear meanings, so candidates legitimately expect test materials to fully comply with Grice's maxims. Test writers, for their part, legitimately expect candidates to be good-faith students of the language-dialect-register-jargon used in the relevant profession, and to be cooperative in their interpretations too. Cooperative in this regard means drawing register-appropriate inferences, not interpretations justifiable in irrelevant pragmatic contexts. Ideally, the professional register is modeled in textbooks, authoritative guidance, and approved practice materials. Many high-stakes professional examinations effectively assess professional language comprehension as well as mastery of professional content. This appears inevitable since the goal is to assess professional competence, and for most fields, conceptual content cannot be mastered without corresponding mastery over the linguistic structures conventionally used to express it.

Communications for high-stakes purposes thus must be designed to convey exactly one meaning to large numbers of readers, who are assumed to represent diverse international backgrounds. Can linguists say, with reasonable certainty, that for any given sentence in context there is an identifiable set of meanings that *can*, *must*, or *cannot* be legitimately interpreted from it? The answer surely is yes: by identifying violations of linguistic, logical, and pragmatic conventions of the relevant language-dialect-register. An interpretation that does not violate any rule is by definition a legitimate interpretation, regardless of the writer's intended meaning or the most popular interpretation. Certain grammatical and pragmatic structures, however, can be technically flawless yet predictably confuse a few readers. Reference to a taxonomy of such structures based on candidates' post-test feedback helps to ensure efficient processing.

Regarding pragmatic errors, how do ethnically diverse candidates actually respond to test materials? Differential Item Functioning (DIF) is a statistical procedure designed to identify discrepancies in performance on a test question by different self-identified (ethnic/gender) groups as a function of each group's performance on the test as a whole. For example, if Asian candidates, otherwise performing well on a test, tend to answer a particular question incorrectly, cultural interference could be the reason. DIF investigations shed light on the cultural assumptions that guide individuals to draw unintended inferences, even from highly manicured text. DIF insights of this type diminish as principles deduced from earlier DIF studies are implemented. DIF-flags drop precipitously as testing programs pay closer attention to the evocative potential and pragmatics of their communications. DIF analyses and the removal of pragmatic garden pathing can help ensure pragmatic certainty in the interpretation of textual materials.

# Tracing effects of digital tools on L2 opinions: A pragmatic analysis of ‘said’ and ‘unsaid’

Lecture

***Dr. Aisha Siddiqua<sup>1</sup>, Prof. Patrick Studer<sup>1</sup>***

***1. ZHAW School of Applied Linguistics***

This paper explores L2 opinions on internationalization of the curriculum by program heads in Swiss higher education institutions (HEIs). The analysis focuses on a) ‘what is said’ by looking at contextualization cue (Gumpers, 1976; Garfinkel 1967), implicatures (Grice, 1975; Levinson, 1983) and presuppositions (Stalnaker, 1973, 1974, 1998) in utterances and b) attempts to reconstruct ‘what is unsaid’ by examining silences and the lack of comments on certain issues raised during the focus-group discussions. It is anticipated that an in-depth analysis of focus group discussions will enable us to bridge the gap between what is said and what is understood. Since data is the essence of any pragmatic research, finding a suitable data collection method that matches the research questions and the analytical framework can be quite challenging (see for an overview, Schneider, 2018; Jucker, 2018; Takahashi, 2010; Golato & Golato, 2019). Considering the current global events and reduced mobility (due to Covid-19), this study uses two forms of digital data: primary data include computer-mediated semi-structured focus-group discussions (FGDs) which are similar to in-person spoken data as they are temporally synchronous (Jucker, 2018). FGDs are considered a useful tool for untapping socially shared knowledge and learning participants’ heterogenous opinions in group dynamics (Marková et al., 2007). FGDs are complemented by an electronically delivered survey. This paper, thus, not only shows how pragmatic analysis can contribute to the understanding of numerous interdisciplinary linguistic issues but also examines the dynamics of data collected through computer-mediated methods, identifying its successes and failures.

The study forms part of a larger project *internationalization of the curriculum* in Switzerland. Participants in FGDs included 11 program heads from numerous Swiss HEIs whereas more than 200 program heads, course coordinators and teachers from different Swiss HEIs took part in the survey. Participants were presented with broadly the same themes in FGDs as well as the survey. Oral data is transcribed using Jeffersonian transcription notation (1984) and analyzed using reconstructive interview analysis technique based on conversational analysis. Preliminary findings indicate that there is a huge gap in the conceptualization of the internationalization of the curriculum in scholarly circles and the pedagogical practice. The same terminology (e.g., internationalization) may imply different things for representatives from diverse disciplines and are implemented differently as well. In terms of methodology, digital FGDs served as an effective way to have an insight of participants’ beliefs, opinions, ideologies and experiences. However, several differences were found in the way opinions were expressed in FGDs and the survey which will be highlighted in detail in the paper.

# Tracking the longitudinal effectiveness of pre-study abroad pragmatics instruction for Chinese second language learners

Lecture

***Dr. Nicola Halenka<sup>1</sup>, Dr. Jiayi Wang<sup>1</sup>***

*<sup>1</sup>. University of Central Lancashire*

This study directly addresses the conference theme of inclusion and diversity by focusing on the less commonly taught language of Chinese. With the continued popularity of study abroad (SA) for language learners, this longitudinal investigation aimed to better prepare students of Chinese as a second language for a SA stay. Drawing on language socialisation theory (Schieffelin & Ochs, 1986), the pre-SA instruction focused on developing the production of formulaic expressions in L2 Chinese (pragmalinguistic focus) and L2 cultural knowledge (socio-pragmatic focus). The effectiveness of the instruction was then tracked over one academic year during the learners' SA stay in China, capturing data sets at the pre, during and post SA stages. The research questions framing the investigation were i) To what extent can explicit instruction of L2 Chinese formulaic language enhance situationally-appropriate output? ii) To what extent do learners perceive the instruction to be beneficial for a SA experience? While scholars have recently begun to investigate L2 Chinese pragmatic development during SA (Ren, 2019), pre-departure pragmatics instruction has yet to be explored. This study aims to fill this gap and is also unique in its longitudinal focus of one academic year, collection of multiple data sets, and its focus on British students in the Higher Education context.

Employing an underexplored group of British university students ( $N=18$ ) studying Chinese as a second language, this mixed-methods study comprised six hours of explicit pre-SA pragmatics instruction. An innovative computerised oral test was administered three times with an instructed experimental group ( $n=9$ ) and a control group ( $n=9$ ) providing baseline data, before and after the pre-departure instruction, as well as on their return to the UK. In addition, the experimental group provided qualitative data during these three phases to add to the rich data set.

Quantitative data analyses were based on rater evaluations of the situational appropriateness of the formulaic expressions across the time periods. Qualitative data analyses drew on participants' retrospective verbal reports, critical incident reports and individual semi-structured interviews during the three phases. Findings show that the instruction had a statistically significant impact on the experimental group's abilities to reproduce pragmatically appropriate formulaic expressions in Chinese in a range of academic and social situations, as well as increasing their confidence to interact in the L2. These post-instructional improvements were generally sustained after returning to the UK. In comparison, whilst the year abroad appeared to have somewhat of a positive impact on the control group, their performance levels on the oral test failed to reach those of their instructed counterparts after the year abroad on either pragmalinguistic or sociopragmatic measures. This study suggests pedagogical implications for teaching Chinese as an L2 and champions the use of a formulaic teaching approach for SA purposes.

# Translanguaging in Conflict-Ridden Educational Contexts: The Case of EFL Classrooms for Arabic Speakers in Israel

Lecture

**Dr. Muzna Awayed-Bishara<sup>1</sup>, Dr. Hadar Netz<sup>2</sup>, Prof. Adam Lefstein<sup>3</sup>, Prof. Tommaso Milani<sup>4</sup>**

**1.** The Hebrew University of Jerusalem, **2.** Tel-Aviv University, **3.** Ben Gurion University of the Negev, **4.** University of Gothenburg

This paper examines the pedagogical functions of translanguaging in English as a Foreign Language (EFL) classrooms in conflict-ridden educational contexts, which are also characterized by asymmetrical relations of power between languages. A growing body of work illustrate that translanguaging – broadly defined as bi/multilinguals' flexible uses of their linguistic resources (García, 2009) – is a natural and characteristic practice of bi/multilinguals. According to García and Leiva (2014), by challenging existing linguistic hierarchies and rejecting notions of language purity, translanguaging may advance social justice and liberate the voices of marginalized language learners. While the translanguaging literature is mainly celebratory, recent scholarly voices have been calling to reexamine the functions and implications of translanguaging across different contexts. Despite existing awareness of the educational significance of discussing controversial issues (Hess, 2002), research indicates that EFL teachers generally embrace discourse that aligns with an imposed hegemonic EFL policy aimed at the institutionalization of difference (Awayed-Bishara, 2020). Against this backdrop, this paper examines the intersection between minority teachers' and students' movement between languages and their negotiation of politically charged issues in the EFL classroom.

Towards this end, we draw on a corpus of approximately 13 hours of recorded and fully transcribed EFL lessons for Arabic speakers in 13 high schools in Northern Israel. Israel offers a unique case study since the educational system is almost entirely separate for the Jewish (Hebrew-speaking) majority and the Palestinian (Arabic-speaking) minority. To speakers of Arabic, English might be considered a fourth language after Spoken Arabic, Modern Standard Arabic, and Hebrew. In July 2018, Israel legislated the Nation State Law which not only reinforced the second class citizenship of its largest Arab minority but also cancelled Arabic's until then status as an official language (Awayed-Bishara, 2020). In light of this linguistic and socio-political complexity, the paper untangles the way translanguaging practices, specifically the use of English and Arabic, are employed. As we will show, translanguaging in our context has similar impact to that described elsewhere (e.g. clarifying meaning, dealing with classroom management, etc.). However, our findings suggest that while translanguaging has the potential to advance culturally-relevant pedagogies, it also functions as a policing pedagogical practice, problematizing, thus, the liberating notion and framework of voice that the literature offers. We argue that more research is required in similar conflict-ridden educational contexts (e.g. Charalambous and colleagues' work in Cyprus) in order to gain a more nuanced understanding of the diversified manifestations of translanguaging in these and other conflictual contexts.

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# Troubles talk in mother-adolescent daughter interaction: Social bond building or social bond blocking?

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Lecture

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***Dr. Domenica DelPrete<sup>1</sup>***

***1. Teachers College, Columbia University***

Beginning with Jefferson's (1980, 1988) ground breaking work, troubles talk has sparked the interest of discourse analysts across disciplines (e.g., Coates, 1996; Ekström, Lindström, & Karlsson, 2013; Park, 2016; Pudlinski, 2005; Tannen 2001, 2006, 2017). Known also as a type of "rapport-talk" (Tannen, 1990, 2001, 2006, 2017), troubles talk enhances connection, invites identification, and builds social bonds. Despite its success in female friendship groups, there is a dearth of discourse studies exploring troubles talk among female family members, particularly mothers and adolescent daughters. This study delves into the intricate nature of this conversational ritual by providing a discursive analysis of how a mother engages in troubles talk with her adolescent daughter in order to build social bonds. It also unearths the interactional consequences of the mother's troubles talk with her adolescent daughter, and the linguistic means by which these accomplishments are discursively constructed. The data consisted of seven and a half hours of videotaped and transcribed naturally-occurring interaction between a mother and her adolescent daughter in the family home. The following questions guided this research: 1) Why does the mother engage in troubles talk with her adolescent daughter, and 2) How does the mother discursively accomplish troubles-talk in conversations with her adolescent daughter, and 3) What linguistic strategies signal the daughter's desire to disengage from the mother's troubles-talk? Findings reveal that the mother employs two discursive strategies to accomplish her troubles talk and build social bonds: (1) *persistent engagement* and (2) *treating the daughter's responses as inadequate*. The adolescent daughter, however, repeatedly blocks the mother's attempts at social bond building using five linguistic strategies: (1) *bald-on-record usage*; (2) *minimal response*; (3) *unmitigated dispreferred response*; (4) *lack of interactive questioning*; and (5) *solution-giving stance*.

Findings also extend Wolfson's (1986) bulge theory by arguing that the mother and daughter are operating under different conversational expectations, which align with their perspectives on relationship status and social distance. The study also provides practical implications for the mother-adolescent daughter relationship. It proposes what I call a *discursive consciousness raising*, or the prompting of individuals to become more aware of their verbal (and non-verbal) behavior; this includes how this behavior is received by other interlocutors. Specifically, the aim is to enhance communication between mothers and adolescent daughters, providing them with the discursive tools to navigate through occasions of troubles talk and other conversational activity where each person has conflicting interactional goals.

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# Turn-final creaky voice across the lifespan in Tyneside English

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Lecture

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***Dr. Mirjam Eiswirth<sup>1</sup>, Dr. James Grama<sup>1</sup>, Prof. Isabelle Buchstaller<sup>1</sup>***

***1. Universität Duisburg-Essen***

In English, creaky voice has been identified as serving a social and stylistic role (see, e.g., Podesva (2013)). Phonetic investigations have chiefly considered its acoustic correlates across languages, while variationist-style studies on English have largely focused on the speech of young female speakers from urban, college-educated backgrounds (Dallaston & Docherty, 2020). A handful of studies of creak in UK Englishes show a correlation between creaky voice and sex, socioeconomic status, and age in Glasgow (Stuart-Smith, 1999), Edinburgh (Esling, 1978), and Leeds/York (Henton & Bladon, 1988). Interactionally, creak frequently occurs turn-finally in English (Henton & Bladon, 1988; Podesva, 2013) and serves as a turn-yielding signal, for example in Finnish (Ogden, 2001). While creak can play an important role in interaction, comparatively little is known about the ways in which speakers do life-stage specific identity work with creak.

This paper adds a dynamic perspective to the interactional functions of creak. We report on a panel data-set which consists of six participants from the North East of England recorded at two time points: in the 1970s when they were in their early twenties, and in 2014 when they were in their mid-sixties. Three participants were also re-recorded in 2019 in their early seventies. In order to control for interactional and stylistic factors, we restrict the variable context to turn-final position where creak has been shown to be more likely (cf. Henton and Bladon, 1988). We also trace how the proportion of creaky voice at the ends of turns changes for these individual speakers over the course of their lifespan. The definition of a turn, and in particular the end of a turn, draws on the next-turn proof procedure. Creaky voice is coded auditorily, though additional insights as to the changing nature of a speaker's creak are drawn from phonetic analysis.

This study makes contributions to pragmatics and sociolinguistics. It adds to our understanding of how speakers make use of creaky voice in interaction. It connects interactional and linguistic factors by focusing on the specific context of turn-final phonation. Finally, it contributes to an understanding of how the role of phonation changes over a speaker's life across three time points from 1974-2019.

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# Twitter and the Real Academia Española: Perspectives on impoliteness

Lecture

***Mr. Victor Garre Leon<sup>1</sup>, Dr. Dale A. Koike<sup>1</sup>***

***1. University of Texas at Austin***

This study presents a first- and second-order approach to impoliteness as found in Twitter feeds on the website of the Real Academia Española (RAE), the official Spanish-language institution of the Hispanic world. Our goal is to argue that impoliteness must be studied from the perspective of the individual, reflecting their background experiences and knowledge, while also acknowledging their communities' norms. Based on the impoliteness framework of Bousfield (2008), we address the following research questions:

- How do impoliteness readings vary among the viewers of negative tweets on the RAE website who represent diverse backgrounds?
- How do the differences and similarities in the viewers' opinions of the tweets reveal their expectations and frames of impoliteness?
- Do the results support Bousfield's impoliteness categories and a frame-based notion of impoliteness?

We collected 56 reactive tweets in threads among different users, generating a dialogue of different opinions of (dis)agreement. Next, fourteen participant-viewers rated each user's tweet and provided judgments and comments on the perceived impoliteness on a 5-point scale. This approach to analysis approximates the concept of first- and second-order distinctions in politeness research (Haugh & Kádár 2013) in which, on one level, the tweeters evaluate what they and others are saying to the RAE on the website, while on another level, the viewers of this study evaluate those tweets externally.

Our results indicate some commonalities among subgroups in terms of politeness norms, but they also show individual differences in terms of expectations. The results suggest the limitations of previous impoliteness frameworks, which apply mostly to face-to-face interactions. Our research calls for the need to develop a framework of impoliteness to account for the complexity of the interactions in social media and consider an analysis at individual and community levels.

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# Types and pragmatic functions of *hogy*- 'that' insubordinations in Hungarian

Lecture

***Mrs. Csilla Ilona Dér***<sup>1</sup>

1. Karoli Gaspar University of the Reformed Church

Insubordination – the independent use of constructions showing characteristics of subordinate clauses – is a well-studied phenomenon in many languages (Evans & Watanabe 2016), but there are only a few analyses of insubordinate clauses (ISCs) in Hungarian (Kas 2005, Brdar-Szabó 2009, Dér 2019 a, b).

The paper focuses on the four types of *hogy*- 'that' ISCs in Hungarian language:

(1) (rhetorical) questions: *Hogy miért van ez így?* Why is this so?

(2) negative wishes (curses): *Hogy pusztulnál el!* I wish you died!

(3) expression of positive/negative emotions: *Hogy milyen szörnyű!* How terrible!; *Hogy milyen szép vagy!* 'How beautiful you are!'

(4) metapragmatic expressions (~discourse markers): *Hogy összegezzem:... To sum up:... Hogy megvilágít-sam... To shed light on...*

Types (1)–(3) have a non-insubordinate independent version without the conjunction *hogy*: *Miért van ez így? Pusztulnál el! Milyen szörnyű!*

Our main goal is to answer the following questions:

- What are the main functional differences between the insubordinate and non-insubordinate constructions based on the judgement of informants? What are the exact interpersonal and metatextual roles that they serve? Are there genre-related usages?
- Why are non-insubordinate versions of type (4) missing in this language?
- Which types of *that*-ISCs evolved through ellipsis of the main sentence (Evans & Watanabe 2016) and which through other mechanisms like cooptation (Heine – Kaltenböck – Kuteva 2016)?

Our methodology contains detailed analysis of synchronic and diachronic databases (TMK, MTSz, MNSz2) and questionnaire research among native speakers of Hungarian.

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MTSz = Magyar Történeti Korpusz [Hungarian Historical Corpus]. [http://clara.nytud.hu/mtsz/run.cgi/first\\_form](http://clara.nytud.hu/mtsz/run.cgi/first_form)  
TMK = Történeti Magánéleti Korpusz [Historical Corpus of Personal Life]. <http://tmk.nytud.hu/3/>

# Understanding above Ages (What are the differences in the Speech of various generations)

Lecture

***Dr. Elena Borisova<sup>1</sup>***

**1. Moscow City University**

The difference in languages of various social groups (sociolects) was investigated by sociolinguists, mostly concerning gender and territory. The specifics of language variants that differ according to the age of speech partners was also noticed. The focus in these researches was made first of all on youth slang. As for the specifics of common language there were some investigations on changes in pronunciation and some other entities. Still the difference in languages of 3-4 generations that communicate in the same layer of time is worth describing from different points of view including pragmatic approach.

The research under description concerns the points of misunderstanding in using lexis in informal communication. The following methods were used: revealing evaluative capacity of lexis by interviews, understanding of neologisms and archaisms revealed by interview, analyzing cases of misunderstanding gathered by the author and mentioned in blogs and other media.

Summing up the results of these investigations, one may proclaim:

1. The changes in the lexis are more or less evident for generations with the difference in age about 40 (2 consequent changes of generations). The amount of lexis that is common for the old generation and unknown (or understood in another way) by the young one, is about 1% (it can vary according to the degree of acquaintance with classic literature up to 3%). So it is not great still it causes some difficulties in communication.
2. The semantic changes concern the lexis that seem to be still common for 2 generations (Rus. *roumyany* – ‘red-checkboned’ is known to young persons but is mostly understood as ‘healthy’).
3. The evaluative capacity in Russian was changed after the Transition (1991) mostly in the political sphere, where some abstract lexis has also changed its semantics ^ egoist ‘egoist – negative for old generation, neutral or positive for the young persons.

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# Va a ser que nadie es perfecto. The evolution of Spanish ‘va a ser que’

Lecture

***Prof. María Sol Sansiñena<sup>1</sup>, Prof. Mar Garachana<sup>2</sup>***

***1. KU Leuven, 2. University of Barcelona***

The Spanish periphrastic future construction (PF) *<ir a + inf>* (lit. go to + INF) has recently evolved new uses expressing different types of modal, evidential and attitudinal meanings (Ledgeway & Maiden 2016; Marín Arrese 2017, a.o.). Several of these non-temporal uses are still un(der)described, and there is thus a great need for comprehensive studies that have explanatory potential for directions of change.

This study seeks to use corpus evidence (CREA, CORDE, CORPES, Twitter) to gain a better insight into the origin and expansion of the construction *<va a ser que + sí/no>* (lit. goes to be that + YES/NO) in Peninsular Spanish. This construction is documented since the beginning of the 21st century with assertive and refutative values (1). As can be observed in (1) the use of *va a ser que* is clearly dialogic. The construction appears at the beginning of an interactional turn that refutes what the interlocutor has expressed in the preceding turn. In this way, *va a ser que* works as a discourse strategy with an intersubjective value.

(1) “*Que lo hagan ellos si son tan listos*”, venía a decir [...] el recurso de la magistrada. Y el Supremo le respondió: “***Va a ser que no***”.

“Let them do it if they are so clever”, more or less said [...] the magistrate’s appeal. And the Supreme replied: “**Obviously not.**” (CORDE, 2015)

The refutative character of the construction is consistent with a specific discourse pattern and discourse position. By appearing in reactive interventions, *va a ser que* is always situated in turn-initial position, and it never appears in a first turn in an adjacency pair.

We argue that this construction derives from the use of the periphrastic future construction *<ir a ‘go to’ + inf>* in a pseudo-cleft sentence whose subject is either a deictic element or an element that conveys the speaker’s attitudinal assessment of the propositional content expressed in the attribute, a complement *que*-clause (2).

(2) *Lo mejor va a ser que tú mismo vayas a buscarlos*.

‘The best thing will be that you go looking for them yourself.’ (CORPES, 2005)

The etymological structure evolves through a process that formally implies the suppression of the explicit subject and the fusion of the components *va a ser que* leading to the conventionalization of refutative and assertive values.

The hypothesis is that we are witnessing the constructionalization of a discourse device specialized in putting the focus on the information that follows —a type of argumentative reinforcement strategy—, stemming from the PF used in identifying copula sentences X *va a ser que*Y. To demonstrate this directionality, we examine recent stages of change and develop syntactic and semantic-pragmatic arguments grounded in a data-based approach.

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# Verbal and Bodily Origo Construction in Social VR Tandem Interactions

Lecture

***Dr. Timo Ahlers<sup>1</sup>, Dr. Karsten Senkbeil<sup>2</sup>***

***1. University of Potsdam, 2. University of Hildesheim***

In this paper, we will report on ongoing research from the project “The Humanities in Virtual Reality (HumanivR)”, which develops methodology and applications of Virtual Reality (VR) for linguistic and anthropological research. In pilot studies, we have explored the application of Social VR in language learning contexts. Our studies so far have shown that activity-oriented, collaborative VR communication in language tandems helps learners acquire and reflect on referential practices and polysemic deictic constructions in a much more immersive and holistic way than traditional language classes have been able to (Ahlers, Senkbeil et al. 2020). Our results show that ‘digital-game-based language learning’ (DGBLL, ibid.) in VR facilitates learners’ progress in the semantics of space and body, i.e. (local and personal) deixis, motion-related verbs, and the prepositional system of the target language, which we will demonstrate on a few examples.

Moreover, our empirical work with this data has drawn attention to the fact that classic conversation analytical tools have blind spots when dealing with digital communication, particularly in VR. In particular, we will argue in this contribution that solely relying on the observer perspective in video-based conversation analyses produces a linguistic observer bias, which can be overcome by using ego-perspective video data in analogue and virtual settings. By adding eye-gaze data from mobile eye tracking, we demonstrate how linguistic methods can profit from a more comprehensive data basis, resulting in more precise speaker/hearer-centered interpretations and even new analytic categories regarding processes of joint attention and action.

Our work with (eye-gaze augmented) ego-perspective video data from tandem learning interactions in a) physical space and b) in virtual reality shows that VR users adapt quickly to the extension of the body in the virtual dimension, where the autopoietic (real-life) body (Zlatev 2013) and the augmenting allopoietic body (the avatar) are simultaneously active. Among other things, ‘origo extension’ occurs when VR users switch between communication in analogous space and tandem partners in virtual space. Our analysis focuses on the verbal and bodily reference to i) the virtual origo and ii) the communicative display of switching between analogous (deixis in classic face-to-face interaction) and virtual addressees (avatar-to-avatar interactions) and includes joint attention/action processes in both domains. As a result, we propose an extended model of origo, from the analogous (Bühler [1934] 2011) to the virtual domain, which implies new directions for both (linguistic) theory and (empirical) practice in the future.

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# Verbo-Visual argumentation in advertisements and its inferential reconstruction: a multi-theoretical perspective.

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Lecture

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***Dr. Rosalice Pinto Pinto<sup>1</sup>, Dr. Fabrizio Macagno<sup>1</sup>***

*1. Universidade Nova de Lisboa*

The term verbo-visual argumentation or “multimodal argumentation” describe a specific characteristic of a text combining more than one semiotic resource. This specific type of argumentation characterizes many printed advertisements, becoming a crucial and problematic area of research. Despite of the importance of this kind of argumentation that integrates verbal and non verbal (images, pictorial) messages, the methods used for interpreting and reconstructing the structure of arguments expressed through verbal and visual strategies capture only isolated dimensions of this complex phenomenon. Due to this peculiarity, this paper aims at proposing and illustrating a methodology for the reconstruction and analysis of “double- mode” arguments in advertisements, combining the instruments developed in social semiotics, pragmatics, and argumentation theory. The method for the reconstruction of this multimodal argumentation is processed through a five-step path. The analysis of its context, text genre, and images leads to a first representation of the messages that encode both pictorially and verbally (step 1). These first semantic representations are further enriched by including their polyphonic articulations and presuppositions (step 2), their explicatures (step 3), and their dialogical functions and illocutionary forces (step 4). These pragmatic steps retrieve the commitment structure of the ad, which allows a further argument analysis conducted through argumentation schemes (step 5). In order to illustrate this method, combining instruments from different approaches, we analyze an advertisement from a Portuguese Airline Company (TAP) produced in 2008. Despite this method was used for the analysis of a single text, our hypothesis is that it can be adapted to other texts combining different semiotic resources.

# Warri no dey carry last: a pragmatic study of ethnic stereotyping in Nigerian stand-up comedy

Lecture

***Dr. Akinbiyi Adetunji<sup>1</sup>***

***1. Emmanuel Alayande College of Education***

Despite the fairly recent upsurge in research interest in Nigerian humour, no documented study has investigated the socio-cognitive content of its production and consumption. This study is, thus, a cognitive-pragmatic investigation of the humorous representation of Warri and its indigenes (colloquially called, “Wafferians”) in jokes made by Nigerian stand-up comedians. Theoretically anchored in Relevance Theory, as complemented with aspects of stereotype and ethnic humour, all the series of the popular Nigerian stand-up comedy road show, *Night of a Thousand Laughs* as well as *Youtube* editions of *Made in Warri* and *Warri on Fire* (specifically-relevant Nigerian stand-up comedy shows) were purposively sampled for jokes which targeted the Wafferian. The study intended to identify the assumptions of Wafferian type(s) made mutually manifest in the jokes and how the typifications were implicitly and explicitly constructed and communicated by the comedians. Findings revealed a Wafferian-as-deviant stereotype, as illustrated with six major typifications: criminality, cunningness, confidence, violence, sincerity and smartness. As such, comedians’ monologues teased out a transmission of both positively-valued and negatively-valued stereotypes, realised in reinforcements or modifications of assumptions held in audience’s private and mutual cognitive environments regarding the Wafferian’s identity (traits, attributes and behavioural tendencies). Audiences’ uptake of the comedians’ predictions, revealed in mainly affiliative responses, indicated a similarity in the private and mental representations of members of the audience about the Wafferian. Additionally, the Wafferian-as-deviant stereotype instantiates epistemic vigilance, since all but one of the jokes sampled were performed by Wafferian-comedians (ethnic and cultural insiders), who should be considered authentic and reliable communicators of their in-group’s characteristics. Ultimately, the comedians sought to project Wafferians as different and distinct from other Nigerians, both for the purposes of self-deprecation and group pride. This study, thus, adds the Wafferian to the list of documented targets of ethnic humour, in the global spread.

# We-sense Building in Natural Conversational Narratives in Chinese

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Lecture

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***Dr. Yurong Zhao<sup>1</sup>***

*1. Northeastern University at Qinhuangdao*

Storytelling has been taken as one of the basic strategies for emotional involvement and intimacy building (Tannen, 2007). Just as Bochner (1997) argued, the sharing of personal stories is an important inclusion device and may naturally lead to the establishment of we-sense. In the process of story sharing, the teller's feeling, emotion and affect are also shared, and the affective empathy and resonance between them functions as essential means of relationship building (Collins, 2004; Couper-Kuhlen, 2012; Maynard & Freese, 2012).

Following the studies of storytelling both from the social psychology and interactional linguistics, the paper probes into natural conversational narratives in Chinese, a much less cultivated field compared with natural narratives in other languages, attempting at some interesting findings of affective and interactional we-sense building devices. A small corpus of 24-hour storytelling in Chinese in a university campus community serves as the empirical base.

Global analysis of empathy and resonance effects is made, and it is found that hearer-oriented personal and social deixis in the narrative layer, character dialogue in the story layer and the performance telling style in the discourse layer are helpful devices for we-sense building in the affective dimension. Meanwhile, local analyses of coordination effects in the process of telling suggest that discourse repair, alignment and affiliation devices naturally lead to the inter-subjectivity and interpersonal bond building between the interlocutors, and hence, we-sense building.

Enlightened with socio-psychological studies on interpersonal attraction, we can further interpret the we-sense building mechanism through story sharing as "I-sharing" effects (Pinel et al., 2016). That is, the rich employment of affective and interactional devices in the process of personal storytelling could easily encourage the individuals to cross the border between Self and Other and put oneself in the other's shoe, feeling co-presence, sympathy and empathy, and hence, affiliation to an ingroup.

# What a “discursive system of gender discrimination” is and how inclusive language can defeat it

Lecture

***Prof. Béatrice Fracchiolla<sup>1</sup>***

**1. Université de Lorraine**

My work on the linguistic and verbal expression of gender, in particular in writing and in terms of speech acts and linguistic performativity led me to highlight and define what I have called a “discursive system of gender discrimination”. This system is based on the way language is organized on a daily basis in unconscious historically built and structured discourses which, in a pragmatic way, exclude and discriminate each gender from the other – often in very implicit ways. The object of this communication is 1 / to show how it is possible to make these invisible speeches apparent and 2 / to show how this discriminating systematization is violent and represents a discursive phenomenon that we find at work not only in terms of gender, but also in all the other types of discrimination, all organized into a system also based on the very same semiotics and cognitive operations of categorization than those related to gender. The presentation will be based on French language and facts, so that examples will be taken from several corpora collected in France, in particular regarding the use of “Miss” and “Madam”, the feminization of profession name. This will lead me to explain why a form of social violence exists in the ways women are being named and talked about in diverse situations in society. I will thus illustrate the use of feminine gender inclusive language in France, how it is related to political ideologies, and what its real stakes are today after several centuries of repression and denial. The main theoretical framework is the theory of speech acts.

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# What makes children laugh? Neural correlates of the development of humour

Lecture

**Dr. Mirella Manfredi<sup>1</sup>, Dr. Luca Bischetti<sup>2</sup>, Prof. Valentina Bambini<sup>2</sup>, Prof. Moritz Daum<sup>3</sup>**

**1.** Department of Psychology, University of Zurich, **2.** University School for Advanced Studies IUSS Pavia, Pavia, Italy, **3.**

Department of Psychology, University of Zurich; V. Bambini and M. Daum equally contributed as co-senior authors

This project aims at investigating how children's cognitive development affects their brain responses to different types of verbal humour. The Cognitive-Stage theory (McGhee, 1979) states that the type and complexity of humour a child can produce and understand mainly depends on the acquired cognitive functioning. Thus, each new cognitive acquisition leads to a qualitatively different form of humour. Following this account, we will study how and when children become sensitive to different types of verbal humour, across two developmental stages. We designed our experiment assuming that the understanding of humour starts from simpler phonological aspects, first as sensitivity to error or verbal slapstick (as represented by a rhyming nonword, which recalls the target) and, only at later stages evolves into the appreciation of deliberate instances of phonological humour, that is, the humour based on play with sounds that makes a word sound like another word (Hempelmann & Miller, 2017).

To this aim, we will compare the processing of humour elicited by phonological and nonsense jokes in two children groups (3 years and 5 years). Brain activity will be measured via ERPs: a context image (constant across conditions) will be presented, followed by auditory utterances created by manipulating the final word of a straightforward sentence into: i) the *Base Condition*, which creates a non-humorous sentence containing the baseline target word (e.g., I eat the beef); ii) the *Phonological-humorous condition*, which contains an unexpected word, phonologically close to the target word and rhyming with it, thus triggering a paradoxical and humorous effect (e.g., "I eat the thief"); iii) the *Slapstick-rhyme condition*, which includes a non-word phonologically close to the target word and rhyming with it (e.g., "I eat the sleep"); iv) the *Slapstick-nonsense condition*, which contains a non-word with the same root as the target word (e.g., "I eat the baur").

We hypothesize that, if humour processing changes across development, humour reaction will be indexed by different ERP responses (as reflected in greater N400 and/or P600 amplitude) to the *Slapstick-rhyme* condition compared to the other conditions in the 3-year-olds. Following McGhee (1979), we expect that the critical non-word of this condition, recalling the target word with the rhyme, could be interpreted as a *slip of the tongue*. The brain response to this condition in 3-year-olds would reflect the appreciation of the semantic incongruity, along with phonological similarity. Conversely, we expect a greater response (modulation of N400 and/or P600) to the *Phonological-humorous* condition, compared to the others, in the 5-year olds: in addition to rhyming, this condition would create a paradoxical semantic effect that, following our hypothesis, should be appreciated more by 5-year-olds.

Finally, the *Slapstick-nonsense condition* would represent a control condition, useful to confirm (or not) the pivotal role of the rhyme in triggering the humorous reaction in younger children.

The results of this study could confirm the results of previous investigations (Honig 1988, McGhee, 1979; Manfredi et al., 2014; Canal et al., 2019; Bischetti et al., 2019), and offer first insights into the neural correlates of humour processing in preschool children.

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# Why German has more IAW structures than French

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Lecture

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***Dr. Steven Schoonjans<sup>1</sup>***

*1. Alpen-Adria-Universität Klagenfurt & KU Leuven*

The name “WhIAW construction” has been introduced by Stefanowitsch (2011) to refer to the intensification of wh-questions by means of elements such as *in aller Welt* ‘in all world’ (1) that express “incomprehension from the side of the speaker with regard to the sentence’s proposition” (p.190, my translation). As Stefanowitsch himself already indicated, other elements can occur in this intensifier slot as well, including *zum Teufel* ‘the devil’ (2), *um Himmels willen* ‘for heaven’s sake’, and *in drei Teufels Namen* ‘in three devils’s names’ (typical English examples would be *the fuck*, *the heck*, and *the hell*, among others). Based upon Stefanowitsch’s terminology, these elements are referred to as IAW structures.

(1) *Was in aller Welt will Frau Merkel erreichen?* (Stefanowitsch 2011:190)

‘What in all world does Merkel want to achieve?’

(2) *Was zum Teufel machst du da oben?* (COSMAS-II)

‘What the devil are you doing up there?’

The diversity is considerably bigger, however, than Stefanowitsch’s description suggests: An internet search yielded over 600 different IAW structures for German, including creative examples such as *beim Barte des Schneeleoparden* ‘by the snow leopard’s beard’, *zum fliegenden Fischstäbchen* ‘the flying fish stick’ and *zu Merlins langen Unterhosen* ‘by Merlin’s long underpants’. In French, the diversity is clearly not as big, yet still about 100 different structures could be found already, including *diable* (‘the devil’) and *pour l’amour de Dieu* (‘for God’s love’).

This talk offers a typological and topological comparison of the German and French IAW structures. The topological comparison is based upon the results of searches in different corpora (COSMAS-II, Wikipedia, Frantext, Orfeo) and shows that despite differences in sentence structure, the IAW structures occur in similar positions in the sentence in both languages. For the typological comparison, the corpus results are combined with the internet search results to get a better view of the ad-hoc creativity that is not necessarily apparent in the corpora. It is shown that the diversity in German is considerably bigger, although the same principles of creative variation are at play in both languages. I will discuss, among other things, loans from English, creative adaptation to the actual context, and the typical language use of certain communities (including in Harry Potter fanfictions and Spongepedia), indicating how they might explain the greater diversity in German.

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# Women's prison literature as discourses of the margins: a literary pragmatic analysis of EL Sadawi's Memoirs From Women's Prisons

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Lecture

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***Prof. Fatima Inuwa<sup>1</sup>***

**1.** Gombe State University

There are different studies that centre on the nexus between pragmatics and literature (see Sell 1991, Mey, 1994, Pettersson, 2005, Yan, 2017), however, within the African context, the language used by prisoners who write about their penitentiary experiences have not been adequately explored in pragmatics. Even in the literary domain where studies exist, the attention is largely focused on the works of male prison writers in Africa such as Dennis Brutus, Breyten Breytenbach, Jack Mapanje, Wole Soyinka, Ahmed Ngim and Ken Saro Wiwa among others with very little attention given to women's prison writings. Women such as Nawal EL Sadawi, who have been incarcerated are silenced and doubly marginalized as prisoners and as female authors because there are less scholarly attention on their works. This paper therefore addresses this lacuna by using textual analysis to examine EL Sadawi's *Memoirs from Women's Prison* especially how language is used to capture the experience of torture, pain, death row, sexual deprivations and suicidal urges. Adopting an interdisciplinary approach using (Mey (1994), Foucault (1995) and Lazar (2014), this paper examines pragmatic views of the text production and consumption in EL Sadawi's work that include cooperative principle, particularly specific linguistic choices EL Sadawi explores to capture her readers in achieving collaborative recreation of textual meaning; multivocality, namely the various textual voices in the text. Based on the analysis, the paper found out that El Sadawi in *Memoirs from Women's Prison* maximizes the use of language through the minimum use of words, time and space. She also employs a conversational style that brings the author and the reader in a dialogue contributing in a communicative process of the text that is peculiar to the prison experience of women. Thus, the paper concludes that EL Sadawi through her pragmatic choice of words reveals women's resolve to resist oppression and her work offers a rare insight into the unforgettable experience of women who have been imprisoned.

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# Word searches, gaze, and coparticipation

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Lecture

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***Dr. Elisabeth Zima<sup>1</sup>, Prof. Peter Auer<sup>2</sup>***

***1. University of Freiburg, Department of German Linguistics, 2. Universität Freiburg, Section of German Linguistics***

In one of the pioneering works on the multimodal analysis of verbal interaction entitled “Gesture and coparticipation in the activity of searching for a word”, Charles and Marjorie Goodwin (1986) formulated fundamental insights into the relationship between gaze and co-participation in word search activities:

- During word searches, speakers typically gaze away from their recipients. If they have been looking toward the recipient “*they will actively withdraw their gaze as the search begins*” (1986: 57, our emphasis). Gaze aversion in word searches may be seen as indicative of the preference for self-repair.
- In contrast, gaze shifts towards a recipient during word searches actively engage the recipient in the process of finding the missing word: “*the recipient’s active coparticipation in the search is now not only appropriate but sought by the speaker.*“ (70-71, our emphasis).

The function of gaze to invite or ward off coparticipation in word search activities has been confirmed by a number of subsequent studies (e.g. Hayashi 2003, Bolden 2003, Jehoul 2019, Dressel 2020), but usually on the basis of only a few cases. In this paper, we test the validity of the claims made on a larger data-set. Drawing on a corpus of 177 word search activities from German dyadic and triadic interactions, we show that only the first observation ((1) above) is confirmed by our data: gaze withdrawal is significantly more often followed by same-speaker completion than by cooperation in the word search. The second observation (2) is not corroborated: cooperation is not more frequent when the speaker’s gaze is turned to the recipient during the hesitation. Most notably, speakers often gaze at a coparticipant but still resolve a word search themselves. What is more, although recipient’s coparticipation in a word search occurs less frequently during speaker’s gaze aversion, in a number of examples candidate lexemes are offered, and these offers are not always treated as unwelcome by the word searching speaker.

Based on these findings, we investigate whether a more refined model on the relationship between gaze behavior and coparticipation in word search can be developed. In order to do so, we examine a number of contextual features and explore their influence on this relationship. These include the number of participants and their spatial arrangement, the epistemic structure of the exchange, the length of the hesitation phase, and metapragmatic search markers such as ‘I can’t think of the right word’.

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# World of Irony: Overview of Verbal Irony Research in a Cross-Cultural Context

Lecture

***Mr. Piotr Kałowski<sup>1</sup>, Dr. Natalia Banasiak-Jemielniak<sup>2</sup>, Ms. Katarzyna Branowska<sup>1</sup>, Ms. Aleksandra Siemieniuk<sup>3</sup>, Ms. Anna Mitrowska<sup>4</sup>***

***1. University of Warsaw, Faculty of Psychology, 2. The Maria Grzegorzewska University, 3. University of Warsaw, Faculty of Polish Philology, 4. Independent researcher***

Linguistic/psycholinguistic verbal irony research has a dynamic history. From Paul Grice's account of irony as "saying the opposite of what you mean" proposed in the 1970s, the understanding of irony has advanced considerably (see Garmendia, 2018). Theories move from formal linguistic descriptions and pragmatic analyses to cognitive models of perception and interpretation processes (Gibbs & Samermit, 2017). These are accompanied by a broad range of empirical studies, which have recently begun to incorporate neuroimaging in order to locate the neural underpinnings of irony.

However, equal attention has been paid to the interpersonal aspects and contexts of irony. A notable area of focus involves the influence of individual differences between the speakers. For example, men and women have been shown to significantly differ in their attitudes towards and use of irony (see, e.g., Colston & Lee, 2004; Milanowicz, Bokus, & Tarnowski, 2017). The developmental trajectory of irony use/understanding is also being mapped, showing that it engages complex social-cognitive processes (see, e.g., Banasiak-Jemielniak et al., 2020; Pexman, 2008). On the basis of this data, scientists have recently begun to develop machine learning algorithms to detect written irony and sarcasm online (see Bamman & Smith, 2015; Maynard & Greenwood, 2014). Yet despite the increasing refinement of theory and methodology, a decisive majority of data concerns the English language and native speakers of English. Overlooking the study of irony in different languages and cultures in favor of deepening the analyses of English data represents a significant imbalance.

Thus, answering the researchers' call to make irony research more interdisciplinary (Athanasidou & Colston, 2017), the following presentation will draw attention to the influence of cultural factors in irony use and interpretation as well as the significance of cross-cultural comparative studies.

Drawing from data on the factors influencing irony use and understanding, including recent studies on the impact of bilingualism (Tiv et al., 2019; Tiv et al., 2020), we will outline how culturally-mediated aspects of communication, conceptualized through Hofstede's (2001) five-dimension model, can influence irony use/understanding, and thus should be included in future studies.

We will argue that such factors as cultural individualism vs. collectivism, uncertainty avoidance, or power distance might also find expression in irony/sarcasm, and thus, that including them in research is necessary to accurately study this phenomenon. We will also discuss how factors established as significant in irony use/understanding (e.g., self-esteem, self-presentation style) are simultaneously culturally-mediated, further legitimizing the cross-cultural perspective in irony research. Attention will also be paid to select cross-cultural differences in the social-cognitive constructions of irony (e.g., Japanese *hiniku*). Finally, potential benefits of considering cultural factors and carrying out cross-cultural studies on irony will be discussed: These include not only a deeper, more nuanced understanding of verbal irony as a linguistic and social-cognitive phenomenon, but also a more balanced and inclusive research perspective, taking into account non-English/Western languages and cultural circles.

As is becoming increasingly evident in many areas of life and science, so in irony research the way forward seems to involve integration rather than isolation.

# £ Making a joke £ or having a £ trouble £: Use of smile voice in humorous and problematic situations

Lecture

***Ms. Andra Annuka<sup>1</sup>, Dr. Tiit Hennoste<sup>1</sup>, Dr. Andriela Rääbis<sup>1</sup>***

***1. University of Tartu***

The topic of our presentation is the use of smile voice in humorous and problematic situations in Estonian institutional interaction.

In the studies of laughter, smile voice is often overlooked or analyzed together with laughter. Previous mentions say that smile voice is pseudo-laughter (Lavin, Maynard 2001) or a possibly-laughter relevant phenomenon (Jefferson 2010; Ford, Fox 2010). Haakana (2010) has studied smiling and has said, that smile voice is a (partly) audible smile. We analyze smile voice as an independent phenomenon and define it as an audible voice quality that resembles laughter but does not include any laugh particles.

Our research question is: what are the differences of using smile voice in humorous and problematic situations? The data consist of institutional interactions from the Corpus of Spoken Estonian of the University of Tartu and from two Estonian TV talk shows. The collection consists of 348 turns that are partly or wholly said with smile voice and the analysis draws on Conversation Analysis.

The preliminary results show that smile voice is used differently in problematic and humorous situations and the use of smile voice in turns vary in them.

In problematic situations there was only one smile voice position in our data: some words in the turn are pronounced with smile voice. The analysis shows that those words are somehow problematic for the speaker or the speaker uses smile voice on certain words to mitigate a possibly problematic situation.

In humorous situations smile voice can also mark only some words. Here the use is different than in problematic situations: smile voice is used to mark the part of the turn as non-serious. In humorous situations smile voice can also take up the whole turn. In that case the speakers are telling jokes or personal stories. However, in humorous situations smile voice can also flood out into the beginning of the same speaker's next turn, that starts a new and non-humorous topic.

In our presentation we are going to discuss the usage of smile voice and how the recipient responds to prior speakers smile voice. The main goal is to analyze in which conditions does smile voice flood out to the same speakers next turn.

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# 'I know I'm rude but': The discourse markers for strategically acknowledging rudeness in Korean

Lecture

*Prof. Seongha Rhee<sup>1</sup>*

*1. Hankuk University of Foreign Studies*

Korean has one peculiar type of mitigating discourse markers that involve the lexeme mak 'coarse, coarsely', i.e., makilay '(X) rashly says like this' and makmallo 'with crude words', as exemplified in (1) (TOP: topic; END: sentence-ender; NOM: nominative; COMP: complementizer; FUT: future; Q: question):

(1) a. na-n nemwu chakha-y chensa-kath-ay makilay

I-TOP very be.good-END angel-like-END DM

'I am a good (girl). (I'm) like an angel. DM (= '(X) rashly says like this')

(2018.05.03, Instagram post)

b. makmallo nwu-ka ne-hanthey keseyha-la-myen ha-kyess-ni?

DM someone-NOM you-to castrate-COMP-if do-FUT-Q

'DM (= 'With crude words') if someone tells you to, would you castrate yourself?'

(1998 Drama Kecismal Episode #5)

The DM makilay in (1a) literally means 'X rashly says like this', but now functions as a DM to present a negative comment on her own statement, thus signaling that the speaker is aware of inappropriateness of her self-praise. Interestingly, this DM is a quotation in form and the imagined speaker is a third party, thus the utterance in (1a) is 'polyphonic': "I am a good girl. I'm like an angel. "O, she impudently says something like this!'" In other words, an imaginary third-party's negative evaluation is quoted as a juxtaposed utterance. This self-derogating strategy borrowing an imaginary speaker's mouth is to preempt the addressee's criticism for her self-praise. By using this DM, the speaker is conveying the message: 'I know what I just said is not appropriate, so don't be harsh on me.'

The DM makmallo in (1b) means 'put it bluntly' (literally 'with crude words') signaling that what is to follow is not a refined expression. The speaker, suffering from the uterus cancer, is protesting to her husband who urges her to have her uterus removed. In order to stress her natural agony over the prospective loss of her femininity, she analogically uses the term 'castration' to highlight the unlikelihood of her husband willingly agreeing to be castrated simply because someone recommends it. The strategy of this DM is to preempt the criticism from the addressee who would most likely find the question too extreme. With this DM the speaker is conveying the message: 'I know my word choice in the following is crude, so don't criticize me.'

The development of these DMs reveals intriguing cognitive and discursive strategies. The developments involve: (i) meta-discursive strategies in that the speaker is monitoring the self's utterances, (ii) shifted perspectivization in that an imaginary third-party's evaluative viewpoint is adopted, (iii) rhetorical strategies of presenting assertions or questions that are extreme to the point of inordinateness but thus more forceful and persuasive, and (iv) elaborate intersubjectification in that the speaker is attenuating the self's talk by protecting the face of the addressee as well as the speaker's in a potentially face-threatening act, by way of self-deprecation.

Drawing upon contemporary and historical corpus data, this paper presents the developmental paths of the DMs makilay and makmallo and discusses the cognitive and discursive strategies focusing on theoretical issues, e.g. (inter)subjectification, hypothetical discourse and rhetorical strategy in grammaticalization.

# “A friendly, neighborhood hijabi”: A multimodal discourse analysis of Huda Fahmy’s webcomic ‘Yes, I’m Hot in This’

Lecture

***Ms. Samantha Creel<sup>1</sup>***

**1. University of Florida**

Since 2017, Egyptian-American artist Huda Fahmy has captivated the Instagram world with her humorous webcomic titled ‘Yes, I’m Hot in This’, with a following of over 300,000 users as of 2020. Born in the Arab diaspora hub of Dearborn, Michigan, Fahmy is a Muslim-American woman whose webcomics wittily tackle stereotypes and taboo topics surrounding Islam and life as a hijabi in the United States. Fahmy’s ability to address prejudices faced by Muslim women through humorous webcomics has attracted a diverse audience. Indeed, her humorous approach seems to be an effective teaching tool that makes learning about Islam and the Muslim woman’s experience more accessible in a society in which division and misunderstanding is currently widespread. Previous research has shown that comics can wield ideological power and are often used to reinforce or resist a political view or aspect of the status quo (Barker, 1989; DiPaolo, 2011; Høigilt, 2017; McAllister et al., 2011; Veloso & Bateman, 2013). To understand how Fahmy uses the multimodal genre of webcomic to represent the Muslim-American experience and engage a large, culturally and ideologically complex audience, the present study employs Multimodal Critical Discourse Analysis (MCDA) (Machin & Mayr, 2012), drawing on social semiotics (Kress & Hodge, 1988; Kress & van Leeuwen, 1996) in a close analysis of 50 of Fahmy’s webcomics spanning 2017-2020. Multimodal analysis considers both semiotic and linguistic content to be important in the meaning-making of discourse and is used here to identify discursive strategies and themes in her content that connect her to her audience. Specifically, the analysis focuses on the social context of Fahmy’s identity, the topics she chooses to address, animation style, character actions and positions, as well as features of the language she uses. Preliminary results show that Fahmy uses a variety of visual and linguistic strategies to contest the traditional ‘othering’ of the Muslim woman in Western society and make her life relatable to the average American. The results of this study have far-reaching implications for the use of humor in education and mutual cultural understanding.

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# “Get in here with Mom”: Family cooking as multimodal socialization and sociability on a documentary-style reality TV show

Lecture

***Dr. Cynthia Gordon<sup>1</sup>, Ms. Alexus Wells<sup>1</sup>***

*<sup>1</sup> Georgetown University*

Existing research at the intersection of food and family discourse identifies mealtimes as key sites for parent-child socialization. At mealtimes, adult family members socialize children into culturally appropriate mealtime behaviors, linguistic and otherwise (Blum-Kulka 1997); narrative activities reinforce the family's hierarchical structure (Ochs, Smith, and Taylor 1992); and family members socialize one another into taste preferences (Ochs, Pontecorvo, and Fasulo 1996). Simultaneously through mealtime talk, family members enact sociability and create connection (e.g., Blum-Kulka 1997; Tannen 2001).

In this study, we explore another food-focused context for parent-child socialization and family sociability – cooking together. Specifically, we consider how meal preparation unfolds (and is displayed) in the kitchens of two families featured on *Real Food Real Kitchens*, a documentary-style American reality TV series that spotlights everyday people preparing and talking about treasured family recipes. In one episode, a mother and her grade-school age daughter cook together; in the other a grandmother, two aunts, and two teenage nieces do. Shaped by our interest in cooperation in the kitchen and uses of hands in particular, we focus on three extracts wherein multiple family members put their hands into one bowl simultaneously or in quick succession as they prepare a dish (cornbread dressing, ambrosia salad, or meatloaf). Adopting a multimodal analytic approach that is grounded in interactional sociolinguistics and draws on insights from conversation analysis, we show how in such moments younger family members are simultaneously socialized into food preparation as a sociable family practice and into the family hierarchy. Specifically, sequences of “recruitment” (e.g., Clayman and Heritage 2014), coordinated action, and metacommentary facilitate older family members’ socialization of younger family members not only into appropriate uses of hands in the kitchen (e.g., to measure, taste, and shape) but also into family relationships as structured by both power and solidarity, as Tannen (1994) discusses these terms (e.g., adults involve children, but mediate their access to ingredients).

Our analysis highlights how through their verbal participation – such as by producing directives and assessments, lexical repetition, pronouns, and laughter, as well as nonverbal participation – including body positioning, gaze, the handing of ingredients, and uses of hands to engage with food, family members multimodally accomplish family meal preparation, pass down knowledge, and build (and display) solidarity.

By focusing on family cooking, this study contributes to existing research that highlights how, in food-related interactions, family socialization and intergenerational sociability are accomplished (e.g., Blum-Kulka 1997, Paugh and Izquierdo 2009). It also contributes to studies of the multimodality of everyday family discourse (e.g., Erickson 1982, M.H. Goodwin 2006), and specifically the importance of hands in such discourse (e.g., C. Goodwin 2017; Scollon 2001). Finally, it contributes to research on how family interactions are portrayed in food-centric reality and infotainment television (e.g., Gordon 2015; Matwick and Matwick 2017).

# “If an astronaut were on the moon...” Eliciting metapragmatic data from young L2 learners

Lecture

**Mr. Anders Myrset<sup>1</sup>, Dr. Milica Savić<sup>1</sup>**

**1. University of Stavanger**

The aim of this paper is two-fold: firstly, to provide an overview of the methods used to elicit metapragmatic data in research with young language learners through a systematic review; and secondly, to present three data collection techniques designed and used in two research projects conducted by the authors, and examine their affordances for eliciting metapragmatic data.

The systematic review incorporated empirical peer-reviewed studies published in English between the years 2000 and 2019. Out of the initial 864 publications, after the screening process, only 15 articles focusing on 5-to-13-year-old children’s metapragmatic awareness were selected for the review. While they employed different stimuli and modalities for data elicitation as well as various response types, the individual interview set-up and the expected response types closely reflected those widely employed in research with adults (Culpeper, Mackey & Taguchi, 2018).

Against this backdrop, the paper presents three elicitation techniques, and examples of the data generated, from two studies conducted by the authors. Based on the literature on the methodological considerations for conducting research with children (e.g. O’Kane, 2008; Pinter, 2014; Punch, 2002), the following three techniques were developed: the Emoticon task, the Ranking circle, and Readers Theatre. These were employed in two research projects investigating young Norwegian EFL learners’ metapragmatic awareness, defined as “the ability to verbalize reflections on the linguistic form of requests, the contextual features influencing requestive behaviour, or their interplay, with or without employing L1 as a frame of reference” (Savić & Myrset, forthcoming). After describing the techniques and exemplifying the metapragmatic discussions elicited through them, the presentation will argue for the inclusion of innovative, child-friendly methods in interlanguage pragmatics research focusing on children’s metapragmatic awareness.

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- A/V requests: laptop and projector

# “Il peut avoir mal” : A New Perspective on the French Epistemic Modal Marker “peut” in Clinical Contexts

Lecture

***Prof. Michel de Fornel<sup>1</sup>***

***1. EHESS***

We consider the relevance of the epistemic marker in the diagnostic claims of pain in consultations for non-verbal and poly-disabled children. From an internalist point of view of pain, given the context of strong epistemic uncertainty prevalent in these consultations, one should expect that the epistemic modal verb *peut* in diagnostic claims is used to display a certain cautiousness. However, a close analysis of its pragmatic functioning reveals that it appears in constructions that mark the diagnostic statement as belonging to an experiential knowledge (the knowledge of the close relationship between pain and the expressive patterns of the child). This knowledge leads, on clinical examination, to a kind of “direct” perception of the expression of pain, which might be missed by an undiscerning observer. Therefore, it leads also to the diagnostic formulation relying on a strong epistemic certainty (the strong probability is that the child is in pain).

We will demonstrate that the use of the epistemic modality in diagnostic contexts presupposes a double dimension, both indexical (the perceptual premises originating from the physical examination) and general (the background knowledge that includes a knowledge of the child's habitual expressive modalities). Even if the clinician seeks to collectivize her diagnosis, her personal conviction of the reliability of the signs and the indications acquired during the physical examination, takes precedence over any shared knowledge: the objective dimension, linked to her personal knowledge, seems more salient than the intersubjective dimension.

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# “In England, if you talk to a minor, you go to jail”: Negotiation of age and its legal requirements across borders on online spaces

Lecture

***Dr. Seyed Hadi Mirvahedi<sup>1</sup>***

*1. University of Os*

The study fills a critical gap in studies of online culture in the context of Iran by investigating how a specific religious system of governance formed in Iran after the Islamic Revolution in February 1979, and accordingly the expected individual and social behavior (Abrahamian, 1982), is maintained, negotiated, or contested by people in the online world. Despite the government's attempts to resist 'cultural invasion', i.e. exposing the citizens to Western thoughts and values', and safeguarding Iranian-Islamic identity in the society over the last 40 years (Hayati & Mashhadi, 2010), the widespread access to internet and smart phones in the country - with 88 million active SIM cards and 53 million mobile internet users, 62,702,731 (76%) of Iranians use Internet (Internet World Stats, 2018) – is said to have undermined the endeavor in achieving an 'ideal' society. Working within a new and rapidly-evolving field of the sociolinguistic study of online culture (e.g. Zidjaly, 2019) through digital ethnography (Varis, 2015), the study applies multimodal conversational analysis to video-recordings of live video chats by Iranians living in Iran and overseas.. This paper focuses on the data from a 22-minute live video chat between a girl in Iran, and two Iranian boys living in Europe. As the conversation unfolds, they engage in negotiating the girl's age (because she looks younger than 18), and with that, various sociocultural norms in Iran and Europe are discussed. The analysis sheds light on how live chat users form "micro populations" (Maly & Varis, 2016) to "interactionally", "locally", and "endogenously" (Garfinkel, 1988) discuss, negotiate, contest and (re)produce a new social order. The project illustrates how human agents with their idiosyncratic ideas and concepts, concerns and fantasies shape micro hegemonies, specifically afforded by online infrastructure in today's world, which may come in contact and clash with existing dominant official societal hegemonies in certain societies (Blommaert, 2005, 2018).

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# “It’s a surface definition, it’s not about the quality aspect”—reviewing speech act classifications for annotating pragmatic functions in ELF communication

Lecture

***Ms. Stefanie Riegler<sup>1</sup>***

***1. University of Vienna***

English as a lingua franca (ELF) contexts have been interesting sites to study pragmatic phenomena. The *Vienna-Oxford International Corpus of English* (VOICE) (VOICE 2013) facilitates research into the pragmatic processes at work in ELF interactions by providing rich contextual information and detailed conversation analytic mark-up. Although VOICE transcripts include pragmatically-useful information (e.g. mark-up for non-English speech) (see Pitzl 2021: 100–101), more extensive annotation of pragmatic functions in VOICE would clearly help advance research on ELF communication. Current systems for pragmatic annotation of L1 corpora (see e.g. Kallen & Kirk 2012; Weisser 2015) mainly build on Searle’s (1969) categorization of speech acts. Based as it is on invented examples, Searle’s taxonomy, however, contributes only little to the description of language functions in data of spoken language-in-use and likewise fails to account for much of the discursive work speakers are involved in during communication (Adolphs 2008: 45–47). This raises the question how useful existing speech act classifications are for the annotation of pragmatic functions in spoken ELF data, where we cannot necessarily rely on fairly stable correlations between linguistic forms and communicative functions as in L1 usage (Seidlhofer 2009: 41). This paper proposes a pragmatic annotation for VOICE based on a functional orientation to ELF use which reflects the heterogeneity of communicative practices in the linguistically and culturally diverse settings captured in VOICE and one which is also more readily accessible for language pedagogy. For this purpose, this paper discusses different approaches to pragmatic annotation and how these relate to speech act theories. It provides examples of how mapping speech act classifications onto VOICE data gives only a superficial account of the communicative processes that ELF speakers are involved in and indicates the need for a bottom-up annotation of pragmatic functions informed by existing ELF data. Therefore, this paper considers how current speech act annotation systems can be combined with studies of pragmatic practices in ELF interactions, conversation analytic principles and research into communication strategies to establish a conceptual basis for a taxonomy of pragmatic functions in VOICE.

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# “Let’s start with this one”: The German modal particle *mal* in bridal consultants’ exercise of deontic authority

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Lecture

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***Ms. Jessica Marsh<sup>1</sup>***

**1.** University of Surrey

In this paper I examine some of the interpersonal functions of the German modal particle *mal*. The data are taken from the German reality television show *Zwischen Tüll und Tränen* (*Between Tulle and Tears*), which features brides shopping for wedding dresses. Using a general discourse analytic approach drawing on conversation analysis and (im)politeness theory, the analysis focuses on the bridal consultants’ use of *mal* when initiating a transition from one stage of the appointment to the next. The results suggest that *mal* is used in these contexts because participants orient to these interactional moments as particularly delicate (cf. Márquez Reiter et al 2016).

The analysis focuses on the brides’ and consultants’ differing claims to deontic authority and the potential face threats associated with the exercise of this form of authority (e.g., Stevanovic 2017; Stevanovic & Peräkylä 2012, 2014). On one hand, participants clearly share an understanding that the consultants have the authority to manage the pace of the interaction and to determine how the appointment should proceed. At the same time, however, the brides have the ultimate authority to decide whether to purchase a dress. There is thus an expectation of deference to the customer that makes an overt display of deontic authority from the consultants potentially face threatening. Building on prior research identifying *mal* as a downtoner in requests (cf. Kotovova, 2015; Bardovi-Harlig & Griffin, 2005; Möllering, 2001; Hentschel, 1991), I suggest that the use of *mal* in these contexts serves an interpersonal function oriented to participants’ face needs.

# “Like Sister, Like Brother?”: Discursive Construction of Religious Identities in the Propaganda Messages Used by Boko Haram and Islamic Movement of Nigeria

Lecture

***Dr. Chuka Ononye<sup>1</sup>, Mr. Ja’afar Wakili<sup>2</sup>***

*1. University of Nigeria, Nsukka, 2. Federal University Kashere, Gombe*

Having a particular religious identity involves being like other members in a group, and making efforts to keep to the group's radical views (Alubo, 2009). The Boko Haram (BH) and the recently-banned Islamic Movement in Nigeria (IMN) utilize many linguistic strategies to sell specific identities to individuals thereby drawing them to their groups. The manipulative strategies used by terrorist organisations in Nigeria have been well documented. Particularly, those of BH have been studied from pragmatic and discourse analytical perspectives, but only very little linguistic attention has been paid to texts produced by the IMN. In this study, we examine the identity(ies) constructed by the IMN, and relate them to the more recognizable socio-cultural identity of BH in order to determine whether they can be seen as indices of same salafist goal. The data comprise 60 full-length audio and print manuscripts of speeches and interviews delivered in Hausa/Arabic by the groups. For the IMN, the sermons, speeches and interviews of Sheikh Ibraheem Zakzaky and other group leaders, published in IMN official newspaper, *AlMizan* print and online (<http://www.almizan.info/>), are gathered. Others released on YouTube and INM official website (<https://www.islamicmovement.org/>) are selected from 2013 (when the group took a confrontational posture) to date. For BH, 24 manuscripts released on YouTube by the leaders, Muhammad Yusuf and Abubakar Shekau, between 2009 (when the group went confrontational) and 2020 (when the group was last heard from) are sampled. The data set are translated from Hausa/Arabic to English (for uniformity and wider consumption) and transposed to writing in Word document (for ease in coding). They are subjected to qualitative content analysis drawing insights from the broader framework of social constructionist discourse analysis, including Bucholtz and Hall's Socio-cultural Linguistic approach to identity construction and Goffman's Participation Theory, which follow the line of research that focuses on situated analysis of identities. The emergence, partialness, positionality, relationality, and indexicality principles of identity construction are identified in the texts. The emergence and partialness principles respectively emphasise the dynamism and intentionality of the social actions conveyed in the texts; positionality is indexed by the temporal and interactional stances and participant roles raised; relationality is associated with the identities raised in order to demonstrate the divine authorisation and adequation of the groups' activities and positions, while indexicality includes such linguistic strategies as labelling and categorisation used by the groups to evaluate different participants in the discourse. With these findings based on a content analysis of the texts from the two groups, this paper is expected to move existing literature on religious radicalism a step forward, especially in comparing the linguistic strategies used in identity construction by both groups. Thus, the findings will shed additional light on the linguistic triggers of insurgency and provide a new interdisciplinary path to the discourse analysis of terrorist propaganda.

# “Shut up! Don’t say that! You’ve got to say ḥashākem!” The Pragmatics of ḥashāk and its Variants in Colloquial Algerian Arabic

Lecture

***Dr. Boudjema Dendenne<sup>1</sup>***

1. École Normale Supérieure - Messaoud Zeghar, Sétif, Algeria

This contribution attempts to unravel the pragmatic functions served by *ḥāshāk* and its variants (e.g., *ḥāsha*, *ḥāshākem*, *ḥāshāh/ḥāshāha/ḥāshāhem*, *māḥashākesh*, the verb *ḥāsha/ḥāshi*) in Colloquial Algerian Arabic (CAA). *Hashākliterally means “I exempt/exalt/distance you from X.” To the best of our knowledge, this is the first study on the pragmatics of *ḥāshāk* and its variants in colloquial (Algerian) Arabic. To this end, two complementary data sets have been collected: data from a survey (administered online to a sample of indigenous speakers,  $N = 263$ ) and naturally occurring examples ( $N = 159$ , gained by the notebook technique mainly). The examples are categorised based on the pragmatic functions fulfilled by *ḥāshāk* and its variants into eight groups and compared to the survey participants’ metapragmatic judgements on the use/perception of these pragmatic markers. Our findings indicate that the core semantic import (exaltative/excepting/exempting/distancing meaning) is retained in CAA and further extended to perform other pragmatic functions: apologetic, requestive, appreciative, concessive, defensive, sarcastic, and critical, in an array of highly conventionalised contexts. We would argue that these intertwined functions should be looked at as a continuum, rather than as clear-cut categories. For example, it is noted that when *ḥāshāk* (addressed to one interlocutor) serves as an expression of apology, it remains a concomitant exaltative/distancing marker. Therefore, when people speak about ill-mannered/corrupt people, saying “they’re real dogs *ḥāshāk*”, they are apologising for the mentioning of the disturbing word ‘dogs’/unpleasant people and – at the same time – they except/exempt/distance their interlocutors from being like those ‘bad people’. It is observed that Algerian parents socialise their children to modify any inappropriate words/acts uttered/Performed in front of other people with *ḥāshāk* or one of its variants (the words quoted in the title are addressed from a mother to her three year-old female child). Moreover, native speakers of CAA find *ḥāshāk* and its variants irreplaceable/untranslatable even when they speak in a foreign language (French mainly). These findings are discussed from an eclectic perspective: conversational maxims (Grice, 1975), politeness (Brown & Levinson, 1987), rapport management (Spencer-Oatey, 2008), pragmatic/discourse markers (e.g., Aijmer, Foolen, & Simon-Vandenbergen, 2006), and pragmatic reversal (e.g., Mazzon, 2017). The present contribution is concluded by inviting pragmaticists and sociolinguists to indulge in the many research avenues highlighted by the researcher.*

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# “What we may conclude” – The demise of a hedging construction in 20th-century English

Lecture

***Prof. Svenja Kranich<sup>1</sup>, Ms. Anna-Katharina Scholz<sup>1</sup>***

***1. University of Bonn***

Modal markers, such as the modal verb *may*, often function as a means of expressing reader-oriented caution, i.e. they signal that the speaker does not want to impinge on the reader's freedom to hold a different opinion (cf. Hyland 1996: 436f.). The way they are used in texts and which specific modal constructions are preferred in hedging expressions is, however, based on genre-specific communicative conventions and subject to change. The English modals as a class have been declining in recent times, but this trend has not been affecting all modals equally (cf. e.g. Leech 2009) – some remain stable at fairly high frequencies, such as *can*, while others have been experiencing a sharp drop in frequency over the last century, e.g. *may* (Mair 2006: 100). Previously, the demise of the hedging construction *we + may + SAY* (i.e. a verb of saying, thinking, or reasoning) has been identified as partly responsible for the modal *may*'s decline in recent decades (cf. Kranich forthc.). In this paper, we will take a broader look at this type of construction, investigating the usage of *we + modal (may, might, can, could) + 49 common communicative and mental verbs (e.g. say, argue, (dis)agree)* in the time span 1900-2009 on the basis of the Corpus of Historical American English (COHA). Our quantitative results are striking and show a clear trend of decline. Overall, from 1900 to 2009, the construction *we + modal + SAY* exhibits a decline of - 63 %. However, this trend does not affect all four modals in the same way: mostly, the usage with *may* and *might* decreases, while *can* and *could* remain relatively stable.

We will take a closer look at the reasons behind these differences, supplementing the first quantitative findings with a qualitative analysis to uncover specific textual functions. Already, we can say that there seem to be functional differences depending on the modal used, reflecting their different semantics (e.g. *we can say* seems to have more of an ability reading than *we may say*, where instead authors seem to give themselves permission). A possible explanation for the differences may thus be that permission-oriented hedging is falling out of use due to a general trend towards more democratization in language (cf. Mair 2006: 1-11), which goes hand in hand with an avoidance of linguistic means associated with traditional power hierarchies.

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# “Where We Can’t Get a Direct Answer from the Nominee”: Linguistic Strategies to Avoid Answering Questions in the Judge Barrett Confirmation Hearing

Lecture

**Prof. Mercedes Nino-Murcia**<sup>1</sup>, **Prof. Maria Lenardon**<sup>2</sup>, **Prof. Susana de Los Heros**<sup>3</sup>

<sup>1</sup>. University of Iowa, <sup>2</sup>. Villanova University, <sup>3</sup>. University of Rhode Island

Institutional discourse is goal-oriented, and participants develop topics around issues to achieve specific goals (Wang 2006). Therefore, pre-established regulations and protocols guide a confirmation hearing. As there were contrasting perspectives between Republican and Democrats, senators questioned the nominee to accomplish a specific political agenda. In this setting, questions play a central role as they elicit information or confirm implied statements. In this presentation, we examine questions and answers in Judge Barrett’s Senate confirmation hearing for a US Supreme Court position (October 2020).

Using CDA, we examine how Judge Barrett responds to both parties focusing on the different answers she provides on key political issues. Additionally, we describe how she employs several strategies to avoid aligning with a particular position (Wodak et al. 2011). Our data come from the public transcript of the hearing when Judge Barrett speaks (C-Span 2020). We analyze longer stretches of discourse as question-answer exchanges can take more than one turn. As meaning-making depends on the implicatures drawn from the footing of actors, that is, if they are Democratic or Republican senators, we consider the presumed inferences that seem to arise in the interaction.

Our results show that Judge Barrett responds: (a) unequivocally to the Republican senators who enhance her qualifications as a candidate and (b) ambiguously to Democrat Senators who oppose her confirmation. In the example below, Democratic Senator Amy Klobuchar asks Judge Barrett a yes/no question about Roe v. Wade, a ruling on abortion. As shown below, Judge Barrett requests clarification instead of answering. In contrast, Senator Klobuchar reminds Judge Barrett that she is the interviewee and needs to respond to the question (day 2).

**Amy Klobuchar:** (04:09:55)

*...Well, you also separately acknowledged that in a Planned Parenthood V Casey, the Supreme Court’s controlling opinion talked about the reliance interests on Roe V Wade, which it treated in that case, as super precedent. Is Roe a super precedent?*

**Judge Amy Coney Barrett:** (04:10:13)

*How would you define super precedent? \*\*\*\*\**

**Amy Klobuchar:**(04:10:17)

*Actually, I thought someday I’d be sitting in that chair. I’m not. I’m up here. So I’m asking you.*

We also observed that friction, negativity, and rebuffs evidence the fact that power in language contributes to the mutual construction of social, political selves. Lastly, our data supports labeling yes/no questions as “verification questions” because these can be answered in different ways and even without including yes or no in the answer (Mahmood 2014).

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# “You are the best!” Relational practices in emails in English at a Norwegian university

Lecture

***Dr. Milica Savić<sup>1</sup>***

***1. University of Stavanger***

This study investigates relational practices in developing email conversations at a Norwegian university, between interactants performing various institutional roles, including faculty members, administrative staff, PhD fellows and MA students. The overarching aim is to reveal how interactant relationships are negotiated as email conversations unfold and whether the interactants' institutional roles and social distance affect relational practices. In line with a broadly discursive perspective, interpersonal relationships are regarded as dynamic, arising from and shaped in situated institutional interactions through the email medium. At the same time, it is recognized that “interactants draw on complex and multifaceted representations of the self developed in previous interactions, which they negotiate and renegotiate in emergent interaction” (Locher 2013: 147).

The influence of three variables on relational practices was examined: conversational progression, institutional roles, and social distance. The corpus included 101 email conversations (441 emails), which varied in length from 3 to 16 exchanges. All the emails were classified in terms of the opening sequences, closing sequences, and other relational moves in the body of the email. To analyze the influence of conversational progression and social distance on opening and closing sequences, and simultaneously examine the openings and closings employed in email conversations between interactants with different institutional roles, regression analysis was used. To examine the differences in the frequency of occurrence of the other relational moves depending on conversational progression and social distance, the Chi square test was employed.

Conversational progression was found to exert an influence on increasing familiarity in closing sequences, but not in the openings. This contrasts sharply with the findings of previous studies, which have consistently found conversational progression to have an effect on opening sequences (Bou-Franch 2011; McKeown and Zhang 2015). With regard to institutional roles, the openings and closings in the conversations between faculty members tended to orient to familiarity to a greater extent than in most other institutional role dyads, while the widest variety and the highest frequency of the other relational moves were identified in conversations between faculty and PhD fellows. Finally, social distance was identified as a driver of deference in both openings and closings in line with previous research (McKeown and Zhang 2015; Savić 2019; Waldvogel 2007), while its influence on the frequency of occurrence of other relational moves was limited.

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# “You’re so not nice”: Mother-As-Martyr in Mother-Daughter Interaction

Lecture

***Dr. Catherine Box<sup>1</sup>, Dr. Domenica DelPrete<sup>2</sup>***

***1. University of Pennsylvania, 2. Teachers College, Columbia University***

From biblical images, to feminist writings on the family (e.g. Chodorow, 1978; Ochs & Taylor, 2001; Thorne, 1992), to explorations of perceived (in)competence during childbirth and childrearing (Fansaghari, Kordi, & Asgharipour, 2019; Mercer, 2004), to myriad books marketed to the general public (e.g. Farris, 2015; Tannen, 2006), the maternal figure has been analysed, polarised, and problematised in both academic research and texts with wider appeal. While a substantial body of work in discourse analysis delves into the nature of mother-daughter talk (e.g. Spitz, 2005; Zakaria & Jarin, 2020), there is relatively less attention to analyzing naturally-occurring, multimodal exchanges specifying how the maternal role emerges *in situ*. Moreover, analyzing interaction sequences between mothers and adolescent daughters remains relatively rare, and yet it is a rich space for exploring a particularly connective, albeit oftentimes disharmonious, phase of the mother-daughter relationship (DelPrete, 2015).

Our case study contains approximately 20 hours of videotaped interaction between a mother and her 15-year old daughter, located in the Northeastern United States. Most interactions take place in the kitchen or the TV room, the sites of many mundane family activities such as eating, gathering materials, and discussing schoolwork or extracurricular activities. Data were transcribed utilizing Jefferson’s Transcription, and themes emerged when conducting line-by-line analyses of sequences of talk and gesture. When considering the mother’s discursive practices as demonstrated in the data, our analysis was guided by insights from interactional sociolinguistics, proven fruitful when investigating identity in family talk (e.g. Gordon, 2009; Johnson, 2018; Tannen, 2006).

We determined one prominent role indexed throughout the data to be what we have termed *mother-as-martyr*. In these sequences, the mother invokes her sacrificial actions or tolerance of painful emotions. She does so either implicitly (by not disclosing the truth about disconcerting feelings) or explicitly (by professing her good-natured and altruistic self).

The following questions guide our research: 1) what discursive conditions prompt the mother to evoke, either openly or not, the role of martyr when engaging with her daughter; 2) what are the discursive practices when indexing such a role; and (3) what are the interactional accomplishments of mother-as-martyr? While findings broadly echo those of prominent health professionals, who discourage mothers from engaging in martyrdom (e.g., Northrup, 2006), our work offers a fine-grained treatment of different kinds of martyrdom and the outcomes that emerge. Thus, this study provides a more nuanced understanding of the mother-as-martyr role in particular and mother-daughter interaction more generally.

# Posters

# A Comparative Content Analysis of English Subtitles in Japanese and Korean Movies

Poster

***Prof. Makoto Imura<sup>1</sup>, Prof. William Figoni<sup>2</sup>***

***1. Osaka Institute of Technology, 2. Kindai University***

The Japanese film *Shoplifters* (Koreeda, 2018) and the Korean film *Parasite* (Bong, 2019) both earned international awards and have been viewed across the world. Poverty and wealth inequality are common themes of both movies. However, there are some striking differences in the way family struggles are portrayed. While *Shoplifters* is about the meaning of family and bonds of love, *Parasite* is more a protest against social injustices. Another area of contrast is related to sociocultural factors. In *Shoplifters*, the family members are not blood-related but due to past, often painful, experiences a quasi-family is formed. They live from hand to mouth, resigned to reality. On the other hand, the family in *Parasite* are blood-related. They are all street-smart and carefully craft strategies to enhance their lives to transform the future. This study investigates how these different messages are conveyed through the language used by the characters; more specifically, how subtle differences and nuances in meaning are revealed through the use of specific lexical items. Though the study is still in progress, this poster presentation will show the following results based on the corpus analysis of English subtitles of the two movies by:

- comparing and contrasting lexical items that belong to one film but not the other
- extracting key (unique) lexical items from each film
- mapping a co-occurrence network of words
- showing and comparing the clusters of words in each film
- plotting the relations of extracted words (correspondence analysis)
- providing a coding analysis of key concepts

As instruments for analysis, the authors have used AntConc 3.5.8 (Anthony, 2019), Range32 (Nation, 2005), and KH Coder 3 (Higuchi, 2020). We hope this type of analysis will shed new light on explorations in language usage across cultures.

# A Contrastive Analysis of Sentence-final Forms: Chinese “-ma (嘛)” and Japanese “-jan(aika)”

Poster

**Ms. Qiong Wang<sup>1</sup>**

*1. The University of Tokyo*

This paper is an attempt to characterize the roughly corresponding Japanese and Chinese sentence-final particle constructions “-jan(aika)” and “-ma(嘛)” by comparing them in terms of information structure, based on data collected from some corpora.

According to the theory of territory of information, there is a one-dimensional psychological distance between a given piece of information and the speaker/addressee. Table 1 shows how the examples of “-jan(aika)” and “-ma (嘛)” (76 and 209 in total, respectively) collected from the corpora are classified according to this criterion.

Table 1

No.	distance	-jan(aika)	嘛ma
1-1	close/close	33%	41%
1-2	close/far	39%	29%
1-3	far/close	11%	24%
1-4	far/far	17%	6%

Kimura and Moriyama (1997) point out that Chinese grammar is not sensitive to the territory of information, arguing instead that declarative and interrogative sentences, both in Japanese and in Chinese, can be systematically classified in terms of (i) whether or not the speaker knows the relevant information and (ii) whether or not the addressee is expected to know the information that the speaker requests. Based on their idea, the examples collected are classified according to whether or not the information conveyed or requested is known to the speaker/addressee, as shown in Table 2.

Table 2

No.	state of knowledge	-jan(aika)	嘛ma
2-1	known/known	34%	45%
2-2	known/unknown	57%	54%
2-3	unknown/known	4%	1%
2-4	unknown/unknown	5%	0%

Information is also characterized as either old or new depending on whether it can or cannot be recovered from the previous context.

Table 3

No.	old or new information	-jan(aika)	嘛ma
3-1	old	18%	43%
3-2	new	82%	57%

Table 3 indicates a remarkable difference between “-jan(aika)” and 嘛: while the former has a strong tendency to mark new information, the latter is not biased in favor of either old or new information. Thus, while it is natural to use “年轻人嘛 (youngster-ma)” in response to someone who says, “Young people nowadays are incompetent” as a comment on a young colleague, it sounds odd to say “Wakamono-janaika (youngster-janaika)” in the same situation.

Another interesting contrast between the two constructions is that, as Tables 1 and 2 show, “-jan(aika)” is used preferentially when the speaker is informationally superior to the addressee, while 嘛 is most likely to occur with old information, irrespective of the addressee’s state of knowledge. Thus, while “明天有考试嘛 (We

have an exam tomorrow-*ma*)” can be used felicitously in response either to someone who says, “Let’s go to the movies this evening,” forgetting all about tomorrow’s exam or to someone who says, “We have an exam tomorrow, so we’ll have to get up early”, the use of its Japanese counterpart with “-jan(aika)” is appropriate only in the former situation.

Some other characteristics of these constructions (e.g. “-jan(aika)” and 麻 respectively have an affinity for proximal demonstratives and kind-denoting nouns) may also be accounted for in terms of the contrastive analysis presented in this paper.

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# A corpus-based analysis of the usage of Chinese fanyu: Based on the cognitive control theory of irony

Poster

***Dr. Mian Huang***<sup>1</sup>

**1.** Chongqing Technology and Business University

This study aims to clarify the nature of *fanyu* (a quasi-equivalent of irony in the Chinese language). First, after reviewing traditions of irony, I will propose the concept of “cognitive control” : efforts at self-control of mental states. Then I will present a framework explicating the communication of irony: an ironic remark is generated by the attempts to control the mind resulting from the interplay of an intentional operating process which is a conscious, effortful search for mental contents to produce a desired state of mind and an ironic monitoring process being an unconscious, automatic search for mental contents that indicate a failure to produce the desired state of mind. Because the operating process costs more cognitive capacity and normally has greater cognitive effects than the monitoring process, under contexts that decrease cognitive capacity, however, the monitoring process may supersede the operating process and so enhance the speaker’s sensitivity to mental contents that are the ironic opposite of those that are intended. After that, I will analyze the use of *fanyu* based on examples from a self-constructed corpus which is formed by Chinese *fanyu* messages collected from Sina Weibo, a Twitter-like microblog social network. These examples are divided into 2 broad categories: positive affect *fanyu* and negative affect *fanyu*. Although the examples of *fanyu* are various in verbal and non-verbal features, most of them can be shown to be consistent with the above-mentioned theory. Finally, *fanyu* will be compared with English irony. On the account of cognitive control, their similarities and differences can be brought out. Both involve cognitive control which produces ironic effects, but in Chinese *fanyu*, the control is for either positive affect or negative affect; in English irony, it is primarily for negative affect. Consequently unlike English irony which intrinsically expresses the speaker’s attitudes and carries a reversed evaluation of the referent and generates conversational implicature invariably carrying negative evaluation, Chinese *fanyu* conveys positive attitudes in some instances (Huang, 2017: 96).

# A Study of Intensifiers used in Apologies Between English Speakers in Japan and how this Affects Japanese English Learners' Pragmatic Development

Poster

***Mr. Timothy Wilson<sup>1</sup>***

**1.** Hiroshima Shudo University

Making an apology is an important speech act for language learners to acquire as it avoids any misunderstanding or miscommunication by repairing a situation effectively. Apologies are important for English language learning, as speech acts such as this should be incorporated into the classroom to help learners develop pragmatic competence in the L2 target language. Moreover, when apologizing, linguistic devices known as *intensifiers* are often used to modify or intensify another word. Common examples such as *very*, *really* and *extremely* contribute to maximizing an apology's effect and therefore enable successful communication without causing harm or distress.

Earlier studies on intensifiers have determined that there are notable differences between native British and American use of intensifiers, however, a previous study by this author revealed that there was no significant difference in their overall amount of use, but that the British use certain intensifiers, such as 'terribly' and 'deeply' more frequently than Americans do, and as such, are considered to have a wider repertoire than Americans. The purpose of this study, therefore, is to determine whether learning English from either a native English speaker or a native Japanese teacher of English has an effect on the acquisition of this grammatical and pragmatic feature by Japanese English language learners, and thus seeks to determine the proportion and extent of their knowledge and use of intensifiers when they need to make an apology. A Discourse Completion Task (DCT) containing ten hypothetical but potential scenarios in which an apology can be made, and interviews were conducted among native British, American, and Japanese teachers of English, as well as among Japanese learners of English.

# Aesthetics in practice: the interactional organisation of 'looking together'

Poster

***Ms. Lucy Meechan<sup>1</sup>***

**1. Kings College London**

The process of art perception; how we look at objects and artworks, has formed the analytic foundations of work in both the humanities and social sciences. However, it remains underpinned by an individualistic conception of how we look, positioning meaning as an epiphenomenal product of the subjective and cognitive encounter, and in turn neglecting the emergent nature of perception, that is, the situated and practical circumstances in which it is accomplished. Despite the burgeoning corpus of video-based studies concerned with 'multimodal' interaction, particularly the ways in which objects, tools and technologies feature in conduct and communication, there is little academic research concerned with how textual and digital resources feature in visitor's interactions in museums and galleries.

Methodologically situated within the framework of Ethnomethodology and Conversation Analysis and drawing upon the growing corpus of research concerned with multimodal interaction, this study addresses these issues pertaining to aesthetic perception through novel analytic resources. Employing a substantial corpus of video data concerned with the 'naturally- occurring' interactions of museum and gallery visitors, it conducts a fine-grained, sequential analysis of participants talk, embodied, conduct, gesture and gaze to reveal the tacit 'seen but unnoticed' practices through which visitors establish a commonality of perception. Therefore, whilst resonating with existing research which has addressed how gaze, along with embodied pointing and deictics establish joint attention in naturally-occurring social interaction, it reveals how the very sense and significance of objects is reflexively constituted through the conduct and collaboration of visitors, and in particular their use of material resources.

# American Female Identity Maintenance in a Japanese as a Second Language Context

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Poster

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***Dr. Christopher Hale<sup>1</sup>***

***1. Akita International University***

The purpose of this ongoing study is to analyze the idiosyncratic use of “like” in Japanese conversations by American adolescent, English first-language speakers. While this transfer from the student’s first language (L1) would normally indicate an error in their interlanguage requiring repair (Selinker, 1972; Wong & Waring, 2010), the use of this word, particularly by adolescent American girls, has been shown to have distinct psychological underpinnings and to be bound to the speaker’s socio-cultural identity (Laserna, Seih & Pennebaker, 2014; Saxena, 2009; Eckert, 1990). Employing conversation analysis (CA) methodology, the data to be presented was taken from an advanced-level Japanese language class at a Japanese woman’s university where the two Americans were exchange students. Cultural, contextual and pragmatic elements are explored in order to identify the function of the young girls’ usage of “like” in Japanese conversation.

# Are change of state and factive nominals presupposition triggers?

Poster

**Ms. Giulia Giunta<sup>1</sup>, Dr. Federica Cominetti<sup>1</sup>**

**1.** Roma Tre University

Presupposition is triggered by many linguistic items (Levinson 1983), including change of state (Sellars 1954; Karttunen 1973) and factive predicates (Kiparsky & Kiparsky 1970; Karttunen 1971). Precisely, change of state predicates presuppose that a state or process prior to that asserted by the predicate itself is, or has been, the case, while factives presuppose the truth of their complement clauses. In the framework of a project which aims to build IMPAQTS, a large *corpus* of Italian political speeches, and pragmatically annotate it per implicit contents (including presuppositions), we empirically observed that nominal forms derived from change of state and factive verbs, as well as nominals which are bases for change of state and factive verbs, seem to be presupposition triggers not differently from the verbal forms they are related to. For example, in (1), the noun *crollo* ('collapse') seems to presuppose that the traditional parties still have many electors, while, in (2), the noun *consapevolezza* ('awareness') seems to presuppose that Europe will be saved if it changes.

(1) [Le elezioni] segneranno il *crollo* dei partiti tradizionali.

'[The elections] will mark the *collapse* of traditional parties.'

(2) La lista unitaria per l'Europa parte dalla *consapevolezza* che l'Europa si salva se cambia.

'The unitarian list for Europe starts from the *awareness* that Europe will be saved if it changes.'

In the light of this observation, we formulated the hypothesis that these nominals *are* presupposition triggers. This is also theoretically coherent with research on nominalization, which has shown that nominalized forms keep many verbal properties, e.g. argument structure (Grimshaw 1990).

We substantiated our hypothesis collecting many examples of these hypothesized-to-be nominal presupposition triggers from the *corpus* we are building and annotating, and carrying out the tests the literature has identified to be effective at verifying whether a sentence contains a presupposition (3-4) (cf. Sbisà 2007).

(3) Le elezioni segneranno il *crollo* dei partiti tradizionali?

'Will the elections mark the *collapse* of traditional parties?'

(4) La lista unitaria per l'Europa non parte dalla *consapevolezza* che l'Europa si salva se cambia.

'The unitarian list for Europe does not start from the *awareness* that Europe will be saved if it changes.'

As (3-4) show, the presuppositions are still in place. Therefore, it is possible to state that the hypothesized-to-be nominal presupposition triggers are actual presupposition triggers.

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# Audience design and frame of reference in adolescents' referential production

Poster

***Ms. Caroline Arvidsson<sup>1</sup>, Mr. David Pagmar<sup>1</sup>, Dr. Julia Uddén<sup>1</sup>***

***1. Department of Linguistics, Stockholm University***

When participating in dialogue, speakers design their utterances to accommodate the individual needs of listeners (Bentz, et al., in prep). This feature is known as audience design (Clark & Murphy, 1982). Although audience design is central to conventional conversation, it is not known at which age speakers begin taking into account the world knowledge/frame of reference of their interlocutors. Indications from recent studies suggest that albeit preschool and first grade children engage in basic forms of perspective taking (Nadig & Sedivy, 2002), they fail to adapt their utterances in accordance with listener-specific needs in reference production (Pagmar, et al., in prep). Adult participants do however adapt their utterances, and individual differences in the adult population were not dependent on cognitive control function (Bentz, et al., in prep). The dependence on cognitive control function, e.g. switching, may be hypothesized to be greater in children. The current study aims to test the referential production of two age groups; early and mid adolescents (11;0-12;11 and 15;0-16;11), with the purpose of tracing the development of the ability to use information regarding listener-perspective during on-line referential production, and test its relation to cognitive control. The paradigm builds further on the well-established Director's task but does not require the participants to take the visual perspective of the listener. Instead, participants are presented with a set of pictures portraying referents well-known to them, e.g. popular cartoon characters, hosts of children's tv-shows, etc. Knowledge of the referents are controlled through post-test surveys. Furthermore, they are asked to direct listeners of two distinct groups, small children and elders, into choosing the target referent. Participants who take the frame of reference of addressees into consideration are expected to adopt different strategies when addressing the different groups, i.e., increase informativeness when denoting referents assumed to be unknown to the listener vs using less informative referential expressions (such as proper names) when denoting referents judged to be known to the listener. Cognitive control/executive function is assessed using the Wisconsin card sorting task. Results are discussed in terms of cognitive costs of switching strategies and the Gricean maxim of quantity.

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# Calibrating discursive force in sickness and in health

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Poster

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***Prof. Kristine Munoz***<sup>1</sup>

*1. University of Iowa*

## Calibrating discursive force in sickness and in health

One of the most fundamental questions an ethnographer faces when trying to formulate the norms of a culture under study is the consequences, whether positive or negative, faced by community members whose actions are relevant to those norms. Gerry Philipsen's (1997) original formulation of speech codes theory proposed the discursive force position as a way of understanding the connection between elements of a cultural code and the actions of persons who orient to the code. The discursive force position suggests that knowing a cultural code allows people - both analysts and community members - to predict and explain discourse about actions relevant to the code.

This essay will examine how persons calibrate the discursive force of norms, premises and symbolic terms in matters of health and illness. In 2020, communal discourse about those matters was more heated, divided and central to public awareness than ever before. The meaning, and indeed the relevance of scientific facts to cultural ways of speaking, both mediated and interpersonal, seemed to be in constant flux. The global coronavirus pandemic and the social dramas that sprung up around the globe suggested that conceptual tools to understand cultural norms had become more important than ever. I will discuss cultural elements of contradictory coronavirus discourses to show the explanatory power of speech code theory (SCT) in these matters.

I begin by defining what it means to calibrate, rather than define or measure, discursive force, left as largely unexplored territory since Philipsen's original formulation. Then I apply this theoretical expansion to the most hotly disputed discourse of the pandemic in the US: wearing face masks. Once human beings in their interconnected, yet still insulated and often antagonistic speech communities tried to make sense of contradictory information about the efficacy of face masks, COVID became as much a cultural phenomenon as a medical one. Antagonistic discourses developed around competing ideologies of individualism versus community, focused around the issue of whether wearing a face mask should be mandatory or a personal choice. Beliefs about whether they were the most effective means of controlling the virus or a plot to control freedom-loving citizens attracted adamant, even violent, support. These discourses pervaded both private and public relational interaction in the US well into 2021. I conclude by arguing that in times of division, uncertainty and heightened tension, a theoretical apparatus to calibrate the discursive force of communicative norms may become more analytically and pragmatically important than ever.

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# Compound-coinages as sources of attitudinal meaning

Poster

Ms. Qi Yu<sup>1</sup>

1. University of Konstanz

**Overview.** Intended but masked meanings of speakers (S) are crucial in studying political discourses (Beaver & Stanley 2019). Our study investigates how German *compound-coinages* (CC) consisting only of sentimentally neutral constituents make speakers' non-neutral attitude visible for hearers (H) in political discourses.

(1-2a) below show examples of CC. (1-2b) elaborate their attitudinal meanings. These are not explicitly conveyed by S, but still understood by H. (1-2c) are alternatives of (1-2a) with equal semantic extensions, but without the attendant attitudinal meanings:

(1) a. *Merkel-Land* 'Merkel-land': *Refugees avoid Austria and prefer Merkel-Land because they can bring families there.* (Source: Facebook)

b. S accuses Merkel of causing German refugee crisis.

c. *Deutschland* 'Germany'

(2) a. *Kopftuch-Praktikantin* 'hijab-intern': *New position for hijab-intern* (Source: *Bild*, 2016-08-26)

b. S regards the intern as a religious alien who is possibly difficult to integrate into German society.

c. *die palästinensische/syrische/indonesische...* *Praktikantin* 'The Palestinian/Syrian/Indonesian... intern'

We aim to analyze how attitudinal meanings such as (1-2b) arise.

**Earlier studies.** A commonly shared assumption in studies on compound meaning is that there is some covert, meaning-decisive semantic relation *R* between the constituents of a compound (in particular, see Levi 1978 and Meyer 1993):

(3) Let  $C_1C_2$  be a compound where  $[[C_1]]=m_1$  and  $[[C_2]]=m_2$ . Then  $[[C_1C_2]]=m_1Rm_2$ .

Nevertheless, this is insufficient to capture CC's attitudinal meanings: They can neither arise from the semantics of the "harmless" neutral constituents, nor do they constitute *semantic relations* between constituents.

**Analysis.** We propose that H interprets CC like (1-2a) by *identifying S's intended operation on common ground* (CG; Stalnaker 2002). In contrast to (1-2c), (1-2a) make following properties of the *objects under discussion* (OUD, here *Germany* and *intern*) salient by explicitly using constituents *Merkel* and *Kopftuch*:

(4) a. Merkel is the person in power in Germany.

b. The intern wears a hijab.

These highlighted properties in turn invoke attitudinal beliefs which S intends to add to CG<sub>S,H</sub>:

(5) a. German refugee crisis is Merkel's fault.

b. Muslims are cultural-religious outcomers and problematic subjects for integration.

H's understanding of such a compound-coinage  $C_1C_2\dots C_n$  can thus be generalized as (6):

(6) a. Property-highlighting with surface form: Component  $C_i$  ( $1 \leq i \leq n$ ) emphasizes property *r* of the OUD.

b. Activation of attitudinal belief: *r* activates attitudinal belief(s) *A* with which S intends to update CG<sub>S,H</sub>.

c. Hearer's recognition of S's intended operation on CG: H identifies that S intends to update CG<sub>S,H</sub> with *A*.

d. Hearer's Interpretation: H interprets  $C_1C_2\dots C_n$  as implicitly conveying *A*.

Through (6), *A* becomes approachable for H without being explicitly said.

**Outlook.** It may seem tempting to categorize such attitudinal meanings as non-at-issue content. However, we see critical issues, cf. Carrus 2017 on problems using at-issueness to analyze the linguistic status of derogative meanings of slurs like *faggot*. Details and discussions will be shown in the poster.

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# Conflicting frames and argumentation in controversies over fashion sustainability

Poster

***Ms. Chiara Mercuri***<sup>1</sup>

**1.** Università della Svizzera italiana, Lugano

This research explores the connection between argumentation and conflicting frames in fashion sustainability controversies as types of argumentative *polylogue*, i.e. a discussion that involves a plurality of parties, positions and places (Lewiński & Aakhus, 2014). These controversies display elements of conflict and polarization. Parties in a controversy make sense of communicative messages according to different frames, that is, structures that guide an individual's interpretation of reality (Fillmore, 1976). As frames offer a simplified vision of reality, the discussion often results in a polarization of positions that might exacerbate the conflict (Shmueli et al., 2006). From this perspective, a reconstruction of the different parties' conflicting frames is crucial to understand the interests at issue within controversies (Shmueli et al., 2006; Greco 2020).

These premises show the importance of investigating the connection between linguistic frames, as elicited by the use of frame-activating words, and the reasons why frames of conflicting parties may result 'conflicting'. To understand this, it is necessary to examine how different frames are related to underlying implicit premises in the parties' argumentation. This research adopts Pragma-Dialectics as theoretical framework, which defines argumentation as the discussion that "arises in response to, or in anticipation of, a difference of opinion" (van Eemeren 2010, p. 1). Although scholars have acknowledged a connection between framing and argumentation at the level of implicit premises (van Eemeren 2010; Greco Morasso 2012), this connection remains yet to be systematically explored.

At the empirical level, I select a composite corpus consisting of different texts, in order to gain an overview of the argumentative *polylogue* and the actors that participate in it. The corpus collection, which is currently in process, includes sustainability reports by fashion brands, official documents released by the European Union, as well as social media posts published around specific events relevant to the fashion industry, e.g. Fashion Weeks.

After retrieving the frame-activating words present in the corpus and performing a semantic analysis (Fillmore, 1976), I will identify the different conflicting frames and their underlying argumentative premises. Following these steps, I plan to carry out an argumentative analysis of the *polylogue*, focusing on the implicit premises present in the controversy. At the theoretical level, this research brings forward the reflection on the relationship between the linguistic interpretation of frames, their connection to implicit premises in argumentation and their potential to analyse public controversies.

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# Cultural Inclusiveness of Measures for Assessing Pragmatic Skills in Clinical Settings

Poster

**Prof. Stefano Rezzonico<sup>1</sup>, Ms. Marylène Dionne<sup>1</sup>, Ms. Farha Hussain<sup>1</sup>, Prof. Natacha Trudeau<sup>1</sup>**

**1. Université de Montréal**

*Introduction:* Assessing pragmatics is a particularly relevant yet complicated task for Speech-Language Pathologists. Given the time constraints they face, reliable and clinically meaningful tools that are quick to use are necessary to support clinicians in assessing children's pragmatic abilities. Possible methods include parental reports and direct-observation tools, such as observation scales. Previous studies in cross-cultural pragmatics and pragmatic development indicated both general trends and specific variations across and within languages and cultures (Trosborg, 2010). Furthermore, a recent report on the impacts of systemic racism in Speech-Language and audiological services in Quebec, Canada (GAAROA, 2020), indicated that Black, Indigenous and Racialized People might not always receive appropriate SLP services. Using culturally appropriate instruments is key for offering effective Speech-Language Services to the population (Hyter and Salas-Provance, 2019). This includes the use of assessment tools that are inclusive and not solely based on dominant group(s) within the population (Hyter, 2017).

*Methods:* Existing published tools and available experimental measures in French and English were analyzed for their potential cultural biases. First, for all the measures, the possible influence of the clinician' personal judgment and biases on performance was examined. Secondly, for the normed-based instruments, the sample composition was analyzed. Lastly, for criterion-based instruments, the sample composition of supporting literature used to establish the criteria was analyzed.

*Results:* Preliminary analyses indicate that most instruments might suffer from cultural biases. Many instruments contained judgment items asking the clinician to indicate a behavior as appropriate or inappropriate. Although some measures included descriptive observational scales, some of the measures do not exclude subjective judgment that might lead to unconscious cultural biases. Norms were often based on monolingual participants and criterion-based instruments tended to be based on a body of literature that focused on samples from monolingual and monocultural (e.g. white middle class) backgrounds.

*Perspectives:* Considering the unlikelihood to apply detailed analyses and thorough transcriptions (as found in research) to clinical contexts, several instruments were developed to support clinicians in assessing children's pragmatic development. These tools might allow unconscious biases to influence the assessment process of patients from minority groups. While norms should be used carefully when assessing children from cultural minorities, descriptive observational scale seem to have the potential of being inclusive measures. However, consistent support (e.g., workshop, self-teaching sessions, etc.) appears necessary to train clinicians in the use of these measures. In addition, and regardless of the type of measures used, clinicians should be made aware of their own potential bias and develop strategies to minimize their impact on the clinical processes.

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# Developing an elicited imitation test to assess EFL learners' knowledge of pragmatic routines

Poster

***Ms. Nanaho Oki<sup>1</sup>, Mr. Shinya Ozawa<sup>2</sup>, Mr. Daisuke Nakanishi<sup>2</sup>, Ms. Lisa Mizushima<sup>3</sup>, Mr. Hiroya Tanaka<sup>4</sup>, Mr. James Ronald<sup>2</sup>***

**1.** Hokkaido Musashi Women's Junior College, **2.** Hiroshima Shudo University, **3.** Sapporo Gakuin University, **4.** Hokkai-Gakuen University

This study attempts to assess L2 learners', Japanese learners of English as a foreign language in our case, pragmalinguistic knowledge using an online elicited imitation test (hereafter, EIT) which focuses on assessing receptive pragmatic routine knowledge. Pragmatic routines are multi-word strings conventionally used to convey specific meanings and functions in a speech community (e.g., Bardovi-Harlig, 2008, 2012). They are said to be critically important for L2, especially low-level, learners because "they provide low-level learners with a quick repertoire of target language resources, allowing them to outperform their competence" (Roever, Wang, & Brophy, 2014, p. 382). However, acquiring sufficient knowledge of pragmatic routines is a challenge for many L2 learners because even proficient L2 learners tend to use certain types of pragmatic routines repeatedly, reducing the opportunity to gain a wide range of pragmatic knowledge (Bardovi-Harlig, 2009). Therefore, it remains an essential task for language instructors to help learners gain extensive knowledge of pragmatic routines not only by teaching but also by assessing such knowledge. Although some types of L2 learners' pragmatic routine knowledge assessments have developed in previous research (e.g., Bardovi-Harlig, 2009; Roever, 2012), they tend to assess explicit pragmatic knowledge. Therefore, it is still important to develop a test that can assess various aspects of pragmatic routine knowledge including implicit knowledge. To contribute to solving this issue in research and practice, we developed an online EIT for pragmatic routine knowledge, Pragmatic Routine Elicited Imitation Test (hereafter, PREIT). The targeted pragmatic routines include four speech acts; disagreement, refusal, request, and suggestion. Although EIT was originally developed for measuring implicit grammatical knowledge and L2 oral proficiency (Yan, Maeda, Lv, & Ginther, 2015), it is also claimed that it can be applied to assessing L2 learners' implicit pragmatic knowledge (Ellis & Roever, 2018). We also implemented a preliminary study using PREIT with Japanese university EFL learners. In this poster presentation, we will introduce how PREIT can be delivered online, discuss the significance of using PREIT to assess L2 learners' pragmatic routine knowledge, and show the results of the preliminary study. This presentation will be of interest to researchers of L2 pragmatics and to language instructors.

# Discourse genres and situations in teaching materials for Italian as a second language used in Italian-speaking Switzerland

Poster

***Ms. Annalisa Carlevaro<sup>1</sup>***

*1. Università della Svizzera italiana, Lugano*

Language competence is a basic competence and tool for social and professional inclusion. In situations of immigration, the teaching of the host society's language should meet the needs of immigrants and promote their learning by proposing communicative resources that are tailored to the linguistic, social, cultural, economic and institutional properties of the environment. In recent decades, there has been constant immigration into the Italian-speaking part of Switzerland and Italian is widely being taught as a second language (ISL) to adults. In a linguistic perspective, the specificities of the Swiss context have been investigated by several recent studies. While Italian, for long, has not been considered to be a pluricentric language (Ammon 1989, Clyne 2004), recent research underlines the presence of specific lexical and morpho-syntactic features of the standard language in Italian speaking Switzerland and relates these to sociolinguistic, political and administrative aspects of the Swiss society (Pandolfi 2009, 2011; Berruto 2011). Teaching resources for ISL should take into account these aspects. Specific teaching materials for ISL in the Swiss context are rare, however, and research on such materials is lacking.

This poster analyzes a corpus of 30 ISL manuals for adults in an inclusion perspective, taking into account the lexical, cultural and social specificities that immigrant learners in Italian-speaking Switzerland (Ticino and Grisons) are likely to face. The analysis focuses on the texts and discourse situations included in the manuals. The analyzed texts represent about 100 different discourse genres and have been described in the attempt to answer the following research questions: are the situations of language use and the vocabulary in the available ISL materials appropriate for the Italian-speaking part of Switzerland? Do authors take into account some of the peculiarities of Italian as a pluricentric language? The study is completed by a series of semi-guided problem-centered expert interviews with directors of schools in Italian-speaking Switzerland, which show how key actors in the field of ISL teaching assess the available teaching materials and their adequacy to the Swiss context.

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# Disfluency and taking the floor in Japanese-language conversation

Poster

***Dr. Toshiyuki Sadanobu<sup>1</sup>***

*1. Kyoto University*

This presentation will discuss how disfluency of utterances in Japanese-language conversation is related to taking the floor.

We will employ as data about 300 talks (totaling approximately 20 hours) by native speakers from entries to the Funny Talk contest, held annually since 2010. Generally, funny talks by native Japanese speakers take the form of recounting personal experiences, rather than a joke setup. All of these entries consist of the speakers narrating personal experiences, and as a result it is very easy to differentiate between the floor taker who advances the story and other participants in the conversation.

Comparison of the utterances of the floor taker recounting a personal experience, which make up the core of the conversation, and those of other participants in the conversation—non-floor takers—who occasionally interject their reactions or questions, shows a major difference in disfluency. That is, the utterances of the floor taker were much more likely to become disfluent, while those of the non-floor taker generally were fluent. This presentation will demonstrate this specifically by focusing on two points: fillers and utterance units.

With regard to fillers, the rate of occurrence of fillers in the utterances of the floor taker was higher than in the utterances of the non-floor taker. This is consistent with a previous study (Sadanobu 2016, Sadanobu 2020) that shows that while anybody may think, only three types of speakers may utter fillers such as “umm” while doing so: (i) the speaker of an utterance currently being made, (ii) a speaker starting to speak after having taken the right of utterance from the speaker, and (iii) a person identified by the speaker but who has no intention of speaking him or herself.

With regard to utterance units, it has been pointed out that while natural English conversation often is spoken in units of clauses (subject + predicate) (Chafe 1980; 1987, Iwasaki and Tao 1993), natural Japanese conversation often is uttered in units of “bunsetsu” (Clancy 1982, Maynard 1989, Iwasaki 1993, Iwasaki and Tao 1993). While a “bunsetsu” in Japanese is a structural element of a sentence such as noun + case particle, it even more closely resembles a sentence than does an English prepositional phrase (Iwasaki 1993, Sadanobu 2006). In addition, the rate at which the floor taker utters consecutive phrases in units of “bunsetsu” is higher than that of the non-floor taker.

Of course, to some degree this tendency can be understood as reflecting the fact that the utterance by the floor taker tends to be long, while that of the non-floor taker short. But this cannot be considered a full explanation of this phenomenon. This presentation will attempt to examine this tendency as an issue of the status of a participant in the conversation: that is, whether or not he or she is the floor taker.

# Don't interrupt while I am speaking: A multidisciplinary approach to interruption in everyday Chinese talk-in-interaction

Poster

**Ms. Yingnian Tao<sup>1</sup>**

**1.** Lancaster University

Interruption happens in everyday and institutional settings where an interlocutor interrupts at various stages of the ongoing speech. The recipient of interruption may respond affiliatively or disaffiliatively. This study adopts a combined pragmatic and conversation analytic approach to study interruption in talk-in-interaction. It aims to statistically derive an **interruption model** by exploring the relationship between **intrusiveness** of interruption utterances and their **linguistic dimensions**. It aims to answer 1) how intrusiveness of interruption utterances can be measured? 2) what linguistic dimensions are represented in interruption utterances? 3) what are the relationships between intrusiveness and the four linguistic dimensions? It collected 20 naturally occurring telephone conversations spoken by native Chinese speakers in the CALLHOME Mandarin corpus. The four linguistic dimensions and two parameters of intrusiveness were annotated on a data-driven basis. R functions (e.g., linear regression) were employed to measure the correlations between each dimension and levels of intrusiveness as well as the interactions across these dimensions.

The **four linguistic dimensions** of interruption utterances are *interruption timing*, *interruption markers*, *turn size*, and *illocutionary forces*. *Interruption timing* is determined by measuring a topic-comment segment of the interruptee's utterance. *Interruption markers* focus on what tokens are used by an interrupter to preface interruption utterances. *Turn size* draws on the concept of turn-constructional units (TCUs) to classify interruption utterances into single-unit turns (single TCU at or below sentence level) and multi-unit turns (multiple TCUs with each at sentence level). *Illocutionary forces* indicate what actions (directives, interrogatives, evaluations, assertions) are conveyed in interruption utterances.

The **intrusiveness** of interruption utterances measures the magnitude of disruptiveness of interruptions. It is measured by two parameters: information flow and affiliation. The former explores the impact of certain interruption utterances on the current flow of conversation that is initiated by the interruptee. An interrupter may boost the flow via asking questions and expanding on the topic; an interrupter may hinder the flow via stopping the interruptee from completing utterances and shifting topics. The latter explores the interrupter's (dis)alignment with the interruptee. The interrupter may show positive (e.g., agreement, praise) or negative attitudes (disagreement, teasing) towards the interruptee and the topic being discussed. Acknowledging tokens such as small size interjections 嘴/en/huh maintain the conversational flow and register neutral affiliation.

The preliminary findings show that interruption timing and turn size have a strong correlation with intrusiveness in telephone conversations. Non-backchannel utterances that are inserted before the interruptee has produced the comment (as opposed to topic) are more disruptive than inserted at a later stage. Single-unit turns and multi-unit turns do not show statistical differences in terms of intrusiveness, which means that jumping into other speaker's speaking and producing more than one turn units receives much the same level of intrusiveness as injecting with merely one turn unit in everyday conversation, at least in telephone exchanges.

This study innovates with a quantitative analysis of the phenomenon of interruption. This interruption model, although designed for the Chinese language, is expected to inspire interruption model design in other languages.

# Empirical Approaches to Verbal Violence against Migrants in German Institutions

Poster

***Prof. Silke Jansen<sup>1</sup>, Mrs. Lucía Romero<sup>1</sup>***

***1. Friedrich-Alexander Universität Erlangen-Nürnberg***

Although verbal violence against migrants seems to be a common phenomenon in German institutions, it is clearly understudied in Applied Linguistics. Problems with data collection and the fact that verbal aggressions are generally realized by indirect means (and thus not immediately recognizable) may have contributed to the lack of research in this field. The VIOLIN project, from which the present contribution emerges, aims at filling this gap, by developing novel forms of data collection and analysis.

Building qualitative analysis of narratives of so-called “critical incidents” reported by Spanish-speaking migrants in Germany, we developed analytical tools based on Speech Act Theory and Narrative Analysis that allow for a better understanding of how the perception of aggression and violence emerges in interactions. Special emphasis is laid on how migrants interpret pragmatic cues, make significant attributions about the motivations of their interlocutor, and organize their experiences within memory reconstruction processes.

In the poster proposed here, we will present an analytical apparatus for the study of verbal aggression and violence that combines approaches from Psychology and Political Sciences under an Applied Linguistics framework. Relying on a corpus of critical incidents taken from the interviews, we demonstrate how recurrent structures on the macro-level can be detected through micro-analysis of the migrant’s narratives. This allows a deeper understanding of why, how and where verbal aggression and violence against migrants emerges, which can be translated into recommendations for language use in German institutions.

# Experimental Pragmatics goes on Twitter. Evidence from the online processing of presuppositions in political tweets

Poster

***Dr. Davide Garassino<sup>1</sup>, Dr. Nicola Brocca<sup>2</sup>, Dr. Viviana Masia<sup>3</sup>***

***1. University of Zurich and Zurich University of Applied Sciences, 2. University of Innsbruck, 3. Roma Tre University***

Implicit communication is pervasive in political communication on social networks (Brocca et al. 2016; Garassino et al. 2019). In particular, the fast rate at which contents are negotiated on Twitter and their brevity make the use of implicit devices a widespread strategy, which can also be potentially dangerous regarding the impact these messages may have on the formation of beliefs and ideologies in the receiver's mind.

Relying on ecologically valid stimuli, a set of (minimally adapted) Italian political tweets, this study discusses a behavioural *online* experiment, carried out on the LimeSurvey platform. The experiment intends to contribute to the literature on the cognitive status of presuppositions (among others, Tiemann et al. 2011; Schwarz 2015; Masia et al. 2017; Domaneschi et al. 2018), by highlighting the mechanisms behind the processing of two presupposition triggers (definite descriptions and change-of-state verbs) as compared to their assertive presentation.

In this experiment, which involves a population mostly made out of students (age range: 19-30), native speakers are asked to read tweets and then decide whether a certain information 'X' was present or not in the text. Importantly, 'X' may represent content conveyed by a presupposition or an assertion. It can also contain fillers.

The set of stimuli (28 in total, 7 tweets x 2 triggers x 2 conditions, presupposition and assertion; 14 fillers) is arranged in a Latin Square design and presented in random order so that participants do not read the same piece of information in both presupposition and assertion packaging. After reading the tweet, participants can no longer move back to the text. They are then asked to choose one out of five answers, ranging from "yes, information X is certainly present in the text" to "no, the information X is certainly not present in the text". Accuracy and levels of certainty are tracked.

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# Formulations in Group Psychotherapy for Cancer Survivors

Poster

***Prof. Yoshifumi Mizukawa<sup>1</sup>, Prof. Akane Kamozawa<sup>1</sup>, Dr. Sumiko Oshima<sup>1</sup>***

***1. Hokusei Gakuen University***

This study examined the practice of formulations in group psychotherapy, using ethnomethodology/conversation analysis. Although Sacks (1966, 1992) set out conversation analysis from the research of group therapy and Perakyra et al. (2008) established conversation analysis as an area of psychotherapy, group psychotherapy has not been focused on, with a few exceptions. In this study, we scrutinize group psychotherapy and develop some concepts of formulations in psychotherapy, which has been the subject of conversation analysis since Davis (1986).

We invited persons from cancer-survivor organizations to participate in a group experience using the “functional subgrouping” of the method of group psychotherapy known as systems-centered therapy (SCT). Before the experience, the seven research participants were briefed by a co-researcher, a clinical psychologist, on the group experience and the study. Their consent to participate in the study was obtained and their suitability for participation in the group experience was determined. The group experience was conducted in two sets, A and B, for a total of 4 days and 10 sessions, and participants were required to participate in all sessions (each session was around 45 minutes).

The SCT group experience prompted the group to structure their talk in unique ways. First, “similarities” to the previous speaker were found. Next, the participants were asked to go through the following steps: (1) Reflect on what the speaker has said using a statement such as “I heard you said ...”; (2) Based on that similarity and resonance, say what you feel in your own way, and (3) Ask the group, “Anyone else?” These were done in one turn of the participant; each speaker followed a similar speech structure. Step 2 was to be felt on the spot and was not to be an explanation of the experience.

This structure constitutes a “functional subgrouping,” in which similarities to earlier utterances are explored and connected, and different ones are gradually recognized and integrated. This process is instructed by the leader (the clinical psychologist) who encourage participants to change course and speak in this way if any utterances/compositions other than those described above occur. This unique speech component is, in conversation analysis, formulations, (1) and the first-pair part of an adjacency pair, a question, (3). We observed that these unique speech constructions are carried out by the participants in succession; in other words, it is the unique structure of sequential interaction that constitutes SCT.

The formulations in group psychotherapy are examined in its interactional practices, in contrast to the conversation analysis of psychotherapy (see Perakylra, 2019). In this group psychotherapy, the participants/clients formulated each other continuously, which enhanced the solidarity of “resonance of experience” rather than “interpretation of experience” through “functional subgrouping.” By focusing on turn-taking in conversation and mutual formulations, this study identified various properties of group psychotherapy for cancer survivors in SCT.

# From grammar to pragmatics: a necessary change in the perspective of aviation English teaching

Poster

***Dr. Malila Prado<sup>1</sup>, Dr. Adriana Porcellato<sup>2</sup>***

***1. Fujian University of Technology, 2. Universidade de São Paulo***

Aeronautical Phraseology, a specialized language used by pilots and air traffic controllers on the radio, is a set of phrases defined for each moment of the flight. When abnormal situations happen and Aeronautical Phraseology is no longer enough, both professionals must resort to plain aviation English (Bieswanger, 2016), a more spontaneous subset of aeronautical English that needs to follow the same principles as the documented phraseology, that is, be concise, objective and clear. In order to be granted a license to operate internationally, pilots and controllers must undergo and pass a language proficiency exam that tests their ability to use plain aviation English (ICAO, 2010). The parameters that all governments are required to use to assess these professionals' language proficiency are described in the Manual of Implementation of the Language Proficiency Requirements, or Doc 9835, and listed under language areas such as pronunciation, structure, vocabulary, fluency, comprehension and interaction, on a scale from 1 to 6, with 4 being the minimum level required for international operations. Previous studies (Prado, 2015) found discrepancies between real communications and the descriptor of structure in Doc 9835, concluding that the grammar structures pilots and controllers use in real life are simpler than those prescribed as basic. This paper aims to compare the complex grammar structures listed in Doc 9835 (as pre-requisite for level 5 and above) against a corpus of radiotelephony communications held in abnormal situations. The corpus, containing 110,737 words transcribed from 130 audio files, was tagged by part-of-speech through SketchEngine, which allowed us, among others, to search for constructions such as adverb + verb when looking for adverbial clauses. The data revealed that almost 90% of the grammatically categorized structures found in Doc 9835 present clear pragmatic functions when seen in context (c.f., Aijmer & Rühlmann, 2015). We then grouped the findings according to their pragmatic function. To illustrate, the search for 'conditionals', one of the items listed in Doc 9835, brought out the cluster 'if you can', which is more commonly used to make requests ('if you can notify the company / I'd appreciate') than to express hypotheses. The results suggest that a switch from grammar categorizations to pragmatic attributes would bring the neglected aspects of communicative competence to the fore, thus assisting Aeronautical English teachers and learners (Davies, 2004). To conclude, this paper suggests practical applications of the finding to Aviation English teaching.

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# Function of sign language interpreting and speech-to-text in university teaching

Poster

***Ms. Larysa Zavgorodnia<sup>1</sup>***

**1. ZHAW**

Nowadays, there are no doubts that languages and communication modes play a decisive role in educational careers and have an impact on professional choices. However, language and communication barriers are the most common reason why deaf and hearing-impaired people in Switzerland (Hohenstein et al. 2018; Rodríguez et al. 2018) and other countries around the world (Napier/Leeson 2016 p. 225–228; Lang 2002; Powell/Hyde/Punch 2013; Richardson et al. 2010) are not able to make the transition to tertiary education or to appropriate academic subjects. Accessibility and inclusion for the target group is still in a process of development.

For persons with hearing impairments, an inclusive approach requiring participation and involvement of all discourse actors is associated with the availability of appropriate communication modes. These include (1) sign language and (2) written (academic) language: written notes, subtitles, speech-to-text translation (Hohenstein/Zavgorodnia 2019).

Up to now, the function of sign language in tertiary education has only been studied selectively, and that of speech-to-text translation in academic contexts has not been studied at all. Therefore, the present project aims to close this gap by examining how knowledge transfer and the systematic build-up of knowledge can be ensured by means of sign language and text-to-speech translation in face-to-face and distanced university courses. A question to be tackled is as to what extent sign language, i.e. translation between two languages in different modalities (oral-auditive and gestural-visual) and speech-to-text translation, i.e. intralingual modal translation in German which often serves as a second language for deaf students, allow for different forms of knowledge-building and development of academic registers.

The empirical material is collected in authentic university courses (lectures and seminars) in digital and in-person modes which are taking place in German-speaking environments of Switzerland. Courses are most often attended by only one student with a hearing impairment making use of interpreting from German into either sign language (Swiss German Sign Language) or via speech-to-text translation into a written form of German. The data consist of (i) video recordings, (ii) eye-tracking data and (iii) follow-up questionnaires and will be analyzed according to a mixed methods design.

The analysis is based on a theoretical approach of functional-pragmatic speech and communication analysis (Ehlich 1986, Rehbein 1977, Redder 1990, 2008). Thus, the investigation of multimodal and interpreted communication is made possible as well as the perspective of the listener (here: viewer) can be reconstructed.

This PhD project is co-supervised by Prof. Dr. Christiane Hohenstein (Zurich University of Applied Sciences) and Prof. Dr. Klaus Schubert (University of Hildesheim). It is located in the context of the larger project “Digital opportunities promoting inclusion in Academia” (project leader Prof. Dr. Christiane Hohenstein) which is funded by Digitalization Initiative of the Zurich Higher Education Institutions and conducted at the Zurich University of Applied Sciences.

# How and When Do Listeners Respond in Conversations? : A Comparative Study of Backchannels in Japanese and English

Poster

***Ms. Kaori Kobayashi<sup>1</sup>***

**1.** Japan Women's University

In dyadic face-to-face interactions, while the main speakers talk, the other participants listen to them. When the participants play the role of listeners, they are not just quiet; rather, they react in ways to what they hear by using backchannels such as ‘yeah’ and ‘un (yeah)’ in English and Japanese respectively and nodding. The listeners have three choices of reaction: 1) nonverbal backchannels alone, 2) verbal backchannels alone, and 3) co-occurrence of nonverbal and verbal backchannels. As Maynard (1986, 1993), Clancy et al. (1996), and other studies show, Japanese speakers employ more backchannels than English speakers. However, the mechanism of co-occurrence of nonverbal and verbal backchannels has not been revealed in previous studies. Therefore, this study examines which types of backchannels listeners choose and what the cues are in Japanese and English conversations.

This study employs conversational data, where the participants talk in pairs about the topic “What were you most surprised at?” Ten pairs of conversations between female native speakers of Japanese and American English are examined. The participants are all students who are familiar with one another. Each conversation takes approximately five minutes, and the total of all the conversations is roughly a hundred minutes.

In the analysis, backchannels are classified into three types: 1) nonverbal alone, 2) verbal alone, and 3) co-occurrence of nonverbal and verbal. Then, the contexts of the conversation in which the listeners use backchannels are categorized, such as grammatical and syntactic elements, pause, and the other’s backchannels. Finally, the frequency of backchannel is examined.

The results of analysis demonstrate different usage of backchannels in both languages. In the Japanese data, the listeners use co-occurrence of nonverbal and verbal backchannels in any context. As for the contexts, all the three types of backchannels emerge most often after particles uttered by the speakers. On the other hand, in the English data, the listeners use three types of backchannels according to the context: nonverbal backchannels in the middle of utterance or phrase, and verbal backchannels with or without nonverbal ones at the end of utterance. From these results, it can be said that in Japanese and English conversations, the cues for backchannels are different and that the ways in which interactants participate in conversation diverge.

# How Do Deafblind People Represent Their Attitudes?: “Shaking-Fingers” in Finger Braille Conversations

Poster

***Mr. Kanato Ochiai<sup>1</sup>, Prof. Mayumi Bono<sup>2</sup>***

***1. University of Tsukuba/National Institute of Informatics, 2. National Institute of Informatics***

This study discusses the interactional practices the deafblind people communicate with other deafblind people by analyzing data from a conversation between two deafblind people who use finger braille. Deafblindness is a condition that combines vision and hearing impairment (Mesch, 2001). Finger Braille is a communication method used in the Japanese deafblind community, in which the speaker taps the interlocuter's six fingers, index, middle, and ring fingers of both hands, such as the keys of a Braille typewriter, in the mora-by-mora manner (Fukushima, 2011).

Previous studies of language usage and communication by deafblind people have focused on people who first lost their hearing ability and transformed visual sign language into tactile sign language (Mesch, 2001; Raanes & Berge, 2017). In contrast, few analyses have focused on people who first lost sight and used other communication methods in their daily lives. Therefore, we recorded a conversation between two deafblind people who first lost sight and use finger braille for their daily communication. Then, we explore how they talk about the past events they experienced together and how they exchange their feelings and attitudes through the conversation.

This paper focuses on the “shaking-fingers” action one deafblind person used and analyzes its characteristics based on quantitative and qualitative observations of its use in the conversation.

In the quantitative analysis, we found out that the “shaking-fingers” has three characteristics: 1) it is used with the symbol “—,” which indicates prolongation of the vowel (9/13 cases); 2) it is used when the sender is laughing (all cases), and 3) after it is used, the sender offers the turn to the receiver (all cases). Also, we pointed out that this action expresses the affective attitude of showing that the speaker thinks something they said is funny.

In the qualitative analysis, we found out there were (1) cases in which the action was used as a way to express that the affective attitude of the speaker and the receiver is the same and (2) cases in which it was used as a way to express that the speaker’s memory/perception is funny. We analyzed the examples of both cases and found out that the use of “shaking-fingers” is a practice that indeed shows the affiliation to the affective attitude of the other person and enables the sharing of high interest.

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# How to keep a distance between patient and nurse in psychiatric situation: Expert nurse recognize "self" from patients and other patients.

Poster

***Prof. Namiko Kawamura<sup>1</sup>, Prof. Kayoko Machida<sup>2</sup>***

***1. Shiga University of Medical Science, 2. Sapporo City University***

Purpose: The issue of keeping appropriate psychological distance between nurses and patients has been one of the crucial topics of psychiatric situation, because when dealing with the needs of patients with unstable ego status (Abo; 1994 [Japanese]), simply responding to the patient's wishes leads to the over-involvement in relationships (Morse; 1991). In many cases, nurses learn how to keep a psychological distance through experiences in psychiatric practices, from communication with patients. The purpose of this study is to examine exactly how expert nurses approach, understand and align with patients, and at the same time avoid getting overinvolved in them. The result should contribute to instructing novice nurses and nursing students about an appropriate way of patient-nurse communication in psychiatric nursing.

Method: Four female expert psychiatric nurses participated in this qualitative study. Data were collected from February to March 2018, through individual 40-60 minute-interviews.

The director of the nursing department recommended a person who is suitable for the conditions of the participants. Upon receiving the recommendation, the researcher directly requested the participation in this research. If consent was obtained, 40-60-minute interview was conducted individually, and the content was recorded with consent. Interview data were transcribed and analyzed utilizing text mining software (Japanese); KHCoder.Ver.3.0. quantitatively and qualitatively. The study was conducted with the approval of the ethical review nursing research subcommittee at the institution to which the researcher belongs.

Result: All nurses have experience of clinical instruction for student nurses and rookie nurses. From the analysis of text mining software, the word "self" was often found in every nurse.

First, a nurse approaches and understands the patient focusing on getting closer to the patient while observing the patient in detail, grasping the patient's pace and timing, and then tell the patient what the nurse has observed and noticed about the patient, as a person and as a care provider. Second, the nurse adjusts their relationship toward recovery prioritizing the patient's medical and psychological condition, at the same time the nurse always tries to control themselves calm and stable by being conscious of his/her own self.

Discussion: The result reveals that nurses have two types of viewpoints, dealing with patients and being aware of how they are viewed by other patients.

It is also thought that recognition of "self" as an expert nurse is formed not only from the perspective of dealing with patients as a professional but also from the perspective of the patients who project the nurse's self as a care-taker.

# Language Learning Partnerships: Negotiating Needs, Strategies, and Purposes in an Intercultural Setting

Poster

***Dr. Paula Schreiber***<sup>1</sup>

**1.** University of Trento Department of Humanities

In the context of the overall project “Tandem Language Learning Trento” (<https://international.unitn.it/incoming/tandem-language-learning>), this sub-project focuses on different pragmatic aspects of interaction strategies between Native-Speakers and L2-Learners. The program is mainly addressed to students and exchange students. The combined languages of the *Language Learning Partnerships* are Italian and the native language offered by the international participant. The tandem partners arrange jointly an exchange of 20 hours. The scheduled online talks last 90-120 minutes.

Various disciplines have deepened the approach of *Tandem Language Learning*, since Brammert's definition of *Tandem* as a language partnership based on the key principles of autonomy and reciprocity (Brammerts, 2003, 29). The complexity of this approach is currently shaped by (1) Studies in Second Language Acquisition, (2) Intercultural Studies, and (3) Psycholinguistics (e.g. the ongoing discussion on Learning and Using in Tandem, (Hilton, 2020)).

Interaction is a constitutive part of *Tandem Language Learning*, but till now the analyses of pragmatic layers were principally focused on the functions of reformulation activities, and the guided use of linguistic constructions. Likewise, the conversational analysis was mainly focused on discourse analytic aspects, for example, implementing cultural knowledge via narrative sequences (Apfelbaum, 1993) or via associograms (Bechtel, 2003). In a new perspective, this proposal points out the following research question: *How needs, strategies, and purposes were negotiated in an intercultural setting created by two tandem partners?*

For this purpose, several meetings will be registered, transcribed, and then annotated to allow the analysis of the following aspects:

- What strategies are used to create a participation framework?
- How are pre- and post-sequences distributed?
- Which preferences can be defined regarding the organization of discourse patterns?
- Which methods are set for longer stretches of conversation?
- Is it possible to outline a correlation between turn-taking and code-switching?

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# Latvian discourse particle *tikai* ‘only’: opposite scalarity

Poster

***Mrs. Evelīna Zilgalve***<sup>1</sup>

1. University of Latvia

Pragmatic markers *only* and *even* have been a topical issue in a number of papers in pragmatics and semantics throughout several decades (see e.g. Horn 1969, Karttunen and Peters 1975, Kay 1990, Roberts 2006, Ippolito 2008, Charnavel 2015; König 1991 etc.). Latvian discourse particle *tikai* is very similar to English *only* and similar focus particles in other languages in terms of its meaning in sentence. As it is usually stated, these operators convey meaning ‘that something is limited to not more than, or is not anything other than, the people, things, amount, or activity stated’ (Cambridge Dictionary). Latvian *tikai* can be used as a restrictor (1):

(1) *Tikai Jānis gāja uz teātri.*

only Jānis 3sg-go-pst to-prep theatre-sg-acc

‘Only Jānis went to the theatre.’

*Tikai* also can express opposition as in (2):

(2) *Jānis ir gudrs, tikai kautrīgs.*

Jānis 3sg-be-prs smart-adj, only shy-adj

‘Jānis is smart, only shy.’

However, it is evident that *tikai* does not link two elements which have completely opposite meanings. For example, in (2), a strong contradiction between being smart and being shy does not arise, although *tikai* is generally described as a conjunction of contrast in similar sentences.

Common semantic features of *tikai* in non-identical contexts can be traced after collecting data from The Balanced Corpus of Modern Latvian. These features change in affirmative or negative sentences, and they also differ in terms of scalarity. The analysis focuses on the pragmatics of *tikai* using data from the Latvian corpora.

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# Linguistic Prediction and Pragmatics: How constraining is the context?

Poster

***Mr. Maxime Corbeil<sup>1</sup>***

**1.** Université du Québec à Montréal

During a cloze task (Taylor, 1953), participants complete a sentence using the most appropriate word. The predictability value of a word corresponds to its frequency of use compared to all the other responses given for this specific sentence.

The Cloze task and the predictability value have been used extensively in the literature in linguistics, even though we still know almost nothing about how this task is performed (Smith & Levy, 2011).

(1) I went to the bakery for a loaf of...(bread)

(2) The old man plays...(?)

For example, in (1), we can easily predict a specific word using the fact that in English, we usually have an adjective or a noun phrase after a preposition (syntactic constraint), or by associating the lexical meaning of 'loaf' with 'bread' (semantic constraint). As for (2), we do not have enough linguistic clues to narrow down the possibilities. However, adding a context (3) makes it much easier to predict the upcoming word.

(3) [At a chess tournament] The old man plays...(chess)

The crucial disambiguating role of the context has already been argued for by Gibson et al. (2019), and in this poster, I am interested in describing the role of the context when performing a Cloze task.

I present an activation-based model of the Cloze Task where the best continuation is selected among possible upcoming words represented as a conceptual space of possibility. This conceptual space is computed from the syntactic and semantic information expressed by the sentence itself. I also introduce a multilayered representational model in which the contextual representations are derived from the information contained at the sentence level.

These contextual representations then act as a top-down influence that modifies the structure of this conceptual space. For example, semantic features and words related to the context, e.g., 'a chess tournament', could be activated even though they are not linguistically linked with the sentence itself.

I use word vectors derived from distributional approaches (Landauer & Dumais, 1997) to represent this conceptual space in terms of a similarity space, and I model this contextual influence using probabilistic inference. This approach allows us to better explain how the non-literal meaning of a word could be triggered in a specific context (Werning & Cosentino, 2017).

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# Longitudinal emergence of intersubjective meaning: Identifying practices with cross-sequential scope in psychotherapy

Poster

**Mx. Elisabeth W. Apicella<sup>1</sup>**

**1.** Mannheim University

In my PhD research project I aim to explore the practices people use to co-construct meaning in interaction. Several such practices have already been identified in publications within the fields of Interactional Linguistics and Conversation Analysis (IL/CA). Their focus, however, has been on the deployment of these practices for conversational activities within the sequential context, such as the negotiation of meaning for a locally relevant referent (Deppermann 2020) or the formulation of inferences within the sequence (Deppermann & Helmer 2013). My aim is instead to find out how these practices contribute to the longitudinal emergence of meaning, and which practices can be observed in cross-sequential analyses that have not yet been identified by sequence analysis alone.

The term ‘sequence analysis’ refers to the analysis of an “orderly stretch of talk and other conduct in which some course of action gets initiated, worked through, and brought to closure” (Schegloff 2007: 3) while ‘cross-sequential analyses’ are analyses of several such stretches of talk in relation to each other.

Methodologically, the research project relies on Conversation Analysis and Interactional Linguistics. The examined data is drawn from a corpus of 80 hours of video recordings of naturally occurring interaction from psychotherapy sessions held in German (psychodynamic focal therapy, five different patient-therapist dyads). This interaction type was chosen because in psychotherapy the co-construction of meaning is a central part of the interactional agenda and thus very likely to surface in talk. Additionally, working with data from psychotherapy sessions allows the researcher to access the complete interaction history of a dyad, starting with the first session after informed consent for the recordings was obtained.

In my poster I intend to present some of the most salient interactional phenomena that were observed in preliminary data analyses and that point to participant orientation towards the cross-sequential nature of interactionally emergent meanings. The poster will include a brief analysis of the formal, functional and contextual aspects of turns-at-talk in sequences that appear to represent the first sequence in a topically linked series during which meaning is co-constructed by participants. Supported by extracts from later sessions, I will demonstrate that these sequences are indeed treated by the participants as first sequences (in a series), and how the corresponding cross-sequential reference points are established interactionally.

Based on all preliminary findings, the poster will list the hypotheses and questions that inform the next stage of my PhD project. This will, hopefully, lead to fruitful discussions with researchers of all career stages who are invested in the investigation of interactional semantics.

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# Macroprojects in gaming: An analysis of the overall structural organization of interaction in World of Warcraft raids

Poster

***Ms. Jessica Lindström<sup>1</sup>***

***1. University of Helsinki***

This paper examines the overall structural organization of interaction in multi-party gaming events called raids in the game World of Warcraft. It focuses on the following questions: How is interaction organized on a larger scale in the data? What kind of units of interaction can be observed, and what kind of interactional goals do they serve? Additionally, what kind of transcription layout best represents the complex audio-visual data being analysed? The paper draws upon a thesis on the same subject (Lindström 2020).

The research data consists of two two-and-a-half-hour video recordings, which include the spatial dimension of the game, an in-game chat window and voice communication. In the transcripts, each of these dimensions is represented through a separate column (for a similar layout see Recktenwald 2017). There are 20 players present in both recordings. The language of the game is English, whereas the language of the players' interaction in the game is Finnish.

The research method combines conversation analysis and an ethnographic approach. While the analysis itself is based on data excerpts, the thesis also showcases and discusses the interactional environment and contextual factors of the gaming events. This facilitates the reader's understanding of the data and makes known the researcher's interpretations. In other words, the in-depth introduction of the game and the discussion of contextual factors provides grounds for the researcher's inferences of "what is happening" interactionally in the data excerpts. The thesis also explores the methodology involved in investigating multi-channel and massively multi-party audio-visual data. This is shown through an overview of the transcription layout.

The results suggest that interaction in raids is organized into macro-structures of different levels: the entire gaming event as a whole makes up a *macroproject*; macroprojects are comprised of chained-together *subprojects*, attempts at defeating the challenge i.e. "killing the boss"; and each subproject consists of three normatively ordered activities, *preparation*, *performance*, and *debriefing*. The subprojects make up the majority of the macroproject, and while the interaction during the subprojects is *goal-oriented*, the rest of the time is *non-goal-oriented* or leisurely. This leisurely time consists mostly of breaks and less-demanding game content, and a change in interactional constraints on the participants is observed.

The results of the research are not only empirical, but also methodological and theoretical. Questions regarding both how to analyse and how to conceptualise the observations are answered in an outline of a transcription method and in an expansion and detailed definition of the conversation analytic term *project* (see Robinson 2003).

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# Map Related Problems in Estonian Emergency Calls

Poster

**Ms. Piret Kuusk<sup>1</sup>, Dr. Tiit Hennoste<sup>1</sup>, Dr. Andra Rumm<sup>1</sup>**

***1. University of Tartu***

This presentation will look at the interactional problems that map applications cause in Estonian emergency calls. The location of the incident is one of the essential pieces of information in emergency calls: it is impossible to dispatch help without knowing where exactly it is needed. My aim is to determine the problem aspects of the map application in use. What causes location problems when the tools used are seemingly adequate? I argue that the map application can cause problems despite its apparent quality and the amount of its additional details. The data used in this presentation is derived from the Corpus of Spoken Estonian of the University of Tartu that has a subcorpus dedicated to Estonian emergency calls. My analysis draws on conversation analysis.

Map related problems in calls to emergency services have been previously noted in studies concerning underdeveloped countries where the map application used by the emergency services does not always correspond to the real circumstances. It has been suggested that a computerized system, where map information is combined with local knowledge and landmarks, may alleviate locational problems. (Nattrass et al., 2017) This computerized system would be similar to the one used by Estonian Emergency Services.

My analysis shows that a considerable part of location problems may not be solved by the system described. In Estonian emergency calls, over 41% of all responses given by the callers about location turn out to be problematic (Kuusk, 2020). A significant part of locational problems is related to the map used by Estonian Emergency Services. In this presentation I will analyse in more detail why location problems still arise.

Preliminary results show that one of the causes could be the caller's and call-taker's different perspective to the location: one sees the site first-hand, the other has a bird-eye view from the map. A substantial part of Estonian emergency calls come from public places. As such, many problems seem to stem from the lack of widely known fixed markings for public places, e.g. roads. In this case, the caller may know where they are but be unable to communicate the location sufficiently. In addition, in calls from public places the callers use obsolete or colloquial names for places, which are not marked on the map application.

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# Moments of Negotiation in the Joint Construction of Reference: A Quantitative Study of ehm and hmm

Poster

***Dr. Kyoko Sugisaki<sup>1</sup>, Dr. Iris Hübscher<sup>2</sup>, Mr. Yshai Kalmanovitch<sup>1</sup>, Dr. Klaus Kesselheim<sup>1</sup>***

*<sup>1</sup> University of Zurich, <sup>2</sup> URPP Langue and Space; University of Zurich*

In our poster, we present the results of a quantitative study on the joint construction of reference in interaction. Our study is based on the *Zurich Tangram Corpus* (Kalmanovitch 2016). This corpus contains data from a series of laboratory experiments with 29 German-speaking *instructor-receiver* dyads, which have been recorded (+40 hours of audio and video data) and transcribed, resulting in an XML corpus of 306'542 tokens.

The recorded experiment is inspired by Clark and Wilkes-Gibbs' study (1986). In each experimental task, the instructor receives a table with 6 x 4 tangram figures. The instructor describes these figures to the receiver, who tries to identify the described figures in a pile of memory-like cards in order to reconstruct the original order. In each session, the roles of instructor and receiver changes 4 times, the session being repeated two times in weekly intervals.

Since tangram figures are combined polygons, they offer a broad range of subjective interpretations. Therefore we find long and intensive negotiations about what is the ‘correct’ reference form in the course of the interactions. In our study, we trace the grounding procedure (Clark 1996) from the introduction of a reference form through the subsequent negotiations to a jointly agreed referential term, trying to quantify moments of negotiations in the focused dyad interaction.

More specifically, we focus on the role of two non-lexical items – *ehm* and *hmm* – when they are uttered by the *receiver*. Our goal is to use quantitative methods to describe and distinguish the pragmatic functions these two items perform in the process of negotiating reference.

To this end, we quantify the *third turn proof procedure* in conversation analysis (Hoey & Kendrick, 2017; Sacks et.al, 1974). We consider the receiver’s utterance containing the non-lexical items *ehm* or *hmm* as the “second responding turn”, and calculate contrasts between the instructor’s “first turn” (before *ehm/hmm*) and “third turn” (after *ehm/hmm*) with respect to the (non-)lexical chain of references (i.e. pronominalisation, definiteness, use of repetitions, semantic similarity of reference forms, etc.) through computer-linguistic and corpus-linguistic methodologies. The contrasts between first and third turn are analysed not only *locally*, but also *globally*, identifying characteristic patterns over the course of the three weekly experimental sessions.

With our study, we not only reconstruct how participants use *ehm/hmm* to organize their negotiation of common ground in interaction (drawing special attention to the important role of the *receiver*), but advance a quantified account for the construction of joint reference in interaction on the classical “toolbox” of conversation analysis.

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# No entry without a face mask: the pragmatics of multilingual “pandemic discourse” in Slovakia’s tourist linguistic landscapes.

Poster

***Prof. Milan Ferencik<sup>1</sup>, Ms. Denisa Bariová<sup>1</sup>***

***1. University of Presov***

Since March 2020, the pandemic crisis has altered linguistic landscapes of tourist areas across the world by adding a layer of “pandemic regulatory discourse” through which special regimes of access, movement and behaviour are imposed by service providers in an effort to contain the spread of the Covid 19 virus. In the poster, we survey this layer of the semioscape of a popular Slovakian tourist area focusing on the multimodal and plurilingual regulatory practices through which producers display their authority to impose regulations, legitimize them and anticipate recipients’ (non-)compliance. Our diachronic perspective of this discourse highlights its gradual evolution, from the relative scarcity of the regulatory signage, its monolingualism and the use of ad hoc resources in the early stages of the crisis towards its conventionalisation, iconicisation, and emblematisation. The study is grounded in sociolinguistics of globalization (Blommaert 2010), ethnographic linguistic landscape studies (Blommaert, 2013), geosemiotics (Scollon and Scollon, 2003), interpersonal pragmatics (Kádár and Haugh, 2013) and language management theory (Nekvapil, 2016).

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# Other-initiated Repair with the Appendor Wh-Question

Poster

***Ms. Sally Jones<sup>1</sup>***

**1.** Nagoya University

This paper will examine how interactants do other-initiated repair with the appendor wh-question in English conversation. The “appendor wh-question” is a term I created to refer to a linguistic format consisting of only a preposition or a present participle plus a wh-question (these are not themselves repeats). For instance, *for what, doing what, since when*, etc. This research expands upon prior research that has examined the appendor wh-question in terms of repair (Egbert, Golato, & Robinson, 2009; Weber, 1993). Furthermore, I will discuss two kinds of appendor wh-questions doing repair: minimal other-initiated repair (simply consisting of a trouble source, repair initiator and repair solution) and non-minimal other-initiated repair (the repair solution becomes the new trouble source, resulting in a longer sequence).

The data was collected from 135 hours of naturally-occurring interaction in English, including telephone calls and video-recorded face-to-face interaction. Employing the methodology of conversation analysis, 83 instances of appendor wh-questions were analysed with ten found to be doing minimal other-initiated repair, while five were found in non-minimal other-initiated repair sequences.

In line with Egbert, Golato, & Robinson (2009) and their research on *for what*, it was found that the appendor wh-question assumes that there is a referent that can resolve the problem of understanding. Furthermore, it was found that appendor wh-question can occur in sequential environments whereby the source of the trouble is sequentially disjoint from prior talk. The appendor wh-question shows that the interactant initiating repair was able to grasp what was said, but not what it is in relation to.

The appendor wh-question was also found in non-minimal other-initiated repair. The initial trouble turn is initially responded to with a weaker repair initiator in terms of locating the trouble (e.g., “what”), but then the appendor wh-question is the second (and final) repair initiator used in the repair sequence. This shows the progression of how the trouble source has been grasped, with the interactant being able to more closely pinpoint what information they need to resolve their understanding problem.

With the progression of interaction occurring in real time, a conversational analytic approach to the study of appendor wh-questions enables us to identify how we understand that the participants do repair, as well as how these appendor wh-questions have been designed and understood by the interactants themselves.

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# Parody of anti-immigrant netspeak as a form of political discourse on the internet

Poster

***Ms. Outi Pajukallio<sup>1</sup>***

**1. University of Helsinki**

Internet and social media have increased the amount of free-form writing, and provided a platform for public discussion on political topics such as immigration. In an electronic citizen survey by the Finnish Ministry of the Interior (Sisäministeriö 2017:70–71), the responses showed up a perception of a deep polarisation of attitudes with two political extremes concerning immigrants in the Finnish society. This division is visible on the internet, where both sides dispute and show disagreement with each other for example by seizing on the language proficiency of others (Lahti 2019:217).

In this paper, I will discuss ways in which the supporters of one view make use of the perceived language proficiency of the opposite side to express their political views under the guise of humour. I will examine the posts of a humorous Facebook group whose members have a positive stance on immigration. I will show ways in which the posts parody people with anti-immigrant views. All the posts are written in a specific parodic style of writing. A core practice is to present the people with anti-immigrant views as incompetent or otherwise flawed (online) writers.

I will analyse the linguistic means used in the parody and the language attitudes behind the humour. The focus of the analysis is on the typography, orthography, imitation of speech and affective expressions used in constructing the parodic meaning. I will analyse how the language used in the online parody differs from typical online writing and I will examine why the features are used in the parody. Through the analyses, I will show the kinds of features of netspeak that are treated as substandard. In the conclusion, the analytic findings will be discussed more generally from the point of view of their implications for norms of netspeak.

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# Personal pronouns and Covid-speech: an analysis of Italian Premier Conte's video messages

Poster

***Dr. Chiara Meluzzi<sup>1</sup>***

**1.** University of Milan

## Pragmatics

This work deals with the use of personal pronouns (PPs) in the public speeches of former Italian premier Giuseppe Conte during Covid-19 pandemic. Since the end of February, the Italian premier Giuseppe Conte has appeared on the national TV on a weekly schedule.

PPs have been largely studied for their deictic and anaphoric function, but in the last decades scholars have emphasized how PPs could cover a broader range of functions, commonly described as non-prototypical (De Cock & Kluge 2016). In this work, we will consider PPs as part of a discursive approach for the analysis of political speech (e.g., Proctor et al. 2011). In line mainly with Bravo's (1998) notions of *autonomía* (autonomy) and *afiliación* (affiliation), it will be analyzed how the Premier Conte varies the use of PPs in the different messages in order to remark his own political personality vs. the creation and identification of a collectivity of participants (see also Harwood 2006 among others).

For this work, five March and five September/October videos involving premier Conte in a similar recording setting (that is, in front of the camera and/or the press) have been freely accessed through the YouTube channel of *Palazzo Chigi - Presidenza del consiglio dei ministri* (<https://www.youtube.com/user/governo.it>). Each video has been downloaded, transcribed and annotated on ELAN 5.1 (Slotjes & Wittenburg 2008), and PPs were manually annotated on a separated tier.

The analysis has shown how the use of PPs varies among the four analyzed speeches, in particular by alternating the use of 1<sup>st</sup> person singular pronouns, 1<sup>st</sup> person plural pronouns, and 3<sup>rd</sup> person pronouns, either singular or plural, are here considered together as an impersonal strategy (Fetzer & Bull 2008). It has been noted how the Premier switches between PPs, in particular by using plural pronouns to evoke comity and for an in-group making pragmatic strategy in the last sections of the speech, when he evokes a sense of unity of the nation also by using slogans (e.g. *Insieme ce la faremo!* 'We'll get through this together!').

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# Pragmatic and social skills of French-speaking preschoolers: is there a relationship?

Poster

***Ms. Marylène Dionne<sup>1</sup>, Prof. Stefano Rezzonico<sup>1</sup>***

***1. Université de Montréal***

**Introduction:** Pragmatic skills are crucial for social participation. For example, young children have to participate in conversations with an adult or their peers, request toys they want to play with, participate in group activities in their daycare tell or tell a story or a personal experience to someone (Airenti, 2017). Preschoolers with a language disorder are at risk of experiencing social exclusion and challenges in their social participation at home or in their daycare (Conti-Ramsden & al., 2019; McCabe, 2005; Norbury & al., 2016). However, the relationship between language, pragmatic and social skills deserve further research to better understand what role each of these skills play in everyday social participation (Durkin & Conti-Ramsden, 2007).

**Methods:** This research project aims to study the links between language, pragmatic and social skills of French-speaking preschoolers. In total, 23 children aged 3-5 participated in the study. Seven children, assessed by a speech-language pathologist, were considered having a language disorder. Children participated in two pragmatic skills assessment tasks: a personal narrative task (Dionne & Rezzonico, 2019) and a structured symbolic play task (adapted from Sylvestre, Di Sante & Morissette, 2018). Children were also administered two vocabulary assessment tasks (EVIP, Dunn, Dunn & Thériault-Whalen, 1983; CELF-CDN-Fr Vocabulaire Expressif, Wigg & al., 2009). Children's parents completed the Language Use Inventory – French (LUI-Fr, Pesco & O'Neil, 2018), a questionnaire that reports language and pragmatic skills from the parents' point of view. Childcare educators completed the French version of the Social Competence and Behavior Evaluation (SCBE, Dumas, Lafrenière, Capuano & Durning, 1997), a questionnaire that describes preschoolers' social skills, adaptation and functioning within their daycares.

**Results and perspectives:** Preliminary results tend to indicate that children with language disorders obtained lower scores on both language and pragmatic tasks than the typically developing children. These children also tend to be more adult-dependent during social interactions than their peers. Ongoing analysis will help to better understand the role played by language and pragmatic skills on social participation at daycare. These results will lay the foundations for a better understanding of difficulties that are expected in a preschooler from those who fit more in a profile of language development disorder. This could help better identify children at risk of experiencing impacts in their everyday life, such as social exclusion, and ensure early intervention.

# Pragmatic strategies in study abroad, with a focus on I think

Poster

**Dr. Eiko Gyogi<sup>1</sup>, Dr. Mika Kizu<sup>2</sup>, Dr. Patrick Dougherty<sup>1</sup>**

***1. Akita International University, 2. Notre Dame Seishin University***

This study investigates the development of pragmatic strategies in study abroad (SA) experiences among a group of upper-intermediate to advanced L2 learners. In particular, this study focuses on *I think*, one of the common stance-taking devices with multiple and overlapping pragmatic functions, including empathetic, evaluative, mitigating, tentative, and discursive functions (Zhang, 2014). Previous studies have reported that the use of *I think* differs between individuals who use English-as-a-lingua-franca (ELF) and those using native-language (L1) (Baumgarten and House, 2010; Zhang and Sabet, 2016). This paper examines (1) how L2 learners' use of *I think* changed before and after their SA experiences from a longitudinal perspective, and (2) how these learners deployed such markers to manage social interactions.

The study participants included 11 upper-intermediate to advanced English language learners, studying in an English-medium university in Japan, an ELF setting where the majority of students were non-native speakers of English. They visited an English-speaking country for a year during their second or third years to study in an undergraduate program where participants were required to adjust their English for versatile uses in different academic, social, and personal settings. The data was mainly collected through 15–20-minute semi-structured interviews conducted before, during, immediately, and six months after the SA experiences. In addition to these interviews, a questionnaire asking for the level of use of and exposure to English as well as an English speaking test (i.e. Versant® Speaking Test) were administered at each data collection point.

Our quantitative results show a considerable inter-speaker variation in the use of *I think*, with two learners reaching the highest ratio of *I think* before their SA experiences while other learners used *I think* the most either during or after their SA experiences. The ratio of *I think* was neither correlated with students' proficiency levels assessed through the English-speaking test nor the hours of self-reported exposure to English at each data collection point. In terms of sentential positions, approximately 85% of their total use was sentence-initial, with the remaining 15% in the comment clause. *I think* in the comment clause is frequently used as a marker for mitigation and tentativeness (Sato, 2017), and is less observed in ELF communication compared to L1 communication (Baumgarten and House, 2010). While the research instrument in this study (i.e. 15-20-minute interviews) was limited as they did not cover the full repertoire that each learner could use, an advanced learner did not use *I think* in the comment clause before and six months after SA despite using *I think* during and immediately after his SA experience, suggesting his possible adjustment to different communication styles depending on the context he was in (i.e. ELF contexts or SA context). Our qualitative analysis demonstrates focused learners' strategic use of *I think* to fulfil a range of interactional demands when needed, including mitigating possible offenses and maintaining relations with the interlocutor. The pedagogical implications of this study were additionally examined from an ELF perspective.

# Processing standard and non-standard projective implications

Poster

***Ms. Maja Kasjanowicz<sup>1</sup>, Mr. Mateusz Włodarczyk<sup>1</sup>***

***1. University of Szczecin***

Levinson (1983), based on Grice's analysis of A-cases and C-cases, introduced the distinction between standard and non-standard conversational implicatures; the former arise when the speaker is observing the conversational maxims, while the latter arise in the case of maxim exploitation. Kasjanowicz (2021) proposes that the same distinction can be applied to the class of projective contents: since the rules governing the use of projective content triggers can be either observed or violated, one can distinguish between standard and non-standard projective implications.

This assumption gives rise to certain predictions about the processing of utterances having standard and non-standard projective implications. It is predicted that in some cases the projective content of an utterance can give rise to conversational implicatures (Guerts 2019, Kasjanowicz 2021). In the case of standard projective implications, the projective content arises when the rules of appropriateness for this content are observed by the speaker or, in other words, when the projective content is not-at-issue relevant to the current question under discussion. Therefore, the hearer does not have to accommodate it in order to compute i) the propositional content of an utterance and ii) the conversational implicatures that arise from it. In the case of non-standard projective implications, by contrast, the projective content of an utterance plays a key role in calculating its conversational implicature; in short, the implicature in question involves exploitation of the rules of appropriateness. Therefore, it is probable that we can observe a difference between the processing of standard and non-standard projective implications.

In the context of experimental research, on-line projective implication processing is frequently studied by the self-paced reading task (Tiemann et al. 2011, Domaneschi 2016). In our study we will use this method to measure the differences between the on-line processing of standard and non-standard projective implications.

The aim of our study is to measure the differences in the reading time between triggering words and their neutral counterparts. Experimental research on presuppositions shows that the reading time of triggering words is longer than the reading time of the neutral words occurring in the same position. We suggest that both in the case of standard and non-standard projective implications the reading time of the triggering words will be longer than the reading time of neutral words. However, in the case of critical words — i.e., words that allow the hearers to establish the content of projective implications — their reading times will be longer in cases of non-standard projective implications, because these contents play a key role in the speakers' communicative plans.

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# Promoting narrative skills in French-speaking children through a short conversational interaction and the relation of its effectiveness to executive function skills

Poster

Prof. Edy Veneziano<sup>1</sup>, Dr. Marie-Thérèse Le Normand<sup>2</sup>, Dr. Marie-Hélène Plumet<sup>3</sup>,  
Ms. Eleonora Bartoli<sup>4</sup>, Dr. Juliette Elie-Deschamps<sup>5</sup>

**1.** Université de Paris & CNRS, Laboratories Modyco and LPPS, **2.** INSERM & Université de Paris, Laboratory LPPS, **3.** Université de Paris, Laboratory LPPS, **4.** 2Goethe University, **5.** Université de Limoges, Laboratory CeReS

The inferential content of narratives – such as explanations and attribution of mental states – find greater expression when children first participate in conversations focused on the causes of the events (.for a review, see for ex., Nelson & Khan, 2019). The present contribution reports results of two studies. In Study 1, 84 French-speaking children between 5;6 and 8;8 years of age, narrated the *Stone story* (a wordless five-picture story whose plot is based on a misunderstanding between two characters) before and after a Short Conversational Interaction (SCI) focused on the causes of the events, as well as one week later, when the children also narrated a new story. Thirty additional age-matched children served as the Control group: instead of the SCI they played a Memory game with a set of cards that included the pictures of the *Stone story*. In the SCI group, the narratives children produced after the SCI contained significantly more inferential content compared to the narratives produced at the outset (before the SCI). These immediate improvements were still present a week later for the same story, and were also visible in the narratives of the new story. Narratives produced after the SCI were also longer and contained more markers of causality. The effect was stronger in first (M=6;10 yrs) and second graders (M=7;10 yrs) than in kindergarten (M=5;10 yrs) children. By contrast, in the children of the Control group, no significant improvements were found in the narratives produced after the *Memorygame*, comared to the narrative produced at the outset, on any of the inferential content and linguistic measures.

Study 2 built upon these results. Noting that in Study 1 not all children of the SCI group improved their narratives after the SCI, Study 2 aimed to focus on individual differences in the effectiveness of the SCI and to investigate whether these were related to variation in children's executive function skills such as cognitive inhibition and flexibility. Eighty 6- to 8-year-old French-speaking children went through the same procedure as the SCI group in Study 1 and also participated in executive function tasks. Cognitive inhibition was assessed by the Animal Stroop test; cognitive flexibility, by a three-criterion classification task and a local/global figure-matching task. Study 2 confirmed the positive results obtained by the SCI group of Study 1, and showed the presence of wide individual variation in the effectiveness of the SCI in promoting the expression of inferential content. It also indicated that this individual variation is significantly related to children's higher inhibitory control. Contrary to an earlier pilot study, no significant relation was found with measures of cognitive flexibility, probably due to the low discriminating power of the tasks used in this study. These results suggest that narrative-promoting interventions should also closely address individual differences and focus on the different skills needed to tell high quality narratives, including executive function skills.

# Small talks in Indonesian Academic Whatsapp Groups

Poster

***Dr. Dian Ekawati<sup>1</sup>, Dr. Lusi Lian Piantari<sup>2</sup>, Dr. Maria Teodora Ping<sup>3</sup>***

***1. Universitas Padjadjaran, 2. Universitas Al Azhar, 3. Universitas Mulawarman***

The development of communication through digital media, especially during a pandemic situation, is getting more intense so that many platforms, including WhatsApp Groups (WAGs), have been created to facilitate communication and provide information. In Indonesia, WAG have particularly become a common form of communication. These groups are created for the contexts of both institutional and private communication. Furthermore, Indonesia's geographic and demographic conditions also make WAG highly active. Through these groups, information is spread, communication is formed, and relationships are established. Taking this current phenomenon into account, this preliminary research entitled "Small-talks in Indonesian Academic WhatsApp Group" was conducted with the aim of collecting, classifying, and analyzing small talks occurring in the context of academic and institutional situations in WAG. The theories of small talk mediated interaction from Androutopoulos (2006, 2014), Mirivel / Tracy (2005), pragmatics of computer mediated discourse from Herring, Stein, Virtanen (2013), the method of pragmatics in computer mediated communication and language variations in Whatsapp (Sabater, 2015 ), pragmatic uses in WhatsApp status (Moya & Moya, 2015), mobile instant messaging behavior (Church and Oliveira, 2013) and text messaging (Thurlow & Poff, 2011) were used to analyze 100 sampled data of conversation screenshots from various WAGs in the academic context collected between March - September 2020 during the obligatory physical and social distancing in Indonesia. Furthermore, the approach used to analyze the data was discourse and conversation analysis in order to yield results presented in the forms of a structured pattern of the beginning and the ending of small talks in the conversation, the topics discussed in small talks, the inclusion of informal topics into formal meeting situations, as well as the changes of registers from formal to informal. Overall, based on the results of the analysis conducted in this research, the small talks in the digital academic discourse on WAGs were reactions towards announcements and news as well as topics brought up for further discussions. From the cultural perspective, these small talks and WAGs could be considered to be the most appropriate combination of communal interaction and oral tradition in Indonesia. Moreover, the reactions were in the forms of a verbal thank you in Indonesian or in the local languages as well as a non-verbal one by sending a sticker with a word or a sentence expressing gratitude. Consequently, reactions to those stickers, emojis, or thank you notes became a turn transition point to enter more informal topics so that the small talk continued until the official or formal topics returned. Furthermore, the interaction settings and participants in the group also determined how small talks started. WAGs with faculty members tend to be more formal because group members came from different study programs with a larger, more strict hierarchy. Meanwhile, WAGs of study programs tend to be more informal because of the personal closeness and more homogeneous backgrounds. Eventually, small talks were also characterized by instances of local language use, informal language registers, and colloquial diction.

Keywords: small talks, whatsapp groups, academic Whatsapp groups

# Smartphone Moves as Adjustments of Face-to-Face Engagement

Poster

***Mr. Eerik Mantere<sup>1</sup>***

***1. Université de Bordeaux & Tampere University***

This poster presents the embodied practices of people simultaneously interacting with their smartphones and each other in casual settings. It uses 10 clear photo-cartoons to show how changing one's bodily configurations with a smartphone also adjusts the face-to-face conversational engagement and participation framework of the situation.

The poster presents new concepts and methodology for understanding collocated sociability in the world of ubiquitous mobile digital devices. It is based on an ongoing work on collection based conversation analytic study of spontaneous smartphone use and face-to-face interaction with over 50 hours of videotaped everyday encounters and three major findings so far.

First, participants orient to user-device configurations constituting of 1) device-location in relation to user's body, 2) device's relation to user's hands, 3) device's screen-direction in relation to user's head. Second, these configurations are oriented to as manifestations of degrees of user-device involvement. Third, smartphone moves from one configuration to another carry sequential relevance through adjusting the level of face-to-face engagement. Increased smartphone engagement is seen as decreased conversational engagement and vice versa.

Engagement is conceptualized, not as either-or, but as the 'making available of a set of interactive resources in the service of one rather than another agency-affording situated relation'—be with a person or another material or immaterial entity. Even if increasing engagement with one's phone routinely manifests as a mutually comprehended event of disengagement from the conversational co-participant, it also indexically derives its significance through the shared social project of the moment. The crux of the co-operatively constructed engagements of the situation are the relations that each modalities of the physical orientation and re-orientation have with the spatial loci of the advancing of the jointly understood shared social project of the moment.

# Sociopragmatic Competence in Home Care for Elders in Hawai'i

Poster

**Ms. Kendi Ho**<sup>1</sup>

1. University of H

The COVID-19 pandemic highlights the vulnerability of elders in institutional care and the essential plurilingual paraprofessionals caregivers. Currently, the U.S. does not have standardized competencies for care worker training. Nor does the patient-centered model account for intercultural communication competency needed for inferences in multicultural interactions (Cameron & Williams, 1997; Candlin & Candlin, 2003; Roberts & Sarangi, 2005).

This Mixed Methods Research (MMR) (Johnson, Onwuegbuzie, & Turner, 2007) explores various stakeholder perceptions of (un)successful communication between plurilingual home care workers with elders and family caregivers. Qualitative results of the first stages of this sequential exploratory MMR used thematic content analysis to examine (a) forty semi-structured interviews, (b) four home observations of interaction between care workers and older adults, and (c) stimulated recalls with plurilingual caregivers.

Triangulation of qualitative data within and across groups show successful plurilingual care workers use sociopragmatic competence to (a) manage (Spencer-Oatey, 2008) complaints from elders with varied linguistic backgrounds and (b) navigate the local cultural order (Holmes, 2020) where *locals* (Tamura, 1994) use Hawai'i Creole English. Newcomers (e.g., care workers) align with elders with the elders' child home language or Hawai'i English (Draeger, 2012). Moreover, although care workers used prosodic and lexical features common to *elderspeak*, talk that may stereotype elders as incompetent (Coupland, 2013), family members positioned these workers as successful.

Six emergent constructs: (a) care, (b) appropriate assessment, (c) professional competency, (d) managing rapport, (e) cross-cultural communication, and (f) language choice/voice effect guided item creation in Survey 1 (S1), to identify salient speech acts for Survey 2's (S2) videos. Stakeholder assessment of videos in S2 will link prosodic features to sociopragmatic strategies in care work. This poster will show convergence and divergence of stakeholder perceptions through the mixing of quantitative and qualitative results.

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# Speaking “to” not “at” constituents: Japanese Prime Minister Abe and his political arena in 2020

Poster

***Dr. Shoji Azuma***<sup>1</sup>

*1. University of Utah*

It is well known that politicians sometimes communicate in a manner that may be considered untrue or even inappropriate in various political situations. One reason for this is the simple but **crucial** fact that politicians often talk in a manner that is exceedingly focused on themselves rather than on their listeners. Political officials, it seems, really enjoy talking about what they plan to do and accomplish during their tenure, but less so about what the general public really wants to hear. Speaking more about themselves and less about their constituents, demonstrates that many politicians are clearly speaker-oriented and not listener-oriented.

Japan's current prime minister, Shinzo Abe, is an example of a politician who often uses a speaker-oriented approach. Through the lens of speaker versus listener orientation, this paper examines Abe's speaking style in various contexts, including Abe's comments during several political scandals, as well as Abe's speeches to constituents and global audiences. By studying Abe's communication style, we find that politicians may maximize their effectiveness when they orient their speech to listeners, instead of focusing on themselves.

This paper suggests that the listener-oriented approach aids politicians to convey a positive image through their political speeches which, in turn, helps convince people to vote for them. While the speaker-oriented approach has value in certain contexts, the listener-oriented approach seems to play a critical part in effective and influential political speeches.

The primary data for this study comes from the National Diet Session documentation files provided by the Japanese government, as well as major newspaper articles.

# Speech act disambiguation and prosody: The case of French indirect requests

Poster

***Dr. Nicolas Ruytenbeek<sup>1</sup>, Mr. Sean Trott<sup>2</sup>, Prof. Benjamin Bergen<sup>2</sup>***

***1. Ghent University, 2. University of California at San Diego***

Some utterances are pragmatically ambiguous. For instance, *Can you close the window?* can be meant as a yes/no question about the hearer's ability to close the window or as an "indirect request" (IR) to do so. Pragmatic ambiguity is prevalent, so how do language users manage to communicate with success? One possibility is that distinct pragmatic interpretations are reliably associated with different *prosodic cues*[1], which hearers can exploit to decipher a speaker's intentions.

Recent work suggests that English speakers and hearers use intonational cues to disambiguate IR expressions.[2] More precisely, ambiguous IR expressions are produced with higher intensity and more variation in intensity when they are meant as IRs, and participants' identifications of IRs are predicted by these features as well as by mean pitch and pitch slope. However, whether these findings extend to other languages remains unknown. In this research, we explore the intonational patterns associated with IRs in French, a language for which less is known about the relationship between prosody and pragmatic intent.[3] We ask which intonational cues are used by speakers of French when producing and interpreting IR expressions (negative state remarks such as *It's cold in here* and declaratives with rising intonation such as *You can VP?*). While in English a declarative with rising pitch indicates that the hearer is committed towards the truth of the sentence's propositional content[4], French rising declaratives do not convey this presupposition and they are the most frequent way to ask questions in spoken communication.

In a first step, we collect production data from 14 native speakers of French for the two types of IR expressions either as direct speech acts or as IRs, resulting in a total of 336 spoken utterances. Using the methodology developed by Trott et al. (2019), we compare the intonational properties of the direct vs. indirect utterances of these expressions. In the next step, participants are presented with these recorded utterances, which may contain intonational cues to pragmatic intent. We ask both whether participants' pragmatic interpretations are consistent with a speaker's original intent (i.e., whether prosody conveys any information), and which cues predict a participant's interpretation. We hope that this empirical contribution will pave the way for future work on prosody and speech act understanding, within and across languages. Our progress and results will be made available on this webpage:

<https://osf.io/5t3v4/>

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# Subjunctive vs. Indicative: How Pragmatic Constraints Increase the Acceptability of the Indicative in ‘Subjunctive-requiring’ Clauses

Poster

***Mrs. Tris Faulkner<sup>1</sup>***

*1. Georgetown University*

Standard Spanish has certain classes of predicates which are described as embedding subjunctive clauses. Included under this classification are dubitatives (*dudar* ‘to doubt’), emotive-factives (*estar triste de que* ‘to be sad that’), negated epistemics (*no creer que* ‘to not believe that’), causatives (*hacer que* ‘to make that’), and directives (*aconsejar* ‘to advise’) (e.g., Portner, 2018; Real Academia Española, 2011; Romero, 2012). However, in spite of these traditional descriptions, non-standard and dialect-specific mood variation also occurs. For instance, it has been widely noted that emotive-factives also select for indicative (Bolinger, 1991; Blake, 1981; Crespo del Río, 2014; Gregory and Lunn, 2012; Lipski, 1978; Quer, 1998, 2001). This is said to take place in all varieties of Spanish (Crespo del Río, 2014). Similar variability between moods comes about with negation (Bolinger, 1991; Kowal, 2007; Quer, 1998, 2001, 2009) and verbs of uncertainty (Deshors and Waltermire, 2019; Kowal, 2007). On a lesser scale is the dialect-specific mood variation that occurs with directives (García and Terrell, 1977) and causatives (Maldonado, 2017). Whereas directives may select for the indicative in Mexican Spanish (García and Terrell, 1977), causatives can take indicative in Iberian Spanish (Maldonado, 2017).

When both moods are acceptable, it is widely suggested that the choice between subjunctive and indicative is meaningful (Bolinger, 1991; Kanwit and Geeslin, 2014, 2017; Faulkner, 2020). Gregory and Lunn (2012), for example, put forth that a speaker’s choice of mood is contextually constrained by: 1) what s/he perceives to be (ir)relevant; as well as 2) what the other interlocutors know or do *not* know. As such, they state that whereas the indicative is used to assert a proposition that is informative to the conversational participants (i.e., new information), the subjunctive is used to background information that they already know (i.e., old information) (Gregory and Lunn, 2012; Faulkner, 2020). Thus, speaker intent, rather than the type of clause alone, influences the mood that is selected.

Using Gregory and Lunn’s (2012) theory of ‘information quality’ as a guide, the aim of the present study was to further investigate mood variation in traditionally ‘subjunctive-requiring’ environments (emotive-factive, dubitative, causative, directive, and negated epistemic clauses). A 128-item Acceptability Judgment Task (AJT) was used to probe how context (the ‘newness’ or ‘oldness’ of the information at hand) affected how 222 native speakers of Spanish rated the acceptability of the indicative in 5 subjunctive-preferring environments. Results showed that the addressee’s (un)familiarity with the information in question increased its permissibility in ***all 5*** of the mentioned contexts. These findings demonstrate that even in instances where it has been said that an expression requires a particular mood, there can be variation, and the choice of mood is meaningful. Thus, in addition to the type of clause in question, pragmatic constraints influence a speaker’s choice of form.

# Teaching L2 Pragmatics through a research-based approach: a didactical project for Italian L2 student teachers.

Poster

***Dr. Nicola Brocca<sup>1</sup>***

***1. University of Innsbruck***

Teaching pragmatic competences for intercultural communication is a paramount goal of modern language curriculum (North et al. 2018). It is a goal accompanied by challenges for many L2 language teachers in view of the scarce attention given to pragmatic-didactics in teacher education and foreign language course books (Nuzzo 2015). Computer Mediated Communication (CMC) is one area that has yet to embrace didactical practices (Economidou-Kogetidis, 2011, Brocca in press).

The project LADDER (Brocca 2020-, Brocca, in revision), started in spring 2020 and conducted along three terms, is a research-based didactical project for foreign language student teachers at the University of Innsbruck. Students taking part in the project are requested to collect a corpus of interactions in digital media (e-mails and instant messages from WhatsApp) via role-plays on speech acts of requests and refusals in Italian from Italian native speakers and German-speaking Italian learners. The data is then analyzed and used to build data sets that address L2 acquisition and pragmatic research questions out of contexts that replicate authentic day-to-day interactions. The data set will be available in an open-access corpus of CMC speech acts by German-speaking Italian learners and Italian native speakers and can be used for further comparative and pragmatics analysis of L2 Italian instruction.

The aim of the project is to raise student teachers' awareness of different pragmalinguistics habits and let them inductively discover how those norms can be associated with sociopragmatics tools. Students are exposed to high variability, measure it with quantitative methods and learn how much individual variation below to learners' and natives' outputs. Moreover, the project provides a practical experience of research-based teaching, which students may transfer in their language classroom as teachers. The research also draws insights from a pre-post test conducted through *LimeSurvey* on students (n=25) taking part in the class. In the survey, students are asked to react to the content of a curriculum (A2 and B1 level of CEFR, North 2018) while evaluating their importance according to a Likert-Scale.

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# The (non-)up-take of student-initiated stories in study circles: opening or shutting down potential learning space

Poster

***Dr. Saija Merke<sup>1</sup>***

***1. Åbo Akademi University***

The paper deals with stories told by students of practical nursing. The data are gathered in optional study circles organised by the nursing school during a three years period. The students gather once a week in a small group together with at least one adviser. The data include 54 sessions which last from one and a half up to three hours. 12 sessions were picked out for detailed analysis because of the high frequency of student-initiated stories. Among the students there are both native and non-native speakers of Finnish.

The method applied is ethnomethodological conversation analysis. A story is defined as a sequence in which one speaker launches a multi-unit turn and in which functional story parts (introduction, climax and evaluation) can be located (Mandelbaum 2013).

The study deals with the hypothesis that the evaluation sequence may function as a possible learning space. Learning space is defined as situations in which the learner has the occasion to practice skills and to participate to an activity (Hanks 1991).

In this study learning is defined as an activity where participants together validate and assess things at issue. The creation of a learning space then presupposes recipients' up-take of the story and its integration to the mainline of talk.

The study's focus lies on the story's evaluation sequence. On the one hand, the analysis presents teller's technique making recipient reaction and affiliation relevant. On the other, the analysis deals with recipient affiliative activities and recipients' devices for story up-take (Jefferson 1978; Stivers 2008).

In my analysis I consider teller's devices to introduce the story. Teller may introduce a story by indicating the kind of story (funny, sad) she will tell. I investigate the correlation of story introductions, recipient evaluative and affiliative behaviour and the (non-)uptake of a story while shifting back to the main line of talk. The study suggests that recipients' affiliative behaviour influences the emergence of a shared learning experiences. On the contrary, recipients' lack of affiliative and evaluative behaviour may delete the story's potential to serve as possible learning space.

Key words: Storytelling, affiliation, evaluation, learning space, Finnish as L2

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# The Acquisition of Apologies through Telecollaboration

Poster

***Ms. Sofía Di Sarno García<sup>1</sup>***

**1.** Universitat Politècnica de València

Some authors argue that telecollaboration offers the opportunity to practice discourse patterns in authentic environments thanks to its high sociocultural component, and for this reason it can be beneficial for the teaching and learning of interlanguage pragmatics (ILP) (Sykes, 2017; González-Lloret, 2019). In fact, seminal studies such as Belz and Kinginger (2002, 2003) already claimed that telecollaborative exchanges provide opportunities to interact with speakers of the target language (TL) in real conversations, and thus, improve students' pragmatic competence in the TL. In spite of this, the area of research of ILP in computer-assisted language learning (CALL) is still in its adolescence (Sykes, 2017; Sykes & González-Lloret, 2020), which is surprising considering that pragmatic competence is one of the main components of communicative competence (González-Lloret, 2019). Since not all language students have the possibility to study abroad or visit the TL country, telecollaboration gives them the possibility to compensate this lack of contact with TL speakers and their culture. For this reason, this study presents a telecollaborative exchange whose aim is to foster Spanish-speaking students' pragmatic competence through the realization of role-plays with highly proficient speakers of English in a virtual environment. In fact, studies such as Félix-Brasdefer (2010) claim that role-plays are a reliable method to collect data in ILP if enough contextual information is provided. In our particular study, the role-plays focus on the speech act of apologies, taking Leech's (2014) taxonomy as a model. Since we wanted to know if telecollaborative exchanges improve student's pragmatic competence, Spanish students from the Universitat Politècnica de València completed a pre- and a post-test. This subsequently allowed us to compare their use of apologies before and after the treatment received, which consisted of explicit instruction on apologies and in the interaction with students from the University of Bath through videoconference exchanges. A statistical analysis comparing the pre- and post-test will be provided. Thus, this paper displays the preliminary results leading to a doctoral dissertation where speech act performance will duly be analysed.

# The categorization of information sources in face-to-face interaction

Poster

***Prof. Johanna Miecznikowski<sup>1</sup>, Mrs. Elena Battaglia<sup>1</sup>, Mr. Christian Geddo<sup>1</sup>***

***1. Università della Svizzera italiana, Lugano***

When speakers inform others about a state of affairs, they may specify the source of the conveyed information, a specification that serves various functions related to epistemic support (Boye 2012) and epistemic status (Heritage 2012). The main classes of sources commonly distinguished are direct experience, report and inference (Willett 1988:57). Their categorization has been investigated focusing on grammaticalized evidential systems (e.g. Aikhenvald 2004) and on lexical means (e.g. Squartini 2008), whereas the process of source categorization in discourse, especially in face-to-face interaction, is underresearched. Which resources are available to participants to signal or infer an utterance's information source and how are they used in face-to-face interaction? In a research project started in 2020, we address these questions in a corpus-pragmatic and an interactional perspective. We start out from a model of source categorization that takes into account a range of resources: (a) elements that are perceptually accessible in the situational context (e.g. an interlocutor's preceding turn or events occurring at the time of utterance); (b) verbal and paraverbal means (grammatical, lexical and textual means, prosody); (c) entailments and implicatures based on the utterance's propositional content (e.g. future reference entailing the impossibility of direct experience).

We assume that source categorization is potentially relevant for utterances that have a certain degree of assertive force and can have the sequential status of informings or confirmation requests. Single resources or their combination may be used by participants to relate utterances to more or less specific types of sources; when no resources are used or available in situ, utterances are evidentially undetermined.

This model will be used to examine a corpus of 28 hours of video-recorded and transcribed conversation in Italian, which is currently being gathered. On one hand, it will be implemented in an annotation scheme (about the pragmatic annotation of evidential means cf. also Carretero & Zamorano-Mansilla 2015) that will be employed to describe assertive utterances in a corpus sample in order to obtain quantitative data about source types, the degree of specificity of source categorization, and used resources. On the other hand, the model will be used as a heuristic to investigate the interactional achievement of evidential distinctions in collections of cases taken from the entire corpus.

Our poster presents and illustrates the model and the annotation scheme that is being developed on its basis.

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# The Context Effects on Negation Processing in Sentence Verification Tasks

Poster

***Ms. Shenshen Wang<sup>1</sup>, Dr. Chao Sun<sup>2</sup>, Prof. Richard Breheny<sup>1</sup>***

***1. UCL, 2. Leibniz Centre for General Linguistics***

Negated sentences are widely observed to be more cognitively demanding than affirmative sentences. Among different paradigms that have been employed to explore negation processing, sentence-picture verification task is widespread. Verification studies commonly report that it takes longer for judging affirmative sentences as false than true (FA>TA). However, the response time of negative sentences does not show a consistent pattern. Some studies find that response time to true negative is shorter than the false negative (TN<FN) ([1]); while in other studies, the opposite pattern (FN<TN) is reported ([2,3]). Composite model accounts of the FN<TN finding propose that the representation of the interpretation of negative sentence has a composite structure that reflects the structure of negated sentences per se. They propose that participants exploit this composite structure to complete the verification task in two steps: first evaluate the positive argument and then incorporate the meaning of negation where the truth-value response is reversed ([2-4]). This view, however, is both at odds with the incremental language processing and underestimates the effects of context on sentence processing. As an alternative, the dynamic pragmatic account ([5]) argues that the composite representation is not a necessary part of negation processing. The dynamic pragmatic model holds that the source of relevance for an utterance is computed in the same incremental timecourse as the content of the utterance. Elements of the linguistic stimulus can serve as a cue to the intended relevance of the utterance. In laboratory studies, in the absence of further information about intended relevance, participants perceive sentential negation as a very strong cue to a specific context, one in which the argument of negation is held to be a live possibility and where the speaker intends to exclude that possibility. In this way stimuli such as, ‘the banana is not peeled’, draw participants attention to the positive argument (peeled banana) creating interference when the task is sentence-picture verification; and it is this that leads to the well-known two-step strategy. In the experiment we manipulated cues to the source of relevance which shows that two-step responses can be eliminated where the context indicates that a negative question such as, ‘which one is not peeled’ is inferred as context for the sentence, ‘the banana is not peeled’.

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# The Modalities of Turn-Taking in Online Education Spaces

Poster

***Dr. Maria Erofeeva<sup>1</sup>, Mr. Nils Klowait<sup>1</sup>***

*1. Russian Presidential Academy of National Economy and Public Administration*

This paper analyzes how the use of an online educational module in a video-mediated learning environment impacts the organization of the classroom's interaction order. We argue that the participants' situationally produced orientation to technical features of the environment creates novel interactional resources for the turn-taking management during an online class. Their use, in turn, leads to the production of a disciplinary interaction order encouraging the teacher to correct already correct answers which do not fit the established turn-taking system.

The study was carried out in the framework of multimodal conversation analysis. We analyzed video recordings of the telemediated interaction of Russia-based secondary school students and teachers within an online educational module. The analysis is focused on one specific strip of interaction in which a student's correct answer is nevertheless corrected by the teacher. The data is in Russian.

The interactional ecology of the studied setting is peculiar. Firstly, it is 'fractured', as the participants have asymmetric access to their shared environment: only two pupils have their cameras on; the sound is distorted; the teacher is screensharing, yet it is unclear what is mutually available to the participants. Secondly, the interaction has an institutional character, exhibiting normative characteristics typical of classroom interaction. Finally, the introduction of a digital learning platform adds an additional technological context to the institutional setting. We consider technologies as possessing communicative affordances - opportunities for action that are made possible or delimited by their use. The driving question of this study is what the participants orient to in an asymmetric institutional environment saturated with various communicative affordances.

We demonstrate that the teacher initiates the mentioned correction because they are guided by the ordering of the elements in the interface. In our case, the observed turn-taking system is not technologically determined, but established through the formation of the shared orientation to the teacher's mouse movement. Based on a detailed analysis of these movements in relation to ongoing turns-at-talk, we show that the orientation is procedurally produced and then sustained by all participants during the interaction. This research empirically demonstrates that technological affordances do not automatically become relevant to the interactants; their relevance is cooperatively and situationally produced, and this process involves the interweaving of the institutional and technical context of interaction.

The work contributes to classroom interaction studies, studies of video-mediated communication, and further develops the methodology of multimodal transcription for mediated contexts. The transcript convention developed by the authors augments classical Jeffersonian conventions with a system for relating recorded mouse movement to ongoing turns-at-talk, making it possible to track the speed of the mouse movement, as well as the duration of pauses at any given point in the transcript.

Our research opens up a discussion on the specificities of the interactional ecology of video-mediated learning environments, the relationship between communicative affordances and institutional norms in such environments, as well as methodological issues of transcription.

# The role of the language French-acquiring children hear and interact with on their early production of ‘subjects’

Poster

***Prof. Anne Salazar Orvig<sup>1</sup>, Prof. Edy Veneziano<sup>2</sup>***

***1. Université Sorbonne Nouvelle - CLESTHIA, 2. Université de Paris & CNRS, Laboratories LPPS & MoDyCo***

In French, notwithstanding a few exceptions (Leeman, 2006), the expression of a grammatical subject is obligatory. This does not however occur in the early stages of language acquisition. Several studies have shown that, at some point in the second half of the second year, young children start sporadically filling the preverbal position with undetermined elements – often called *fillers* in the literature – before they produce phonologically well-formed pronouns which are the elements mostly found at first in the subject position of children’s early productions. Several studies have shown that children also tend to follow the pragmatic principle of accessibility of the referent that in many languages, including French, regulates the realization of subjects (Ariel, 2008). It is not however clear to what extent children have an underlying knowledge of the notions of grammatical subject and of referent accessibility.

The aim of this paper is first to analyze in detail the language children closely interact with during one-to-one conversational exchanges with familiar partners. Then, to assess the role that this source of language may have on the development of children’s production of elements in subject position. These analyses will take into consideration the time and mode of the verbs (e.g. present, past) and the types of verbs children produce with and without ‘subjects’, as earlier studies have shown these features matter in their realization.

The data consist in the longitudinal studies of four French-acquiring children recorded audio-visually at home during spontaneous interactions with familiar adults. The data analyzed here concern the period between about 18 and 28 months, depending on the child.

Results will be discussed in terms of how the conversational exchanges in which children participate can throw some light on the status of the grammatical and pragmatic knowledge children have at different developmental periods, and on the way it is acquired.

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# The Tendency of Japanese/American Teachers and Students' Suggestions in Task-based Interaction

Poster

***Ms. Lisa Shinke<sup>1</sup>***

**1. Japan Women's University**

Suggestion is the speech act which a speaker presents his/her idea to a hearer. By imposing the thought on the hearer, the speaker has possibility to step into the hearer's territory and offend him/her. Shigemitsu (2005) indicates that cultural and social backgrounds, such as "emphasizing the hierarchical relationship and understanding each person's position" for Japanese and "setting the relationship with high degree of familiarity" for Americans, have a big influence on Japanese and American conversation style. Thus, the style of both Japanese and American suggestion has high possibility to get influenced by those backgrounds. Many previous studies on native Japanese speakers' suggestions only treat the suggestions as the part of the interaction held at meeting and do not focus on the verbal expressions used during the suggestions. On the other hand, many previous studies on native American-English speakers' suggestions are done based on Brown & Levinson's politeness theory, which categorizes both suggestions and advice as the speech act which "S (a speaker) indicates that he thinks H (a hearer) ought to (perhaps) do some act A" (Brown and Levinson, 1978: 70-71). This leads many studies to focus on verbal expressions which are used in the situation of "advice" rather than in that of "suggestions". The study which focuses on the verbal expressions of Japanese and American-English suggestions only analyzes student-student interactions, and interactions of people with different age and position are not examined. Thus, this study attempts to clarify the tendency of the usage of verbal expressions for suggestions between two Japanese/American-English speakers with different positions, teachers and students, in task-based interaction by using the categorizations mentioned in Fujii (2016) (declarative statements, declarative statements with mitigating expressions, declarative questions, and question forms). The data of Japanese speakers clearly show that both teachers and students have the same tendency: the highest frequency of question forms. On the other hand, the data of American-English speakers show the difference: teachers have highest frequency of declarative statements, while students have the highest frequency of declarative statements with mitigating expressions. Moreover, there is one similarity between two data: in both data, teachers use the expressions which induce the partner's response, declarative questions and question forms, more than students, while students use the expressions which do not induce the partner's response, declarative statements and declarative statements with mitigating expressions, more than teachers. From these results, it became clear that, when they select verbal expressions for suggestions in task-based interaction, Japanese teachers and students tend to emphasize the construction of cooperation rather than their vertical relationship. On the other hand, American teachers and students tend to emphasize vertical (power) relationship rather than the construction of cooperation.

# Theory of mind narratives of Roma children in Romani language

Poster

***Prof. Hristo Kyuchukov<sup>1</sup>, Prof. Jill de Villiers<sup>2</sup>***

***1. University of Silesia, Katowice, 2. Smith College***

Romani is the mother tongue of thousands of Roma children in Europe. Very little is known about acquisition of the mental state verbs needed to enter the discourse about minds that is a part of literacy. The study has the goal to investigate how Roma children incorporate references to desires, thoughts and knowledge when telling stories. Earlier work in this tradition with other language and cultures has suggested that children make reference first to desire (*want, need*) and intention (*try*), then only later to beliefs (*think*) and knowledge (*know*) when making reference to characters in a story. That is, children are said to move from describing the landscape of action to stories that incorporate the landscape of consciousness. However, the range of cultures and language explored is quite narrow, focusing mostly on Western cultures and European languages, and with children who are well entrenched in book reading and literacy from an early age. In this research we use the same story type, namely wordless picture sequences, to elicit two narratives from a group of children growing up in a very different cultural milieu, namely Roma living in ghetto-type settlements in Eastern Europe.

However there are also differences between groups of Roma. The 15 Slovak Roma children tested live in a small town and their families live in dire poverty, with no electricity and no running water in the houses. The 15 Roma children tested in Bulgaria have access to electricity, internet, water, and they have better houses. In neither case is book-reading an activity in which the children commonly participate in their families, though oral folk tales are common in the culture. The dialects they speak are from the same group of non-Vlax dialects and contain the same mental state verbs.

Children were tested on narrative story-telling by a native Roma-speaker in their homes or preschools. Initial analyses counted the use of the verbs *want* (*mangav*), *think* (*mislínáv*) and *know* (*džanav*). The research is ongoing, but here we report data from two narratives from each of 30 children, both boys and girls. The two countries were equally represented in the following age groups: 3;6 - 4;0, 4;1-4;6 and 4;7 – 5;0 years.

The preliminary results suggest the same progression from desire to cognition. Desire verbs occur from the earliest age and stay constant. In contrast, verbs of cognition start becoming more common at age four. The differences between the cultural groups are also more apparent for the verbs of cognition, with more than twice as many from the Bulgarian than the Slovak children (30 versus 14). Results so far suggest a similar trajectory of understanding of the mental states of characters despite the cultural differences, but that conditions of extreme poverty may impact their expression.

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# Undoing illocutionary action

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Poster

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**Dr. Mariya Chankova<sup>1</sup>**

**1.** South-West University N. Rilski - Blagoevgrad

Post-digital communication has been shaped by a novel dynamic in human (through bot) to human interaction, with social and discursive identities being constructed in digitally mediated interactions, constrained by digital communication affordances. This contribution looks into undoing illocutionary acts. As conventional acts – acts that rely on social agreement to come to be – illocutionary acts are by definition defeasible (Sbisa, forthcoming). As Austin suggested, it should be possible for hearers in principle to reject any illocutionary act (Austin 1962, 29). It should also be possible for the speaker to rectify or in another way revise their act. Caponetto (2020) proposed three strategies to undo what was done with words: annulment, retraction and amendment, themselves second-order speech acts.

The hearer has an important role to play in validating illocutionary acts; it must be equally important for the hearer to validate the undoing of the illocutionary action. In order to investigate what kinds of undoing the audience is willing to accept, what the cost for the speaker is, what part negotiation plays, what felicity conditions or performance requirements may be necessary and/or sufficient in order to annul an illocutionary act, I look at material taken from social media and content-sharing platforms in a variety of languages (French, English, Bulgarian and Russian). Strategic interaction settings are chosen to investigate the possibilities for revising and repairing that speakers and hearers have.

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# What Is Interfering? On the Source of the Metaphor Interference Effect

Poster

**Mr. Shaokang Jin<sup>1</sup>, Prof. Richard Breheny<sup>2</sup>**

**1.** University College London, **2.** UCL

In the literal truth-value judgement task, participants take longer to judge metaphors (e.g., *Some jobs are jails*) as *literally false* than their scrambled counterparts, used as control sentences (e.g., *Some jobs are sharks*). This is known as the *metaphor interference effect* (MIE). Two models of metaphor processing provide explanations for the source of the MIE. The *attributive categorisation model* argues that the MIE results from automatically registered metaphorical meanings (Glucksberg 2008; Glucksberg, Gildea & Bookin 1982). The *structure-mapping model* postulates that the MIE only taps an initial stage of role-neutral alignment (e.g. Given the metaphor “*Socrates was a midwife*”, the initial symmetric alignment yields the common system *helps* and *produce* and the role-neutral connectivity *midwife-Socrates*, *mother-student*, and *child-idea*) in metaphor processing (Wolff & Gentner 2011; Wolff & Gentner 2000).

In the current study we assume metaphor interpretations are automatically generated but propose that an important factor contributing the MIE is uncertainty over which figurative meaning a sentence has, due to lack of context in typical MIE-task stimuli. Example (1.a-b-c) illustrates how metaphorical meanings are typically ambiguous and uncertain without context.

- (1) He is a cactus.  
 a. Judy's boyfriend is an awkward character and often says unkind things. *He is a cactus.*  
 b. Judy's boyfriend loves spending the day in the desert, in the hot sun. *He is a cactus.*  
 c. Judy's boyfriend is hard to come close to. *He is a cactus.*

It is well-established that unresolved ambiguity can tap resources (Duffy, Morris & Rayner 1988; Griffiths, Steyvers & Tenenbaum 2007) and this could delay the more controlled literal selection and evaluation task. Thus, we predict that a constraining context will eliminate or decrease the MIE. The attributive categorisation model predicts, if anything, context will increase the MIE due to greater salience of figurative meaning. The structure-mapping model's initial process is context independent (Gentner 1989) and so does not predict the MIE difference with context.

In the experiment, results of Task 1 (literal truth-value judgement task) confirm our prediction that the context eliminated the MIE. Task 2 (comprehensibility decision task) explores the time-course of participants deriving metaphorical meaning(s) and shows that, without context, metaphorical meaning derivation takes significantly longer than literal truth value judgement of metaphors; with context, figurative meanings are available at the same time as verification RTs in Task 1. We conclude that the MIE results from uncertainty over figurative meaning computation, leaving fewer resources for the controlled processing of literal truth verification task.

The effect of strong constraining context on the MIE is surprising for different theoretical accounts of the effect (Glucksberg, Gildea & Bookin 1982; Wolff & Gentner 2000). Our results support the marriage of an attributive model with current models of language processing under uncertainty.

# Why do Japanese Sign Language (JSL) bimorphemic toponyms outnumber monomorphemic ones?

Poster

***Dr. Johnny George<sup>1</sup>***

***1. Meiji University***

Contrary to the observation from Peng (1977) that JSL toponyms, or place names, are typically monomorphemic, and the widely accepted account that sign language lexicons generally decrease in markedness over time (Battison 1978, Brentari 1998), this study finds that nearly 60% of the JSL toponyms in an approximately 800 word corpus have a bimorphemic structure. Monomorphemic signs typically represent the majority of sign language lexicons, even JSL; however, with respect to toponyms it appears that the creation of a transparent indexical relationship between the Japanese name and JSL name outweighs the benefit of morphological efficiency. Purely structural analyses do not adequately account for the dominance of complex toponym outputs; therefore, this study posits that environmental effects such as literacy or support for intercultural communication promote the continued use and spread of complex toponyms in sign languages.

This study examines the structure of over 800 JSL place name signs from the *JSL Toponym Map* (Yoneyama et al. 2009). The place names were categorized as either endonymic or exonymic and then compared structurally. JSL has two broad productive lexical categories: endonyms via loan translation, and independent or exonymic signs grounded in metonymy (Peng 1976, Nonaka et al. 2015). Exonymic signs index local knowledge such as historical icons, traditional practices or natural features; such signs may have higher semantic transparency with respect to the place identified but they contain no direct connection to the spoken Japanese name. Despite the availability of strategies such as truncation that mitigate bimorphemic outputs in favor of more efficient monomorphemic forms, a majority of the JSL place name signs examined for this study are bimorphemic; therefore, representationally faithful and maximally associated with the Japanese source name.

Toponym formation in JSL highlights the tension between indexical transparency and structural efficiency seen in onomastic processes across sign languages. Signers appear to favor toponyms with endocentric, recoverable outputs. Other studies on sign language toponyms such as Revilla (2009) show that the use of bimorphemic toponyms is not unusual. The evidence suggests that some feature of name signs loosens constraints on the sign language preference for efficient morphological structure. Social factors such as literacy may also be in play (Nonaka et al. 2015).

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# 'Like a rolling stone': How do similes differ from literal comparisons?

Poster

***Ms. Xinxin Yan<sup>1</sup>***

**1.** University College London

So far very few theoretical works in pragmatics have discussed the uses of similes, their relation to literal comparison statements, and their mental comprehension processes. While some have investigated the relationship between similes and corresponding metaphors (Bowdle & Gentner, 2005; Glucksberg & Haught, 2006), no empirical studies so far have looked into the potential processing and interpretive differences between similes and literal comparisons.

The primary aim of my research is to explicate simile as a figure of speech, using the relevance-theoretic framework: what are similes ('figurative comparisons' or 'hedged metaphors')? How do they differ from ordinary literal comparisons, on the one hand, and metaphors, on the other? I suggest that the continuity between literal and figurative (metaphorical) assertions claimed by standard relevance theory (Sperber & Wilson, 2008) carries over to comparison statements. Similarly, literal and figurative comparisons have no genuine, clear-cut distinctions in their uses and mental processing. However, the fact that similes convey figurative meanings by comparing entities that are not literally alike (e.g., 'John is like a rolling stone') calls for an extra step of property modification (to be more specific, 'property loosening') together with the basic mechanism employed in interpreting literal comparisons (e.g., 'John is like his father'). It is hypothesized that this additional pragmatic operation leads simile comprehension to be more difficult and effort-costing than the comprehension of literal comparisons. This property loosening process might also enable the derivation of more 'emergent properties' in interpreting similes than literal comparisons (e.g., a typical emergent property of the example simile above describes John as 'a person without ties to anyone or any place', which is not a property of a literal stone that is rolling).

I have experimentally tested these hypothesised differences between similes and literal comparisons from two perspectives: via on-line comprehension time measurement and off-line interpretation comparison, using the same set of target stimuli in both cases. A timed sensicality judgement study was carried out to compare the response accuracy and latencies of similes and corresponding literal comparisons (e.g., 'some lawyers are like sharks' vs. 'some whales are like sharks'). Participants were asked to judge whether the comparison makes sense or not as quickly and accurately as possible. Results revealed that interpreting similes differs from literal comparisons in both accuracy and reaction times. Similes were judged to be meaningless much more frequently and when found meaningful their processing tended to take longer to complete. This suggests that an interpretation of simile is harder to access than that of literal comparison. The number of emergent properties derived in people's interpretations of similes and literal comparisons was also compared using an offline production task. Results showed that similes tend to evoke a significantly greater number of emergent properties than literal comparisons.

Both of these studies indicate that even if similes and literal comparisons share a common basic processing mechanism, their interpretations do differ markedly in terms of the amount of cognitive effort involved as well as the contextual effects achieved.

# 'Moustaches' in English: adult L2 learners' acquisition of referential metonymy

Poster

***Ms. Josephine Bowerman<sup>1</sup>, Dr. Ingrid Falkum<sup>2</sup>, Dr. Nausicaa Pouscoulous<sup>1</sup>***

***1. University College London, 2. University of Oslo***

Referential metonymy, e.g. '*the moustache* (= man with a moustache) sits down first', appears early in L1 acquisition (Falkum, Recasens & Clark, 2017). Yet how does it emerge in pragmatically mature but linguistically developing adult L2 learners? We investigated metonymy comprehension and production in 34 Japanese adult L2 English learners and a control group of 31 monolingual native English speakers. We also examined the effects on metonym production of (i) a high-pressure context (limited time to respond), and (ii) exposure to examples. We used one comprehension and two production tasks, based on Falkum and colleagues (2017). Comprehension was tested using a picture-selection task (within-subjects literal and metonymic conditions; 6 literal, 6 metonymic targets). In a game-naming production task, participants read the rules for 4 novel learning games (e.g. answering language questions to win candies). A name was elicited for each game. In a character-naming production task, participants viewed 18 pairs of characters, each with a salient characteristic (e.g. a large hat). A name was elicited for the target character in each pair, manipulating 4 conditions: +/- exposure to examples of metonymic names, and +/- time pressure.

Our results show that Japanese adult L2 English learners are able to both comprehend and produce novel referential metonymy in L2. The picture-selection comprehension task revealed that the Japanese participants could successfully interpret transparent novel metonyms in English. In addition, the Japanese participants were able to produce not only 'shorthand' metonymic expressions for referring to *objects* (novel learning games), but also metonymic names for *individuals* (compare children acquiring L1, for whom metonymic naming of individuals was found to be more challenging than the metonymic labelling of objects (Falkum *et al.*, 2017)). Prior exposure to examples of metonymic names had a significant *facilitatory* effect on production ( $p < .001$ ), for both Japanese adult EAL learners and native speakers. Time pressure, however, significantly decreased metonymic name production, especially in the absence of examples ( $p < .001$ ). Further, the results indicate a possible explicitness vs production costs trade-off.

The study has pedagogical implications: referential metonymy (and other innovative/non-literal phenomena e.g. metaphor), may help adult L2 learners become more fluent and competent communicators in the target language; thus, L2 educators may wish to actively promote use of strategies like referential metonymy, for example through facilitation by 'modelling'.

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# “Where are you from?” in English, Chinese and Korean : Intention and Perception of the Question

Poster

**Ms. Jihye Yun<sup>1</sup>**

**1.** University of Wisconsin-Madison

Nguyen, Nguyen, Iqbal and Ofek (2015) assert that the question “where are you from?” is classified into a setting topic of small talk, which enables interlocutors to turn a non-intimate subject into a highly personal topic. It is very likely to be uttered as a means of initiating small talk to build a rapport with a stranger. Brown & Levinson (1987) also say that asking the question is one of the positive politeness strategies used to build common ground with interlocutors. In contrast with these research results, some interviewers and media data claim that the question can make people feel strange , even uncomfortable. Based on Zhu (2019)’s research, this paper examines the kinds of contexts causes different perceptions between people. A recent questionnaire and internet-based data indicate that English speakers and Chinese speakers normally ask, “where are you from?” when they first meet someone new. Interestingly, in South Korea, Korean speakers do not ask the question at the first meeting, except in certain situations. However, the survey and online posts do not provide a detailed account of how people perceive the meta question. For this reason, in order to do in-depth analysis, I have collected heterogeneous data such as one-on-one interviews, sociology databases and a discussion between more than one interviewee. My analysis reveals that the question is deeply related to not only various contexts but also individual or social thoughts about hometown, homeland, and heritage.

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# Author Index

# Authors Index

Abbot-Smith, K.	353	Amon, M.	1113
Achebe, C.	1342	Amouzadeh, M.	1263, 1387
Achimova, A.	234	Amri, M.	272
Ackerley, K.	1058	An, Y.	457
Adams, K.	845	Anapol, A.	940
Adetunji, A.	1485	Anatoli, O.	1115
Adler, S.	918	Andermatt, K.	203
Aguado Padilla, K.	432	Andersen, E.	226, 648
Aguero Guerra, M.	547	Andersen, G.	30, 804
Ahern, A.	54, 799	Andersson, M.	610
Ahlers, T.	1483	Andrade Ciudad, L.	459
Ahmed, Y.	1334	Andreasson, F.	1195
Aijmer, K.	250	Androutsopoulos, J.	848
Aiston, J.	663	Annoni, M.	562, 576
Aizaki, K.	889	Annuka, A.	1407, 1493
Akhlaq Khan, L.	372	Antaki, C.	32, 1080
Akin, H.	361	Antener, G.	103, 764
Akkermans, A.	1402	Antici, L.	754
Al Mufarreh, R.	1362	Apicella, E.	1542
Al Zidjaly, N.	359	Appel, M.	955
Alabi, V.	478	Araujo, E.	876
Alba-Juez, L.	145, 679	Archakis, A.	149, 247, 832
Albert, G.	776	Arend, B.	1173
Albert, S.	1103	Arendt, B.	41, 863
Albl-Mikasa, M.	150, 265	Arita, Y.	1304
Alby, F.	754, 1184	Arminen, I.	101, 615
Aldrup, M.	254	Arundale, R.	487
Alfonzetti, G.	482	Arushanyan, M.	1458
Ali, L.	342	Arvay, A.	1406
Aliaga Aguza, L.	624	Arvidsson, C.	1519
Allan, K.	1007	Asano-Cavanagh, Y.	984
Almeida, C.	1197	Ascone, L.	400
Almutairi, S.	1300	Asmuss, B.	336
Alomran, M.	1284	Assimakopoulos, S.	695
Alphonse, C.	996	Atanga, L.	102, 401
Alqahtani, F.	1329	Atifi, H.	212
Alvanoudi, A.	40, 619	Atkin, H.	989
ALvarado Ortega, M.	49, 624	Atkins, S.	139, 836
Amarif, M.	631	Attardo, S.	1298
Amato, A.	597	Atwater, S.	290
Ameka, F.	1355	Auer, P.	717, 1491
Amenos-Pons, J.	54, 799	Augustinus, L.	564

---

Aulit, L.	481	Berrocal, M.	613, 790
Aull, B.	1260	Bertin, T.	1313
Avgustis, I.	125, 287	Bervoets, T.	641
Awayed-Bishara, M.	1474	Betz, E.	1469
Aworo-Okoroh, J.	1437	Beuter, K.	794
Aziz, N.	1391	Bezuidenhout, A.	1454
Aznarez-Mauleon, M.	712	Bhatt, R.	1366
Azuma, S.	1558	Bi, X.	1194
Bacha-Trams, M.	1043	Bieri, A.	326
Bacon, A.	304	Bigi, S.	12, 495
Bafort, A.	752	Bigon, L.	1352
Bai, Y.	180	Billig, M.	534
Baider, F.	344	Bilmes, J.	851
Balantani, A.	846	Biondo Araújo, F.	373
Baldauf-quilliatre, H.	434, 1125	Biri, Y.	769
Ballod, M.	479	Birkner, K.	252
Bambini, V.	360, 572, 605, 1488	Bischetti, L.	360, 572, 605, 1488
Banasik-Jemielniak, N.	1344, 1415, 1468, 1492	Blackwell, S.	157
Bansal, V.	1037	Blain, H.	584
Baraka Bose, P.	618	Boas, H.	580
Baraldi, C.	731	Bock, B.	65, 428
Baran, D.	1192	Bock, C.	68
Baranzini, L.	1400	Boeg Thomsen, D.	185
Bardenstein, R.	1436	Bogø-Jørgensen, P.	1176
Bariová, D.	1546	Boku, M.	1418
Barke, A.	29, 266	Bolden, G.	86, 760
Barotto, A.	1102	Bolonyai, A.	413
Bartoli, E.	1553	Bonacchi, S.	917
Bassetti, C.	1094	Bondi, M.	926
Bateman, A.	20, 312	Bono, M.	1357, 1536
Battaglia, E.	1433, 1565	Borisova, E.	1481
Bavngaard, M.	725	Borshcheva, V.	1419
Bearth, T.	1289	Bose, I.	41, 900
Beaupoil-Hourdel, P.	931	Bossert, M.	764
Beaver, D.	4	Botsch, K.	717
Becker, E.	1074	Bou-Franch, P.	594
Bednarek, M.	231	Bouaouina, S.	755, 909
Beeke, S.	229	Bovet, A.	147, 1157
Beeman, W.	1135	Bowerman, J.	1575
Belosevic, M.	429	Box, C.	1509
Ben Moshe, Y.	340, 524	Boxer, D.	102, 1082
Ben-Horin, M.	277	Bradley, E.	1149
Bender, M.	319	Brandt, S.	185
Benitez-Castro, M.	728	Branigan, H.	960
Bentes, A.	375	Branowska, K.	1344, 1415, 1468, 1492
Benwell, B.	44, 706	Breheny, R.	1566, 1572
Bergen, B.	1559	Breitholtz, E.	511, 839

---

---

Brisset, C.	207	Cassany, D.	645
Brocca, N.	1531, 1561	Castagneto, M.	484
Brock, A.	199	Castello, E.	182
Bromhead, H.	165	Cavanagh, R.	984
Brouwer, C.	1158	Cekaite, A.	299, 369, 1115
Brown, A.	1015	Cerqueglini, L.	1348
Brown, L.	94, 366, 992	Cesiri, D.	795
Brunner, M.	476, 939	Chabert, G.	1186
Bubenhofer, N.	907	Chaemsaitong, K.	456
Buchminskaia, E.	361	Chalupnik, M.	836
Buchstaller, I.	1476	Chan, A. (Shantou University)	883
Buffa, I.	687	Chan, A. (UCLA)	314
Burdelski, M.	299, 369	Chandelier, M.	1279, 1353
Busch, F.	68	Chang, W.	415
Buysse, L.	1078	Chankova, M.	1571
Bös, B.	313, 895	Charalambidou, A.	1166
Bührig, K.	732	Chartier, E.	1313
Bülow, L.	593	Chen, C.	954
Będkowska Kopczyk, A.	1291	163.com Tel: 86-15898169732)	1369
Caballero, J.	1458	Chen, H. (Nanjing University)	1426
Cabral Bastos, L.	876	Chen, J. (Department of East Asian Studies, The University of Arizona)	1245
Cahour, B.	291	Chen, J. (Research Institute for Linguistics, Hungarian Academy of Sciences)	485
Calabria, V.	759	Chen, L. (Kazimierz Wielki University)	136, 587,
Caldwell, M.	760	1120	
Callegari, E.	636	Chen, L. (Sophia University)	1301, 1373
Callies, M.	133, 791	Chen, R. (California State University, San Bernardino)	92, 559
Caluianu, D.	739	Chen, R. (Université de Lille, CNRS-STL-UMR 8163)	
Calzada Pérez, M.	688	543	
Campolong, K.	1060	Chen, X. (Nanjing University)	92, 341, 1215
Camus, L.	655	Chen, X. (University of Central Lancashire)	1038
Canal, P.	360, 572	Chinn, D.	332
Candea, M.	985	Chovanec, J.	1236
Candefors Stæhr, A.	488	Chuman, H.	816
Cantarutti, M.	156	Chun, H.	760
Cantero-Exojo, M.	53, 553	Churchill, E.	1307
Canut, E.	543, 1335	Cienki, A.	1452
Cao, Y.	1333	Citrin, R.	860
Cap, P.	211	Clarke, B.	1039
Caprario, M.	686	Clarke, M.	64, 980
Carlevaro, A.	1527	Clayman, S.	825
Carlin, A.	1237	Clayton, D.	473
Carmona Yanes, E.	1009	Clemente, I.	151, 376, 860
Caronia, L.	822	Clift, R.	122, 1085
Carpenter, J.	1440	Coimbra Gomes, E.	170
Carranza, I.	1029		
Carston, R.	1351		
Carter, L.	79, 493		

---

---

Colla, V.	288, 822	Dayter, D.	97, 348
Collet, C.	626	de Andrade Biar, L.	876
Collins, L.	1306	De Baets, G.	521
Collombel, M.	931	de Boe, E.	71, 512
Colon de Carvajal, I.	434	De Cock, B.	750, 765, 904
Coltz, J.	625	De Dijn, M.	311
Cominetti, F.	1400, 1518	de Fornel, M.	1498
Compagno, D.	1336	de Jongste, H.	646
Condamines, A.	1097	De Latte, F.	785
Constantinescu, M.	857	de Leon, M.	1050
Cook, H.	29, 982	de Los Heros, S.	1506
Coombs, B.	1012	De Malsche, F.	471, 1243
Cooper, P.	155	de Miguel, R.	376
Coppola, C.	1107	De Nardi, G.	85
Corbeil, M.	1541	De Stefani, E.	45, 89, 759, 826
Cornillie, B.	127, 952	De Timmerman, R.	752
Cornips, L.	471	De Toni, F.	522
Corradini, F.	702	de Villiers, J.	1570
Corvi, E.	1242	De Vos, M.	1402
Costa, J.	408	De Wilde, J.	160
Cotter, C.	144, 840, 899	Debois, T.	356, 492
Couper-Kuhlen, E.	880, 1146	Debray, C.	244
Cowal, J.	1148	Declercq, J.	61, 975
Cox, K.	1151	Decock, S.	130, 539, 768
Creel, S.	1495	Defrancq, B.	948
Crestani, V.	1191	Del Rey Quesada, S.	404
Crock, C.	1031	Delahaie, J.	543, 971
Cruz, F.	1323	DelPrete, D.	1475, 1509
Cuenca, M.	174	Demjen, Z.	1306
Cui, X.	1028	Demuth, C.	27, 707
Culpeper, J.	1460	Den, Y.	74, 578
Cummins, C.	960	Dendenne, B.	1504
Curell, H.	1449	Deng, X.	1251
Cutler, C.	1242, 1383	Denis, L.	1012
Cutting, J.	1175	Denison, E.	183
Czulo, O.	801	Deppermann, A.	89, 239, 340, 1104
D'Antoni, F.	356, 492	Depraetere, I.	539, 841
D'Argenio, E.	772	Derwojedowa, M.	1291
Da Milano, F.	1136	Desai, S.	1203
Dahm, M.	1031	Desilla, L.	175
Danby, S.	1179	deSouza, D.	762
Dang-Anh, M.	849	Destruel, E.	1308
Danielewicz-Betz, A.	1395	Di Paola, S.	339
Daniëls, H.	1448	Di Sarno García, S.	1564
Danziger, R.	475	Di Virgilio, B.	189
Daum, M.	1488	Diao, W.	954
Davis, B.	1051	Diaz, C.	1012

---

---

Didi-Ogren, H.	409	Eilitä, T.	537
Diederich, C.	326	Eiswirth, M.	1476
Diedrichsen, E.	520	Ekawati, D.	1554
Diegoli, E.	1461	Ekström, A.	282
Diemer, S.	476, 626	Ekwall, P.	858
Diepeveen, A.	947	Elder, C.	107, 262
Digel, I.	929	Elie-Deschamps, J.	1553
Ding, H.	1028	Elxnath, N.	234
Dionne, F.	828	Endo, T.	377
Dionne, M.	1524, 1550	Enghels, R.	972
Dix, C.	1403	Enomoto, T.	664
Diyaniati, M.	1263, 1387	Epure, E.	1336
Dobbenie, B.	768	Erdogan-Ozturk, Y.	748
Dobrzycki, H.	1462	Ergül, H.	1365
Doering, M.	1169	Erofeeva, M.	1567
Domaneschi, F.	339	Escandell-Vidal, V.	460
Domberg, A.	1046	Eskildsen, S.	126, 435
Domonkosy, Á.	1422	Estevez, S.	1069
Dong, F.	1394	Evaldsson, A.	283, 1195
Dong, M.	559	Evans, L.	1149
Donzelli, A.	736	Ewing, M.	600
Dori-hacohen, G.	735	Fabian, A.	134, 186
Dornelles, C.	373	Facq-mellet, C.	1057
Dougherty, P.	1551	Fafiyebi, D.	1255
Downing, R.	480	Falkum, I.	1575
Dreesen, P.	565	Fan, L.	1190
Drescher, M.	718	Fang, D.	591
Drew, P.	398	Fang, M.	997
Droste, P.	1142	Fang, X.	855
Droz-dit-Busset, O.	166, 275	Fantasia, V.	754, 1184
Drummond, T.	1070	Farahandouz, F.	516
Dryll, E.	1415, 1468	Farghal, T.	357
Drzazga, G.	1130	Farine, L.	197
Du Bois, I.	361, 685	Fatigante, M.	754, 1184
Du, P.	1249	Faulkner, T.	1560
Du, S.	1053	Fedriani, C.	248, 371
Due, B.	214, 393	Feifel, N.	988
Dutt, S.	647	Feng, C.	1149
Dwinger, M.	361	Feng, W.	670
Dynel, M.	24, 62, 1010	Ferencik, M.	1546
Dér, C.	1479	Fernqvist, S.	440
Díaz Lammertyn, P.	453	Fernández, S.	955
Eagleton, J.	1014	Fernández-Amaya, L.	1213
Ebert-Rohleder, M.	234, 1141	Ferreira, D.	196
Ehmer, O.	292	Fetzer, A.	13, 922
Ehrensberger-Dow, M.	265	Fidrmuc, J.	944
Ehrlich, S.	417	Fiedler, S.	501

---

Figoni, W.	1511	Gavioli, L.	731
Figuera Bates, C.	765	Gayman, J.	1008
Figuera, C.	442	Geddo, C.	1081, 1565
File, K.	142, 473	Geiger, L.	234
Filik, R.	1203	Geka, V.	1431
Filipovic, L.	652	Gelormini-Lezama, C.	78, 430
Finlay, S.	1315	Gemmell, M.	580
Fiorentini, I.	58	Gentens, C.	1293
Fischer, K.	240, 1063	Geok Imm, L.	745
Flannery, M.	1414	Georgakopoulou, A.	70, 260
Fleischhacker, M.	133, 258, 1034	Georgalidou, M.	40, 555
Flinkfeldt, M.	440	George, J.	1573
Flinz, C.	390	Gerhardt, C.	1039
Foccaert, A.	603	Gerstenberg, A.	943
Fohr, D.	1250	Gerwing, J.	675
Foolen, A.	867, 934	Gesuato, S.	30, 1058, 1188
Fracchiolla, B.	1487	Geyer, N.	1281
Frick, K.	844	Ghabanchi, Z.	1377
Frick, M.	689	Ghezzi, C.	248, 772, 924
Friedman, C.	1012	Giaxoglou, K.	1052, 1225
Frobenius, M.	837	Gigliioni, C.	811
Fuentes-Calle, A.	779	Gill, M.	914
Fujii, Y.	43, 890	Gill, V.	809
Fujimura-Wilson, K.	1466	Gillings, M.	1019
Fukushima, S. (The University of Tokyo)	1357	Giménez García, R.	1069
Fukushima, S. (Tsuru University)	1254, 1265	Gintzburg, S.	1183
Fuoli, M.	231	Ginzburg, J.	355
Furkó, P.	1287	Gipper, S.	340, 630, 862, 869
Furukawa, T.	756, 766	Girard, S.	103, 764
Gadalaeta, C.	789	Giunta, G.	1518
Gago, P.	225	Glaser, K.	561
Gallaher, B.	1384	Goguikian, B.	56, 683
Gallardo, B.	374	Goh, X.	564
Galle, S.	764	Goico, S.	462
Gan, Y.	215, 1182	Golato, A.	1469
Gao, H.	200, 302	Golato, P.	1469
Gao, L.	981	Goldnadel, M.	1459
Gao, Y.	861	Golovko, A.	1409
Garachana, M.	1482	Gonzalo Segura, R.	459
Garassino, D.	1531	González Martínez, E.	256, 289
Garces-Conejos Blitvich, P.	62, 70, 523, 1174	Goodwin, A.	614
Garcia Negroni, M.	1241	Goodwin, M.	462
García, M.	445	Gordon, C.	1496
Garre Leon, V.	1477	Goria, E.	1045, 1310
Garrido-Martin, B.	967	Gosen, M.	424
Gauthier, G.	909, 1013	Goto, M.	1397
Gautschi, C.	261	Grabiger, L.	949

Graf, E. (Ludwig-Maximilians-Universität München)	507	Hanaoka, V.	1210
Graf, E. (University of Klagenfurt)	133, 258, 1034	Hannken-Illjes, K.	41, 900
Graham, S.	647	Hansen, M.	1129
Grama, J.	1476	Hansson, S.	276
Granato Grasso, L.	793	Harendza, S.	732
Greco, A.	610	Harjunpää, K.	882
Greco, S.	945	Harms, P.	422
Greenhalgh, E.	627	Hartog, J.	1267
Greer, T.	1122	Hatzidaki, O.	1189, 1205
Greiffenhausen, C.	215, 757, 1182, 1416	Haugh, M.	107, 145, 262, 415, 450
Griffiths, M.	155	Hauser, E.	463, 756
Grosjean, S.	1118	Hauser, S.	742
Grossi, H.	1149	Hayano, K.	123, 220
Groß, A.	252, 630, 1403	Hayashi, M.	267, 816
Gruber, H.	213	He, L.	559
Grund, P.	968	He, Y.	1178
Grundy, P.	323	Healing, S.	675
Grønning, A.	315, 725	Heath, C.	678
Gu, Y.	15, 227, 604	Hebenstreit, B.	1404
Guan, Y.	305	Hector, T.	1092
Gubina, O.	340, 1104	Heini, A.	410
Gudmundsen, J.	986	Heino, A.	615
Guijarro-Fuentes, P.	54, 799	Heinonen, P.	1071
Guillo, D.	489	Heinrich, P.	621
Guinda, C.	970	Helasvuo, M.	129, 497
Gunnarsdottir, B.	575	Held, G.	112
Guo, Y.	1413	Helisten, M.	105, 923
Gygax, P.	571, 573	Heller, V.	447
Gyogi, E.	1551	Hellermann, J.	316, 1148
Gärnter, J.	732	Helmer, H.	89, 721
Günthner, S.	167	Hennoste, T.	1407, 1493, 1544
Haapanen, L.	84, 1043	Henricson, S.	819, 1303
Habick, T.	1471	Hepburn, A.	86, 744, 760
Habscheid, S.	1092	Heritage, J.	825, 1305
Haddington, P.	117, 1223	Herman, T.	526
Hafner, C.	1224	Hernández López, M.	677
Hajndrych, E.	136, 1120	Hernández-Campoy, J.	838
Hale, C.	1517	Heuser, S.	1173
Halenko, N.	1473	Heyd, T.	448
Hall, A.	1345	Hidalgo-Tenorio, E.	728
Halmari, H.	249	Hiel, Q.	1100
Hamaguchi, T.	1209	Hill, D.	1355
Hambye, P.	750, 1152	Hippi, K.	406
Hamilton, H.	121, 629	Hiramoto, M.	723
Hamori, A.	673	Hirsch, G.	640
Han, D.	854	Hirsto, H.	719

Hirvonen, M.	278	Ibrahim, B.	294
Ho, J.	767	Ibrahim, O.	1123
Ho, K.	1556	Ide, S.	43, 888
Hochuli, K.	1121	Iegorova, A.	1259
Hoehmann, D.	1001	Ikeo, R.	1285
Hoey, E.	744, 1270	Ilie, C.	87, 650
Hoffmann, S.	692	Illes, E.	1346
Hofmaier, L.	234	Illina, I.	1250
Hofstetter, E.	99, 586	Imhof, C.	753
Hohenstein, C.	67, 230	Imura, M.	1511
Holmes, J.	387	Inbar, A.	1452
Holmgreen, L.	966	Intachakra, S.	644
Holmström, M.	105, 1101	Inuwa, F.	1490
Holt, L.	122, 627, 864	Ishihara, N.	557
Holze, R.	1219	Ishino, M.	958
Honegger, S.	1370	Isik-Guler, H.	748
Honkanen, S.	345	Isosävi, J.	903
Horie, K.	388	Ivaskó, L.	208
Hidlacher, A.	338	Iversen, C.	368
Hoshi, S.	384	Iwata, Y.	798
Hosokawa, N.	761	Izadi, A.	1375
Hougaard, A.	648	Izumi, H.	1340
Hougaard, T.	226	Izutani, R.	991
House, J.	33, 150, 176, 246, 485, 724, 1032	Izutsu, K.	118, 812, 884, 1139
Howes, C.	511, 839, 1061	Izutsu, M.	118, 812, 884
Hrnčíř, C.	1092	Jabeen, R.	1266
Hsieh, W.	902	Jacobs, M.	957
Hu, X.	10	Jacquin, J.	1326
Huang, H.	346	Jakonen, T.	216
Huang, L.	15, 354, 927	Jalilifar, A.	1327
Huang, M.	1514	Janin, L.	317
Huang, S. (National Sun Yat-sen University)	902, 1325	Jansegers, M.	729
Huang, S. (University of Hawaii-Manoa)	469	Jansen, S.	1530
Huang, X.	823	Jashari, S.	285
Huerta, Á.	127	Jauni, H.	216
Huettnér, J.	1077	Jaworska, S.	358
Huhtamäki, M.	1316	Jeuk, S.	692
Huma, B.	1318, 1462	Jia, M.	920, 1160
Humbert-Droz, J.	1097	Jiang, Z.	193
Husianycia, M.	1335	Jin, S. (University at Albany SUNY)	1360, 1404
Hussain, F.	1524	Jin, S. (University College London)	1572
Hyden, L.	282	Jing-Schmidt, Z.	37
Hänggi, P.	1013, 1143	Jirotka, M.	678
Hübscher, I.	94, 366, 1123, 1545	Johann, M.	593
Ibbi, R.	1334	Johansson, M.	1412
Ibnelkaid, S.	125, 1211	Jones, A.	188
		Jones, S.	1547

Joyce, J.	44, 654, 706, 1318	Kesselheim, K.	1067, 1545
Jucker, A.	36, 94, 542, 987	Kevoe Feldman, H.	368
Kabatnik, S.	330	Khorsheed, A.	745
Kadar, D.	33, 63, 119, 246, 458, 485, 724, 854, 1032, 1105	Kiesling, S.	138
Kadota, K.	877	Killmer, H.	229
Kaikkonen, S.	701	Kim, A.	163
Kakalic, Y.	1420	Kim, H.	366, 992
Kalmanovitch, Y.	1545	Kim, K.	402, 873
Kamozawa, A.	1532	Kim, M. (Claremont McKenna College)	28, 503
Kampf, Z.	454, 1339	Kim, M. (Hanyang)	514
Kamunen, A.	1223	Kim, S. (California State University Northridge)	865
Kanazawa, J.	1450	Kim, S. (SOAS)	992
Kandemirci, B.	185	Kim, Y. (Georgia Institute of Technology)	884
Kaneyasu, M.	504	Kim, Y. (University of Macau)	1237
Kang, Y.	598	Kimura, D.	1131
Kanoongo, U.	1035	Kinalzik, N.	447
Kaori, H.	132, 538	Kindt, D.	1276
Kapellidi, C.	617	Kitazawa, M.	11, 623
Karachaliou, R.	461, 832	Kitcher, G.	971
Karafoti, E.	617	Kizu, M.	1551
Karatsareas, P.	1166	Klattenberg, R.	76, 1221
Karpava, S.	1417	Klein, G.	830
Karvonen, U.	423, 444	Kleinke, S.	1064
Kase, H.	877	Klemp, J.	820
Kasjanowicz, M.	1552	Klenk, J.	234
Kasper, G.	1338	Klowait, N.	1567
Katagiri, Y.	720	Kneifel, M.	913
Kataoka, K.	47, 778	Knoblock, N.	1356, 1419
Katila, J.	224	Knox, G.	1149
Kato, H.	775	Knuchel, D.	907
Katrana, K.	853	Koba, A.	1233
Katsiveli, S.	1330	Kobayashi, K.	1535
Kausar, G.	1379	Koch, T.	159
Kawamura, N.	1537	Koda, M.	279
Kazemi, A.	1268	Koda, N.	31
Kałowski, P.	1344, 1415, 1468, 1492	Koester, A.	1181
Keck, A.	1326	Koguma, T.	1139
Kecskes, I.	23, 965	Kohn, A.	916, 918
Keel, G.	612	Koike, D.	1477
Keel, S.	147, 270, 391, 392	Kojima, M.	362
Keevallik, L.	99, 638, 998, 1113	Koller, V.	663
Keller, F.	391, 392	Komatsubara, T.	1110
Kemble, M.	179	Konstantinidou, L.	109
Kendrick, K.	1467	Konzett-Firth, C.	563
Kern, F.	20, 64, 257, 269	Koole, T.	101, 422
Kerrison, A.	654, 1315, 1430	Kopytowska, M.	1363
		Kornfeld, L.	897

Kosmala, L.	985	Lang, J.	942
Koteyko, N.	1095	Langedijk, R.	1063
Kotilainen, L.	1065	Langerfeld, C.	804
Kotthoff, H.	548	Latouche, L.	841
Kováčová, D.	928	Laury, R.	129, 337, 497
Kranich, S.	1505	Lawrence, C.	1203
Krasselt, J.	565	Lawson, R.	97
Krause, A.	737	Lazzaro-Salazar, M.	52, 1214
Krendel, A.	97	Le Normand, M.	1553
Kreuz, J.	300, 742	Leanza, Y.	56, 207
Kristiansen, E.	38, 601	LeCoarer, G.	1186
Kroo, J.	835	Lee, C.	6
Kroskrity, P.	1021	Lee, J.	1038
Krug, M.	746	Lee, N.	25, 532
Krummheuer, A.	64, 962	Lee, Y.	162, 1013
Krystallidou, D.	1171	Lefstein, A.	1474
Kuck, K.	65	Lehecka, T.	1027
Kuna, Á.	673	Lehmann, C.	694
Kuo, C.	1051	Lehtimaja, I.	1065
Kuo, Y.	842	Lehtinen, E.	124, 518, 821
Kupetz, M.	1074	Lehto, L.	406
Kurhila, S.	1065	Leinonen, I.	689
Kurlenkova, A.	760, 1127	Leitner, M.	364
Kuroshima, S.	267	Lejeck, J.	1082
Kurtenbach, S.	900	Lenardon, M.	1506
Kurzon, D.	116, 1073	Levisen, C.	140, 932
Kushida, S.	568	Lexander, K.	1201
Kuusk, P.	1407, 1544	Li, B.	1426
Kwon, H.	402	Li, J.	1392
Kyratzis, A.	3	Li, K.	381
Kyuchukov, H.	1570	Li, M.	738
König, C.	76	Li, Q.	343
König, K.	34, 869, 872	Li, S.	433
Künzi, S.	1232	Li, X. (Beijing Language and Culture University)	17, 697
Küttner, U.	113, 292, 446	Li, X. (Shanghai International Studies University)	
La, J.	1442	643	
Laanesoo, K.	1407	Li, X. (University of Alberta)	273, 340, 433
Labinaz, P.	531	Li, Y.	193
Labrenz, A.	515	Lian Piantari, L.	1554
Laczkó, K.	1421	Liang, M.	1311
Ladewig, S.	490	Liao, H.	726
Lamerichs, J.	1402	Liao, M.	1283
Lampropoulou, S.	155	Libenson, M.	1241
Lams, L.	88, 743	Liberatore, D.	161
Lance, K.	1012	Licciardello, D.	760
Landert, D.	987, 1091	Lichtenauer, A.	103, 764
Laner, B.	717		

---

Licoppe, C.	291, 1024	Ludemann, D.	519
Lilja, N.	382, 689	Ludányi, Z.	1422
Lim, F.	1229	Luff, P.	678
Lim, N.	564, 1196	Luginbühl, M.	91, 159, 300, 659
Lin, M.	486	Lugman, E.	588
Lin, S.	352	Luke, K.	564, 1196
Lin, Y.	469	Lupano, E.	1180
Linares-Bernabéu, E.	550	Luppi, R.	818
Lindholm, C.	407, 517	Lutzky, U.	1172
Lindskog, S.	1252	Lyrio, A.	1393
Lindström, J.	26, 819, 998, 1543	Lévy-Tödter, M.	67, 219
Liu, F.	119, 176, 458, 854, 1105	López Grüninger, P.	753
Liu, H. (Key Laboratory of Artificial Intelligence and Human Language, Beijing Foreign Studies University)	194	Löfgren, A.	715
Liu, H. (Nanjing University)	1215	Lüchau, E.	315
Liu, J.	1047	Lüchow, L.	214, 393
Liu, L.	1280	Ma, Z.	1413
Liu, N.	665	Maatta, S.	1079
Liu, P.	669	Macagno, F.	1093, 1484
Liu, R.	378	Macaulay, M.	1321
Liu, S. (Dalian University of Foreign Languages)	458	Machi, S.	859
Liu, S. (Lancaster University)	1162	Machida, K.	1537
Liu, W.	381	Mack, C.	680
Liu, X. (University of Leeds)	1294	MacLagan, M.	1051
Liu, X. (Western Sydney University)	25, 1204	Madi, A.	357
Liu, Y. (Nanyang Technological University)	1229	Madlener-Charpentier, K.	85
Liu, Y. (Shanghai Maritime University)	17, 885	Maeda, H.	726
Liu, Y. (the ch)	1319	Magalhães, I.	656
Liu, Y. (Yangjiang Open University)	1376	Magistro, E.	976
Liu, Z.	412	Magnani, M.	274
Livnat, Z.	916, 1087	Magni, E.	1040
Llibrer, A.	1328	Maguelouk Moffo, G.	529
Llopis Cardona, A.	18, 370, 729	Maillat, D.	651
Lo Baido, M.	1109	Maiz-Arevalo, C.	549, 1207
Lo, C.	1424	Majlesi, A.	282
Locher, M.	7, 22, 1227	Makihara, T.	741
Loew, J.	244	Makino, R.	877
Logren, A.	582	Makouar, N.	400
Lohrova, H.	1181	Malabarba, T.	911, 1221
Lombardi Vallauri, E.	396, 1107, 1400	Maldonado, R.	713
Lomeli Hernandez, J.	1354	Mancera Rueda, A.	806
Lorenzo-Dus, N.	1174, 1410	Mandelbaum, J.	86, 760
Lou, J.	767	Manfredi, M.	1488
Lovallo, L.	451	Mannaioli, G.	1107
Lu, S.	665	Manoukian, S.	243
Luan, R.	1262	Mantere, E.	1555
		Mao, Y.	237
		Mapes, G.	1030

---

---

Mapson, R.	716	Menichetti, J.	675
Maraev, V.	511, 1061	Mercuri, C.	1523
Marcoccia, M.	212	Merino, A.	309
Marinho, C.	534	Merke, S.	1563
Maritaud, L.	866	Merlino, S.	1288, 1323
Marko, G.	77, 937	Merminod, G.	61, 620
Marmaridou, S.	1431	Messerli, T.	22, 1227
Marmorstein, M.	684, 870	Mey, J.	217
Marocchini, E.	339	Mezőlaki, R.	208
Marquez Reiter, R.	594, 1167	Miecznikowski, J.	1565
Marra, M.	387	Mihatsch, W.	936, 988
Marsden, E.	1163, 1194	Mijts, E.	1317
Marsh, J.	1502	Mikesell, L.	760
Marsily, A.	1033	Miko-Schefzig, K.	1116
Martel, K.	1313	Milani, T.	1474
Martí, O.	959	Mildorf, J.	639
Martínez, A.	1429	Militello, J.	1372
Maruenda-Bataller, S.	1410	Milà-Garcia, A.	1163
Marzuki, E.	960	Minakova, L.	1011
Masana, L.	325	Minami, Y.	797
Maschler, Y.	26, 340, 998, 1113	Mineshima, K.	1272
Masia, V.	994, 1531	Mir Saban, H.	361
Masson, C.	1313, 1335	Mirvahedi, S.	1499
Mata, O.	1404	Mitani, K.	1428
Matarese, M.	1012	Mitchell, A.	115, 334
Matley, D.	1234	Mitkovska, L.	397
Matsukawa, C.	1286	Mitrowska, A.	1344, 1468, 1492
Matsumoto, N.	977	Mittelstaedt, J.	1148
Matsumoto, Y.	121, 240, 726	Mizukawa, Y.	1532
Matthews, D.	353	Mizushima, L.	1526
Matvienko, R.	757	Mlynář, J.	783
Mayes, P.	1137	Moallemi, S.	516, 589
Mazzarella, D.	69, 802	Moccero, M.	793
Mazzocconi, C.	355, 1061	Mochizuki, Y.	263
Mazzola, G.	127, 505	Mohamed, A.	357
Mazzone, M.	1023	Molinelli, P.	371
McDowell, J.	796	Molsing, K.	893
McGlashan, M.	97	Mondada, L.	45, 48, 57, 379, 655, 755, 1056
McLean, J.	1203	Mondeme, C.	489, 599
Meechan, L.	1516	Monfaredi, E.	1423
Mekamgoum, S.	1165	Montiel McCann, C.	1177
Mell, R.	390	Monz, K.	1261
Melo de Oliveira, T.	1459	Mora, M.	281
Melo-Pfeifer, S.	1183	Morato, E.	375
Meluzzi, C.	1549	Morek, M.	447
Mendes, A.	242	Morgenstern, A.	931, 979, 985
Mendez Orrente, M.	1009	Morimoto, I.	74, 1022

---

---

Morita, E.	9, 814	Nieuwenhuijsen, D.	351
Motschenbacher, H.	1128	Nightingale, R.	1076
Mottura, B.	657	Nikolay, H.	1074
Moulinou, I.	983	Nikolova, E.	405
Moura, H.	1147	Nimehchisalem, V.	745
Moya-Avilés, B.	787	Ning, P.	944
Moyer, M.	151, 437	Nino-Murcia, M.	1506
Mubashra, S.	1379	Nir, B.	560
Mugumya, L.	1059	Nishida, K.	218
Munoz, K.	1520	Nishiyama, Y.	1272
Muntigl, P.	75, 383	Nisisawa, H.	797
Murata, K.	1161	Niska, M.	407
Musacchio, M.	30, 1185	Nissi, R.	444, 719
Musolff, A.	111, 667, 1230	Nocella, J.	926
Mustonen, K.	1343	Nodar, L.	632
Myrset, A.	1497	Noel, P.	1083
Müller, M.	385	Nogué, N.	173
Müller, N.	649	Nolan, B.	1099
Müller-Feldmeth, D.	159	Nomikou, I.	910
Nagaya, N.	1088	Nomura, Y.	829
Nair, R.	782	Norrick, N.	95, 1199
Najjar, M.	1463	Norén, N.	64, 328, 946
Nakagawa, K.	671	Noveck, I.	802
Nakai, N.	1341	Noy, C.	1238
Nakamura, K.	1396	Nozawa, Y.	1055
Nakane, I.	464	Nuevo Gascó, R.	750
Nakanishi, D.	1526	Nurmikari, H.	1445
Nakayama, T.	177	Nyström Höög, C.	39, 703, 858
Namba, A.	951	Németh, Z.	1406
Nanbu, Z.	1122	O'Driscoll, J.	993
Nashio, S.	74, 973	O'Farrell, K.	1208
Nasi, N.	577	O'Leary, O.	980
Nassenstein, N.	477, 734	Obdalova, O.	1011
Neitsch, J.	367	Ochiai, K.	1357, 1536
Nelson, B.	691	Odebunmi, A.	411
Netz, H.	1474	Ogawa, M.	1378
Neumaier, T.	55, 187	Ogoanah, F.	1256
Nevala, M.	114	Ohara, K.	72, 579
Nevalainen, H.	407	Ohara, Y.	46, 1000
Neves de Brito, L.	81, 653	Ohara-Saft, S.	611
Ng, D.	363	Ohashi, J.	1244
Ngawa Mbaho, C.	718	Ohlhus, S.	763
Niculescu-Gorpin, A.	1350	Oinas, R.	773
Niebuhr, O.	367	Oishi, E.	824
Nielsen, A.	393	Oittinen, T.	1223
Niemi, J.	510	Okada, M.	797
Niemi, K.	224, 1071	Okamoto, S.	1042

---

Oki, N.	1526	Peltola, R.	82, 1111
Oktarini, R.	564	Peng, X. (Nanjing University)	439
Oleškevičienė, G.	242	Peng, X. (Xiamen Universtiy)	879
Oliveira Mendes, A.	1221	Penz, H.	77, 502
Oliveira, M.	225	Peretz, E.	1149
Oliver, S.	171	Perna, C.	893
Oloff, F.	125, 287, 340, 869	Perovic, A.	635
Oloruntoba-Oju, T.	1231	Perret-Clermont, A.	945
Ono, M. (Rikkyo University)	756	Perrin, D.	109
Ono, M. (University of Tsukuba)	741	Peräkylä, A.	1269
Ono, T.	337, 1133	Petrucci, M.	72, 579
Onodera, N.	50, 506	Petyko, M.	100, 1016
Ononye, C.	1437, 1503	Pfaender, S.	570
Ornan-Ephratt, M.	1156	Pfeiffer, M.	34, 292, 340, 717, 872
Ortactepe Hart, D.	320	Pfurtscheller, D.	84, 658
Orthaber, S.	1167	Piata, A.	321, 695
Ortner, H.	297	Picton, A.	1097
Orton, N.	834	Pierre, E.	642
Osakinle, A.	1255, 1342	Piirainen-Marsh, A.	382
Oshima, S.	1532	Pilgram, R.	468
Osuka, N.	1309	Pillet-Shore, D.	1217
Oswald, S.	108, 241, 651	Pimenta, I.	494
Otsu, T.	1277	Pine, J.	144, 908
Otsuka, S.	1331	Ping, M.	1554
Ozaki, M.	11, 443	Pino, M.	122, 335, 1085
Ozawa, S.	1526	Pinto, R.	1484
Paananen, J.	517	Pirker, B.	465
Padilla Cruz, M.	551	Pitassi, A.	513
Page, R.	276, 856	Pitsch, K.	746
Pagmar, D.	353, 1519	Pitzl, M.	436
Pajukallio, O.	1548	Pizzedaz, B.	815
Palander-Collin, M.	114	Placencia, M.	455, 1295
Pang, Y.	1248	Plejert, C.	75, 596
Pano Alaman, A.	806	Plumet, M.	1553
Parini, A.	1439	Png, K. (FeM Surgery)	1196
Park, M.	1005	Png, K. (Nanyang Technological University)	564
Park, S.	760, 1367	Polak Yitzhaki, H.	1113
Parpan-Blaser, A.	103, 753	Pons Borderia, S.	18, 370, 1328
Parslow, S.	1103	Pons, L.	127
Parvaresh, V.	63, 556	Porcellato, A.	1533
Paternoster, A.	235	Porcheron, M.	964
Pavan, E.	1188	Portolés, L.	93, 959
Pavlenko, A.	80	Potter, J.	744, 760
Pehkonen, S.	1144	Poudat, C.	1353
Pekarek Doehler, S.	26, 126, 499, 696, 998	Pouscoulous, N.	635, 1575
Pell, M.	1050, 1458	Powell, H.	1295
Pellegrino, E.	1123	Prado, M.	1533

---

Prettner, R.	915	Ren, Y.	709
Price, J.	745	René de Cotret, F.	207
Prieto, P.	605	Reuchamps, M.	1152
Pringle, R.	183	Reynaert, R.	948
Pronina, M.	605	Rezaee, P.	1338
Purkarthofer, J.	438	Rezzonico, S.	1524, 1550
Pye, E.	155	Rhee, S.	1494
Pérez-Sabater, C.	529, 1410	Rhys, C.	44, 706, 1315
Põldvere, N.	1106	Ricci Garotti, F.	274
Qiu, J.	341	Richardson, E.	544
Qiu, Y.	891	Rickert, M.	1235
Quinci, C.	1185	Riegler, S.	1500
Radulović, M.	1108	Ristimaki, H.	654, 1318
Rafiee, A.	867, 934	Roberts, F.	632
Rahm, H.	110, 833	Robin, C.	1326
Ramirez, S.	78, 558	Robinson, J.	632
Ran, Y.	198, 307, 1190	Robles, J.	421
Ranzani, F.	822, 1025	Rocci, A.	1354, 1385
Rashid, S.	745	Rodil, K.	962
Rasmussen, G.	38	Rodriguez, N.	800
Rasmussen, J.	169	Rodríguez García, M.	1045
Rasmussen, L.	1158	Roels, L.	972
Raspayeva, A.	1399	Roengpitya, R.	184
Rathje, M.	226	Roever, C.	1401
Rauniomaa, M.	105, 1101	Roginsky, S.	750
Rautiainen, I.	1223	Rogowska, J.	394
Ravetto, M.	484	Roh, S.	1326
Raymond, C.	809	Rohde, H.	960
Raymond, G.	1154, 1464	Romanuk, T.	825
Read, K.	774	Romero, L.	1530
Reany de Jesus Oliveira, M.	656	Ronald, J.	1526
Reber, E.	36, 295	Rondiat, C.	1152
Reed, D.	628	Rosemeyer, M.	952
Reeves, S.	964	Ross, A.	590
Rehbein, J.	1388	Rossi, G.	113
Rehm, M.	962	Rossi, M.	12, 495
Reichelt, S.	949	Rothe, I.	906
Reichl, I.	1246	Routarinne, S.	423
Reijven, M.	1220	Rubio Carbonero, G.	710
Reisigl, M.	894	Ruiz Gurillo, L.	60, 581
Reissner-Roubicek, S.	244	Rumm, A.	1407, 1544
Reiter, C.	1116	Russell, C.	1080
Relieu, M.	147, 425	Ruusuvuori, J.	336, 771
Ren, S.	1257	Ruytenbeek, N.	130, 539, 1559
Ren, W.	1054	Ryckbosch, W.	641
Ren, X.	861	Räikkönen, J.	251
		Rääbis, A.	1407, 1493

---

Råman, J.	125, 264	Schmid, A.	391, 392
Rönnqvist, S.	153	Schmidt, A.	685
Rørbeck Nørreby, T.	488	Schneebeli, C.	666
Rüdiger, S.	55, 348, 528	Schneerson, J.	755, 1143
Rühlemann, C.	441	Schneider, C. (University of Bern)	608
Sacher, J.	901	Schneider, C. (Universität D)	313
Sadanobu, T.	1528	Schneider, J.	91, 659
Sadow, L.	1151	Schneider, K.	805
Safont, P.	93, 687	Schneider, V.	447
Saft, S.	43, 527	Schnurr, S.	142, 244, 346, 473
Sagredos, C.	405	Schoeb, V.	391, 392
Sahoo, A.	1374	Scholz, A.	1505
Saidian, S.	1327	Schoofs, K.	346
Saito, J.	541	Schoonjans, S.	1489
Sakaida, R.	797, 1357	Schramm, A.	1320
Sakita, T.	1302	Schreiber, M.	1339
Salameh Jiménez, S.	634	Schreiber, P.	1538
Salamurovic, A.	790	Schroeter, M.	472
Salazar Orvig, A.	1313, 1568	Schulz, J.	245
Salerno, S.	190	Schumann, J.	108, 241
Salomaa, E.	124, 518, 821	Schwab, G.	692
Salomon-Amend, M.	1320	Schwarze, C.	1125
Saloustrou, V.	1330	Schönfelder, N.	953
Saltamacchia, F.	1385	Schümchen, N.	567
Salzmann, K.	803	Sciubba, M.	42, 395
Sanahuges, C.	1449	Scivioletto, G.	892
Sanchez, L.	459	Sergeant, P.	1052
Sanei, T.	1366	Seel, L.	477
Sansiñena, M.	453, 1482	Semino, E.	1306, 1460
Sanson, C.	683	Semlali, I.	620
Santamaría-Garcia, C.	1206	Senkbeil, K.	699, 1483
Santibáñez, C.	1337	Sert, O.	272
Santos Nogueira, A.	637	Serwadczak, M.	449
Saračević, F.	397	Shchinova, N.	750
Saric, L.	397	Sheikhan, A.	450
Saridakis, I.	1189	Shi, H.	661
Saruhashi, J.	1371	Shi, W.	176
Satoh, A.	132, 536	Shimazu, M.	266
Satoh, K.	1438	Shimura, H.	1378
Satokangas, H.	467	Shinke, L.	1569
Satti, I.	875	Shirokov, A.	760
Sauerwein, S.	186	Shor, L.	684
Savic, M.	1497, 1508	Shrikant, N.	42
Saygi, H.	350	Shukrun-Nagar, P.	919
Sbisà, M.	938	Shuo, Z.	1020
Scarvagliieri, C.	75, 383	Siddiq, A.	1472
Schildhauer, P.	199	Siebold, K.	432

Siemieniuk, A.	1344, 1468, 1492	Strange, L.	813
Sierra, S.	380	Strasly, I.	912
Sifianou, M.	5	Strid, E.	1380
Signorini, I.	81, 653	Stroinska, M.	1130
Sigurd Pilesjö, M.	329, 946	Studer, P.	1472
Silva, D.	141, 1212	Stukenbrock, A.	98, 190, 1072
Simon, G.	1457	Su, H.	457
Simonen, M.	82, 418	Su, Y.	232
Singy, P.	620	Sugimori, N.	268
Sinkeviciute, V.	1193	Sugisaki, K.	1545
Siromaa, M.	1101	Sugiura, H.	1405
Skoczen, I.	465, 1444	Suleiman, C.	357
Skogmyr Marian, K.	696	Sun, C.	1566
Slembrouck, S.	752	Sun, R.	1369
Sluchinski, K.	1447	Sun, T.	1224
Smets, E.	1402	Sun, Y.	893
Smit, U.	1077	Sundqvist, A.	1432
Smolka, J.	465	Sonnen, P.	1173
Soboleva, A.	1011	Suzuki, R.	606
Soheim, Y.	1271	Svennevig, J.	80, 229, 322, 947, 1258
Sohn, S.	1005	Svensson, H.	279, 921
Sokół, M.	1187	Syrjälä, V.	324
Somashekharappa, V.	1061	Szabó, L.	1275
Song, L. (Department of Social Sciences, Telecom-Paristech, and I3 (UMR CNRS 9217))	1024	Szatrowski, P.	83, 540, 1037
Song, L. (Xi'an)	193	Szczepek Reed, B.	628, 870
Song, Y.	1170	Tadic, N.	1359
Song, Z.	305	Tainio, L.	1071
Sorjonen, M.	113, 773	Takagi, T.	9, 814
Sorlin, S.	96, 195	Takahashi, H.	1253
Soukup, B.	1368	Takahashi, K.	969
Sowinska, A.	228	Takamura, R.	192
Spilioti, T.	166, 1225	Takanashi, H.	781
Spronck, S.	414	Takeda, L.	201
Stadler, W.	1002	Takekuro, M.	47, 777
Staley, L.	1232	Takenoya, M.	349
Stamou, A.	853	Taleghani-Nikazm, C.	1425
Stavridou, A.	346, 473, 474	Tanabe, K.	106, 1048
Steiner, F.	85	Tanaka, H.	1526
Stemmer, P.	67, 230	Tanaka, N.	1278
Stevanovic, M.	221, 407, 466	Tang, R.	1229
Stickle, T.	583	Taniguchi, R.	1332
Stoenica, I.	499	Tannen, D.	2
Stokoe, E.	117, 544, 1103	Tanskanen, S.	704
Stopfner, M.	491	Tantucci, V.	878
Stormbom, C.	1068	Tao, H.	79, 129, 302, 1228
		Tao, Y.	1529
		Taverney, B.	868

---

Tayebi, T.	100, 1153	Tsuchiya, K.	139, 836
te Molder, H.	915, 1464	Tsurusaki, T.	1273
Tegler, H.	329, 440, 946	Tynes, J.	1347
Tekin, B.	279, 921, 964, 1056	Tyran, K.	758
Tennent, E.	974	Tzanne, A.	711
Terkourafi, M.	191, 1129	Tátrai, S.	1382
Terrier, A.	620	Uchida, K.	877
Theakston, A.	185	Uddén, J.	1519
Thegel, M.	206	Udvardi, A.	1155
Theobald, M.	1179	Ueno, K.	310
Thielemann, N.	1164	Ullmann, S.	134, 905
Thomas, J.	172	Unceta Gómez, L.	896
Thompson, S.	1133, 1146	Urbanik, P.	80, 322, 947, 1258
Thorne, S.	126, 316, 1148	Urios-Aparisi, E.	53, 852
Thurlow, C.	1030	Ursi, B.	1066
Thyness, H.	1201	Uskokovic, B.	1425
Tian, T.	997	Uusitalo, L.	466
Tiancheng, C.	1254	Vakulova, T.	1419
Tienken, S.	545	Valkeapää, T.	221, 407
Tierney, T.	564	van Burgsteden, L.	1464
Tiitinen, S.	582	Van de Geuchte, S. (Ghent University)	752
Timofeeva-Timofeev, L.	770	Van de Geuchte, S. (University of Antwerp)	284
Timonen, H.	510	Van De Mieroop, D.	311, 346
Tobback, E.	1411	van de Weerd, P.	682
Toe, T.	420	van de Weijer, J.	200
Tolvanen, E.	153	van der Meij, S.	424
Tonetti, I.	1091	van Dorst, I.	1297
Tong, Y.	271	Van Driel, M.	1095
Tork, S.	692	Van Herck, R.	768
Torrent, T.	801	Van Hest, E.	622
Tosi, C.	554	Van Hout, T.	899
Tovares, A.	280	Van Laar, J.	904
Trbojevic Milosevic, I.	1159	van Poppel, L.	468, 975
Trebucchi, T.	248	Van Praet, E.	521
Triebel, E.	1202	van Schepen, N.	530
trieu, S.	289	Van Vaerenbergh, L.	56, 535
Trnavac, R.	552	Vandenbroucke, M.	137, 449, 752, 1243
Trost, I.	134, 496	Vasko, I.	1443
Trott, S.	1559	Vasquez, C.	691
Truan, N.	68, 616	Vatanen, A.	446, 1049
Trudeau, N.	1524	Vecsernyés, I.	903
Tsakona, V.	149, 247	Veneziano, E.	1553, 1568
Tsami, V.	832	Vepsäläinen, H.	1427
Tse, W.	1168	Verdier, M.	259
Tse-Crepaldi, Y.	564	Vergis, N.	222
Tseng, M.	533	Verliefde, S.	948
Tskhovrebova, E.	571		

---

---

Veronesi, D.	308	Warnke, I.	847
Vertommen, B.	1293	Weatherall, A.	974, 1004
Veyrat, M.	1186	Weber, K.	862, 869
Videsott, R.	803	Weber, O.	620, 820
Vilinbakhova, E.	460	Weckermann, M.	1398
Vine, B.	154	Wei, J.	808
Viola, L.	164	Wei, M.	307
Virtanen, M.	345	Wei, W.	331, 760
Virtanen, S.	1389	Weidner, M.	113, 394
Virtanen, T.	96, 978	Weiss, D.	111, 1086
Visonà, M.	1126	Weisshaar, A.	1451
Vladimirou, D.	747	Weiste, E.	221, 407, 466
Voelker, I.	386	Weizman, E.	13, 158, 989
Voghera, M.	1044	Wells, A.	1496
Vokes, M.	840	Wen, Y.	227
Vollstedt, T.	234	Wentker, M.	1017
von Mengden, F.	233	Wetzel, M.	573
von Stutterheim, C.	1132	Wharton, T.	223
Vosters, R.	137, 449	White, J.	961
Voutilainen, L.	1269	Whitehead, K.	1154
Vranjes, J.	71, 512, 595	Whitehouse, M.	110, 602
Vuori, J.	510	Wiese, H.	438
Vössing, L.	257	Wiggins, B.	662
Wada, N.	1378	Wiggins, S.	48, 638
Wahrstätter, P.	1002	Wildfeuer, J.	660, 1070
Wakili, J.	1503	Wildner, N.	1455
Wakke, D.	452	Wilkinson, R.	627
Wala, J.	900	Willemse, A.	204, 424
Walz, L.	1318, 1462	Williams, N.	1381
Wan, E.	726	Williamson, T.	1435
Wanderon, C.	159	Willich, A.	801
Wang, A.	878	Wilson, J.	574
Wang, H.	1003	Wilson, T.	1515
Wang, J.	1473	Winer, F.	1149
Wang, M.	427	Wing, D.	784
Wang, Q.	1512	Winter, B.	366
Wang, S.	1566	Wirzén, M.	1282
Wang, W.	1090	Witek, M.	236
Wang, X. (China University of Geosciences, Wuhan)		Wodak, R.	1460
	1239	Wolfers-Pommerenke, S.	473, 708
Wang, X. (University of Alberta)	433	Wozniak, S.	110, 210
Wang, Y. (Fudan University)	887	Wray, A.	1041
Wang, Y. (the Australian National University)	1349	Wu, D.	486
Wang, Z.	238	Wu, J.	1401
wanner, a.	583	WU, Q.	1301, 1373
Ward, E.	1358	Wu, Q.	1299
Warm, J.	112	Włodarczyk, M.	1552

---

XIAO, Q.	930	Zeyrek, D.	242
Xie, C.	681	Zhan, K.	760, 1441
Xie, D.	1426	Zhang, L.	645
Xie, X.	17, 885	Zhang, R. (Dalian University of Technology)	88, 202
Xu, X.	1416	Zhang, R. (Innter)	990
Xu, Y.	743	Zhang, S. (Dalian University of Foreign Languages)	
Xue, B.	10, 1098	724	
Yamaguchi, M.	1216	Zhang, S. (Northeast Normal University)	10, 1003
Yamamoto, A.	877	Zhang, W. (Peking University)	697
Yamaoka, M.	31, 546	Zhang, W. (Tongji University)	17, 354, 879
Yan, X. (leeds)	205	Zhang, Y. (Beijing Information Science and Technology University)	1290
Yan, X. (University c)	1574	Zhang, Y. (Tokyo University of Foreign Studies)	1332
Yanagida, R.	1331	Zhao, L.	735
Yanagimachi, M.	935	Zhao, Y. (Northeastern University at Qinhuangdao)	
Yang, Q.	431	1486	
Yang, X.	10, 416	Zhao, Y. (北京工业大学)	1160
Yap, F.	1374	Zhou, D.	354
Yasui, E.	751	Zhou, L.	569, 930
Ye, Z.	140, 1036	Zhou, Y.	79, 566
Yip, A.	1053	Zhu, B.	508
Yohena, S.	956	Zhu, W. (University of Wisconsin-Madison)	668
Yokomori, D.	1322	Zhu, W. (Zhejiang International Studies University)	
Yonezawa, Y.	25, 933	1312	
Yoshida, E.	740	Zhu, Y.	1312
Yoshinaga, C.	136, 609	Zhu, Z.	198
Yu, Q.	1521	Zhuang, C.	1178
Yuan, S.	1332	Ziem, A.	801
Yun, J.	1576	Zilgalve, E.	1539
Yung, A.	178	Zima, E.	1491
Yus Ramos, F.	549, 1207, 1439	Zinken, J.	113, 446
Zadunaisky Ehrlich, S.	863	Zirker, A.	234
Zagarella, R.	562, 576	Zorzi, V.	705
Zajęczkowska, M.	1344, 1468	Zottola, A.	705
Zampieri, N.	1250	Zucchermaglio, C.	754, 1184
Zanchi, C.	58	Zufferey, S.	69, 241, 571, 573
Zarwanitzer, A.	430	Ädel, A.	39, 703, 858
Zavgorodnia, L.	1534	Östman, J.	39, 703, 727
Zayts, O.	52, 1168, 1214	Özer, S.	242
Zemel, A.	1404	Łaziński, M.	1291
Zeng, Y.	1376		
Zenner, E.	1100		