6th International Conference on Intercultural Pragmatics and Communication

UNIVERSITY OF MALTA, VALLETTA CAMPUS
30TH MAY - 1ST JUNE 2014

BOOK OF ABSTRACTS
6th Intercultural Pragmatics and Communication Conference
University of Malta, Valletta Campus
30th May - 1st June 2014

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Conference convenors:
Stavros Assimakopoulos (University of Malta)
Istvan Kecskes (State University of New York at Albany)

Conference Logistics:
University of Malta Conference Unit

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Conference Timetable
## Friday, 30th May 2014

### 8.00
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### 9.20
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**Joe Friggieri** (Pro-rector, University of Malta)

### 9.40
**PLENARY TALK** *(Aula Magna)*
**Istvan Keeskes** - Can intercultural pragmatics bring some new insight into pragmatic theories?

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| 13.40 | Lecture Room 3 | Tatiana Larina & Neelakshi Suryanarayan  
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**PLENARY TALK** (Aula Magna)

**Robyn Carston - Pragmatics, polysemy and the lexicon**

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Pragmatics, polysemy and the lexicon

On the one hand, work in lexical pragmatics has shown the range of different senses a word may be used to communicate on different occasions of use and the way in which new (ad hoc) concepts or senses can be pragmatically inferred in context. On the other hand, work in lexical semantics has shown that words can have a range of related conventionalised senses (the phenomenon of ‘polysemy’), which has raised a number of questions, including: How is polysemy (as distinct from homonymy) represented in the lexicon? What, if anything, do all the related senses have in common?

In this talk, I aim to do two things: (a) To relate the pragmatic phenomenon of ad hoc concept construction to the apparently semantic phenomenon of polysemy, including cases that cross syntactic categories (e.g. ‘you can stopv a car’ and ‘you can pull out the stopsn on an organ’); (b) To consider what polysemy indicates about the nature of standing (encoded) word meaning: whether it is (i) fully conceptual (semantic), or (ii) non-conceptual, so semantically underspecified - either schematic, so always requiring enrichment in context, or overly rich, so always requiring selection/filtering in context, or (iii) essentially non-existent, involving just a pointer or a link to a ‘grab-bag’ of materials, which may include both conceptual and imagistic information.

robyn.carston@ucl.ac.uk

Politeness in British and other Englishes: A corpus-based investigation of metalanguage

Frequently, it is scholars based in ‘Western’ locations that have introduced ideas with pretensions to universal application, including ideas which are commonly regarded as major milestones in the field of politeness studies. Typically, the role of scholars from non-western areas has been to present culture-specific evidence to challenge or tinker with these ideas. One consequence of this is a tendency to believe that politeness conceptualisations emanating from western locations reflect the actual understandings of politeness used by communities in those locations. In fact, there is a relative paucity of emic studies of western cultures, often leading in turn to acceptance of certain cultural stereotypes, such as the idea that British politeness – by
which English English politeness is meant – is characterised by off-record or negative politeness. This paper probes British people’s understandings of politeness, contrasting them with speakers of other Englishes.

Some work on politeness has bewailed the fact that scholars have constructed pseudo-scientific politeness theories (so-called politeness2) that seem remote from or pay little attention to the lay person’s usage of politeness terms and what they might mean (so-called politeness1). However, scholars of whatever persuasion have done little to investigate the lay person’s politeness metalanguage. Certainly, the full armoury of corpus-based techniques that characterise most present-day dictionaries has not been deployed. This study attempts to fill this gap. More specifically, it investigates usage of the term polite, deploying various methods from corpus linguistics. It shows how patterns of metalinguistic usage afford glimpses into understandings of politeness.

Istvan Kecskes
State University of New York at Albany, USA

Can intercultural pragmatics bring some new insight in pragmatic theories?

This paper argues that intercultural pragmatics may direct attention to issues and phenomena that are taken for granted in Gricean pragmatics. What standard pragmatics assumes about how things work in communication depends on there being commonalities, conventions, standards and norms between speaker-hearers. This, however, may not be exactly so in intercultural communication. Commonalities, conventions, common beliefs, norms, shared knowledge create a core common ground on which intention and cooperation-based pragmatics is built. (Of course, there are plenty of varieties within those commonalities.) However, when this core common ground appears to be limited as is the case in intercultural communication interlocutors cannot take them for granted, rather they need to co-construct them, at least temporarily. So what is happening here is that there appears to be a shift in emphasis from the communal to the individual. It is not that the individual becomes more important than the societal. Rather, interlocutors in intercultural interactions function more like core common ground creators rather than just common ground seekers and activators as is the case in L1 communication.

As a result the socio-cognitive approach (SCA) argues that Grice was right when he tied cooperation to the speaker-hearer’s rationality. However, egocentrism has to be added to speaker-hearer’s rationality. We human beings are just as egocentric (as individuals) as cooperative (as social beings). “Egocentrism” in the SCA refers to attention-bias that is the result of prior experience of individuals. It means that interlocutors activate and bring up the most salient information to the needed attentional level in the construction (by the speaker) and comprehension
(by the hearer) of the communication. So there is nothing negative about egocentrism if the term is used in this sense.

Integrating the pragmatic view of cooperation and the cognitive view of egocentrism the SCA emphasizes that both cooperation and egocentrism are manifested in all phases of communication, albeit in varying degree. We cooperate by generating and formulating intention that is relevant to the given actual situational context. At the same time our egocentrism means that we activate the most salient information to our attention in the construction (speaker) and comprehension (hearer) of utterances. The interplay of these two phenomena drives interaction and generates meaning.

ikecskes@albany.edu

Kepa Korta
ILCLI & University of the Basque Country (UPV-EHU), Spain

**Tomorrow it’ll rain (or not): Notes on assertion, prediction and truth**

“Prediction is very difficult, especially about the future.”
Niels Bohr (1885-1962)

John MacFarlane, in his celebrated ‘Future contingents and relative truth’ (2003), revisited Aristotle’s discussion about future contingents, truth, time and propositional content to argue for doubly relativized propositions, i.e. propositions whose truth is relative to their context of utterance as well as to their context of assessment. Without discussing other merits of MacFarlane’s relativism, I will show, first, how his argument about future contingents loses much of its appeal when it is assessed via the speech act-theoretic notions of propositional content and direction of fit. And second, I will sketch an account of predictions (utterances of declarative sentences about future contingents) that makes justice to the two sorts of intuitions that motivated MacFarlane’s discussion:

(a) the determinacy intuition, according to which a prediction has a definite truth-value, as it may share its propositional content with assertions about the present or the past;
(b) the indeterminacy intuition, according to which a prediction does not have a definite truth-value, given that the future is indeterminate or open.

Unlike MacFarlane’s, my account does not require to give up truth-conditionally complete (non-relative) propositional contents, but it will tell assertions and predictions apart as speech acts with different direction of fit and, hence, different propositional content conditions. It turns out that, at the time of utterance, predictions lack referential truth-conditions and only have what I call utterance-bound truth-conditions. To conclude, I will discuss the impossibility of expressing singular thoughts about future (contingent) entities.

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Multimodal Variations of Identity Construction: Theory, Practice, Pedagogy

Panel organizers:
Svetlana Kurteš & Monika Kopytowska

This panel is held under the auspices of the European Network for Intercultural Education Activities (ENIEDA – www.enieda.eu), a collaborative academic network exploring innovative initiatives that promote the values of plurilingualism, democratic citizenship and intercultural cooperation. Not restricting our activities geographically and geo-politically, we are committed to setting up exploratory dialogue within, across and beyond regional, cultural and disciplinary boundaries.

The panel presentations will be followed by a discussion with Professor Istvan Kecskes.

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From national to civilizational understanding: Ethical, social and political implications of identity construction via school textbook revisions in Pakistan

School textbooks in the humanities and social sciences are crucial initial sources for political socialization of the citizens. In this paper we revisit Pakistani social science and humanities textbooks in K-12 public schools to understand the manner in which the Pakistani state has intentionally crafted a unique national identity via constant manipulation of the historical narrative of Pakistan’s creation. We demonstrate that these textbook show a trend in which official accounts of Pakistan’s creation become increasingly mythical with little attention to historical accuracy. These revised, and historically incorrect, accounts show Pakistan as the stronghold of the religion of Islam whose roots can be traced directly to the early eighth century Arab incursions in South Asia. The story of Pakistan thus becomes a cross civilizational story of the religion of Islam in South Asia. We argue that this evolving imagined narrative, deemed necessary by various military/ dictatorial regimes to gain political legitimacy, has played a significant role in developing unique notions of cultural self-understanding in Pakistan. A prominent consequence of this renewed cultural self-understanding is the unprecedented role of religion in legitimizing not only the political but also social and moral dimensions of the Pakistani society. We argue that the Pakistani case is instructive for scholars interested in bridging the civilizational differences to develop hybrid models of understanding self and other especially in eastern contexts. The paper draws upon research conducted under an ongoing National Priorities Research Project # 4-1195-6–032 which focuses on difficulties faced in developing hybrid analytical models of joint East-West/ inter-civilizational approaches towards understanding of the professional conduct.

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*Emerging identity formats in post-Soviet Turkic states*

The nation-building process in post-Soviet Turkic states has marked the shaping of new identity formats reflecting the interplay of factors both from the Soviet and post-Soviet times. Identity is a complex, multi-layered, at times contextual, and a flexible phenomenon, and manifests itself at the individual, group, national and supra-national levels. These features are also displayed in new identity formats of the post-Soviet Turkic nations, which are emerging in a variety of models, including discrete-national, mixed and in-group. Certainly, due to the complexity and flexibility of the identity phenomenon, none of these models emerged as a simple, pure and a unitary pattern, and each model involved some features of this or another model.

More specifically, the discrete-national identity format was the most obvious among the new models, and was fed by the nation-building and national integration tendencies in the new Turkic societies. Among mixed paradigms, the formation of a set of values based on the mixture of national and Russian elements (linguistic or cultural) is the most visible. This covert Russian element in the mixed identity format does not contradict with the national element, but instead harmoniously coexists with it. Finally, the paradigm referred to as the in-group identity is based on such concepts as clan relationships, place of origin, social class. This format is not always explicitly expressed as other formats are, but shows itself in social behavior, language attitude, political views and socio-cultural preferences.

The presentation, therefore, discusses some of the emerging identity formats, contextualizing them and problematizing them within the framework of the panel topic.

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**Jagoda Granić**  
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*Ideology and language as markers of identity*

Ideology, the totality of ideas underlying a theory with which an individual or social group identifies, plays a vital role, just as language does, in constructing individual and collective identity; it is never a neutral role. The extent to which ideology and identity overlap as concepts is clear, given that one of the main roles of ideology is its identificational role.

It is identity that lets us show our uniqueness vis-à-vis Others, through which we recognize ourselves and through which the Others recognize us. Identity construction is a two-way process that simultaneously includes and excludes, affirms and denies. A dialogue arises between our identity and what we recognize as Other. Communication creates identity, and, in a way, reinforces it, since without information about the Self there is no perception of the Other. No iden-
Identity should ever take part in obstructing new identities, since one identity is not lost when it recognizes another identity.

Many speakers see the identificational function of language as its most important function. In particular circumstances language can become both the object and also the means of ideologization, of politicization, even of manipulation with the help of certain negative ideologies.

The individual ought to be able to demonstrate all his or her identities in a multicultural milieu, but risking no sanctions and relying on the fact that this same milieu has allowed him to gain the multiple identities. An individual’s language repertoire simply points to the coexistence of plural language identities that abolish anonymity and are manifested on local, regional, and national levels. On the supranational level ideology has not disappeared, despite its global character that assimilates everything national and explicitly promotes neutrality, for neutrality does not exist in the real world. Furthermore, this is the well-known ideology of ruling circles that always and everywhere has a privileged position.

Monika Kopytowska
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Identity, multimodality and social semiotics

The presentation introduces the panel Multimodal variations of identity construction: theory, practice, pedagogy, focusing on the triad of identity, discourse and society. Starting with the premise that identity and social reality are discursively constructed and maintained, it presents an overview of approaches towards a web of interrelations among these three, with a particular emphasis on linguistic and social constructivism, performativity, and representation. Durkheim’s concept of collective representations referring to the images of self and other (Durkheim 1982) and Moscovici’s concept of social representations as “ways of world making” (Moscovici 1988: 231; see also Farr and Moscovici 1984) are revisited in the context of Searle’s theory of social ontology (Searle 1995, 2006), pragmatics, Critical Discourse Analysis and social semiotics (Kress and van Leeuwen 1996). Discursive practices are seen both as “the sites for identity formation processes” (Bamberg et al. 2011: 189), and as a reflection of power dynamics and identity construction – hence their socially constituted and constitutive nature (cf. Fairclough and Wodak 1997).

Following Bamberg et al. (2011), it is demonstrated that identity reflection/construction/negotiation in and through discourse can be examined from three angles: (1) agency and control, (2) difference and sameness, and (3) constancy and change. Since multimodal resources are used by social actors to create “regimes of truth” (Foucault 1972) in these three dimensions and thus to shape perceptions of self versus others across time and space, inter alia, through the media and educational practices, a case is made for a multimodal approach. As one of pos-
sible applications of such an approach, the author analyses (multimodal) discursive construction of identity in political blogs.


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Multimodal approaches to knowledge construction and representation: Teaching, learning and assessment

Twenty first century higher education has seen a major paradigmatic shift from knowledge-based to participatory and competence-based instruction and assessment. This was additionally prompted by the graduate labour market requirements, involving a range of general and transferable skills and intercultural awareness alongside subject-specific expertise.

The presentation discusses the pedagogical context of the construction and representation of knowledge, focusing in particular on its multimodal manifestations and taking, in particular, the UK higher education environment as an example. Drawing from the relevant literature in the field (e.g. Goffman 1981; Kress & Van Leeuwen 2001; Pauwels 2005 etc), we will present and briefly discuss a possible instructional and assessment model that enables the students not only to develop expert knowledge and appropriate skills, but also to express themselves through a range of multimodal frameworks that are in harmony with their individuality, expressivity and learning style. The model in question was implemented during the delivery and assessment of a final year undergraduate unit designed for international students attending a UK based university. The students were encouraged to reflect on their own identity, explore it, define and (re)locate interculturally and, finally, express themselves using a range of semiotic resources and multimodal frameworks.

The presentation will conclude by suggesting further pedagogical potentialities of the model and contextualizing it within the remit of the panel topic.


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**Digital identity management in contexts of provocation on a Danish online discussion forum**

Understanding identity to be linked to concepts of face and rapport management (Spencer-Oatey 2007), the paper will consider instances of perceived provocative discursive behaviour, such as rudeness, threats and trolling, and how these impact on identity issues (e.g. identity as computer user, member of debate forum, democratic citizen) (cf. Graham 2007). The data derive from threads from a meta-debate category 'sol debat', which allows users to debate a discussion forum offered by sol.dk and includes responses from the forum's moderators. As these threads also link to the actual exchanges which have caused some form of offence, it is possible to combine metapragmatic and pragmatic analyses to explore the role of normative expectations concerning politeness, sociality and democratic debate in the co-construction and management of digital identities.


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**Weaving intercultural competence into the classroom: Understanding gender and globalization**

Looking at social changes over the past decades, living in a multicultural society has become an omnipresent fact. Due to the increase of globalization and migration, contact between people of different cultures is constantly increasing. Intercultural competence has become a buzzword.

The process of acculturation into a new society often times involves children and teenagers as willing or unwilling participants. This is especially true for Germany, a country where individuals of 190 different countries currently live. In Germany, education is the responsibility of the state (Bundesländer); the federal government only plays a minor role. In this light, this paper will offer an insight into a three year project currently taking place in the city of Münster, called Wann ist ein Mann ein Mann ('When is a man a man', WIEMEM). This project aims to contribute to the identity formation of boys and girls in German society through a positive view of gender roles. Integrating intercultural competence into the classroom has been an integral part of this project.

WIEMEM is implemented by the NGO Ethnologie in Schule und Erwachsenenbildung (Anthropology in School and Adult Education, ESE e.V.). Over the past twenty years, ESE has developed and taught intercultural competence trainings aimed at children and adult education.
ESE’s WIEMEM project seeks to enhance children’s active role in building an equitable society by realizing one’s own stakes in it.

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Identity presentation on social networking sites

Immediately after the Internet era made computer-mediated communication easily accessible, along came social networking sites (SNS) which enable one to create personal profile that can be used to bring old classmates and friends together and give possibility for new friends to meet online. Among all social networking sites, Facebook is indeed one of the most popular social networking sites that attract users of different nationalities. Comments, information, and interactions left on SNS provides researchers with abundant interesting and fascinating information on how individuals present themselves in the virtual community: whether they would present the “true” authentic self, the ideal self, or a fabricated self that may lead to false impression.

Without face-to-face interaction, one would have to create more incentives and skillfully select appropriate information to urge strangers to become friends by attracting their attention and interest in the cyberspace. For example, the Hyperpersonal model, established by Tidwell and Walther (2002), suggested CMC users frequently have the likelihood to decide what to say or reveal, presenting the most positive aspect of the self to their interlocutor, in order to improve interpersonal relationship (Vitak, 2008, p. 24).

The presentation will show results of a recently conducted study that has aimed to discover whether there is a difference between SNS users’ online and offline identity and discover factors that affect identity presentation on Facebook. The following research questions guided the study:

(1) How do individuals present and manage their self-image on Facebook?
(2) Is there a gap between individual’s online and offline identity?

A multiple-method approach by using both interviews and surveys was used to collect data. Participants included 25 males and 25 females. The findings have implications for cyber communication and online identity development in social networking systems.


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Does instruction work for pragmatic learning in study abroad contexts?

The main focus of acquisitional interlanguage pragmatics has been on the factors that potentially influence awareness and production of speech acts in naturalistic and instructional settings. Within instructional settings, several classroom based studies have provided evidence on the teachability of pragmatics and the effectiveness of different teaching approaches. In contrast to classroom settings where opportunities for pragmatic input and output are constrained, the present study aims to explore the effect of instruction on pragmatic learning in a context with intensive target language exposure. More specifically, the present study aims to explore whether pragmatic instruction makes a difference in study abroad contexts, and, if so, whether the instructional effects are sustained over time.

Participants were 60 Spaniards following the International Baccalaureate (IB) curriculum in the south of England for one academic year. They were divided into two groups, 30 received explicit instruction on email requests and 30 formed the control group, and their English language proficiency level was upper intermediate. Five emails per students were collected on four different occasions from the email requests that IB students sent to their learning mentors between September 2011 and June 2012. Emails were analysed as regards the frequency of internal mitigators. Results of the study show that the treatment group displayed an advantage over the control group in frequency of request mitigators in the post-test, which was sustained in the delayed post-test, but not in the post-delayed test. Findings from the study show that instruction works for immediate and short term pragmatic gains, but not for long term gains, suggesting that length of stay is a crucial factor when we address the effects of pragmatic instruction in study abroad contexts. In addition, the data reveal that type of request mitigator may be an issue to consider in assessing the effects of instruction on pragmatic learning.

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A crosssectional study of Syrian EFL learners’ pragmatic development: Towards a taxonomy of modification in interlanguage requests

This paper is part of a larger cross-sectional study which aims to contribute to the underdeveloped area of pragmatic research on Arabic EFL/ESL learners (Al-Momani 2009) by investigat-
ing developmental patterns in the requestive behaviour of Arabic-speaking Syrian students learning English as a foreign language (SEFL). Employing a 12-item written discourse completion task (WDCT), off-line production of equal-status and unequal status requests in English was collected from 130 learners (51 elementary, 40 intermediate and 39 advanced) and compared against baseline data from 20 English native speakers (ENS). Applying a speech act analysis (SA), the request data were coded using a combination of classification schemes (Blum-Kulka et al. 1989, Schauer 2006, Woodfield 2012) and analyzed quantitatively and qualitatively at two different levels: internal and external modification.

Consistent with previous studies (e.g. Trosborg 1995), the quantitative analysis showed that the learner group, in comparison with ENS, underused internal modification and opted for external modification, whereas the qualitative analysis revealed that these learners exhibited a range of new external modification patterns. A number of categories emerged which suggest a need to revise existing taxonomies for such L1 (Arabic) speakers. Based on these findings, this paper proposes a taxonomy of request modification devices as employed by SEFL learners. To that end, existing taxonomies will be first examined with the aim of outlining their variation both in their number of categories and in their category types and operationalization. Then, development of the proposed taxonomy in this paper will be discussed in the light of some examples extracted from the qualitative data pool followed by a discussion of pedagogical implications concerning the integration of this new taxonomy in the Syrian EFL context with the aim of fostering SEFL learners’ appropriate use of request modification devices.


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Politeness in translation: The case of political discourse

The present study aims to explore, from a contrastive point of view, the conditions that rule the political discourse in terms of linguistic politeness. Following Kerbrat-Orecchioni’s (2013) distinction, we intend to proceed to a classification of some linguistic markers that express politeness (but also impoliteness). In order to do so, we shall put in contrast linguistic markers of (im)politeness in French and Greek. We shall try to discover the underlying operations and the constraints that regulate the use of such markers. By describing and contrasting the data, we will be able to conclude about the existence or not of symmetrical uses of our two languages of study as well as about problems that might appear in the target text.
The theoretical framework we are following is that of Brown and Levinson and the one of the Theory of Enunciation. Our data consists in examples drawn basically from journals written in French and translated into Greek (Monde Diplomatique) and vice versa. Sometimes we examine examples drawn from oral texts (radio, interviews).


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Smurfing stuff: The semantics and pragmatics of placeholder lexical items

Even though they are cross-linguistically widely used in everyday informal conversation, placeholder lexical items (such as “thingy”, “what-d’you-call-it”, as well as certain uses of “stuff” and “do”, etc.) have been extremely understudied, with the few papers dedicated to them adopting mainly a typological perspective and dealing only marginally with the description of their semantic and pragmatic properties (but see Enfield 2003), usually classifying them under the general categories of vagueness and (recognitional) deixis.

In the first part of this talk we will assess this classification with a view to showing that general descriptions of this sort do not do full justice to the intricate ways in which such lexical items are used, as they do not exclusively substitute for parts of an utterance’s encoded content but can also be used to communicate the speaker’s non-committed attitude with respect to some specific explicitly expressed proposition. Then we will turn to discuss the apparent productivity exhibited by a particular sub-class of such placeholders, namely those that can be derived from the pure demonstratives “this” and/or “that” in certain languages. In this instance, we will be drawing from examples in Maltese like the following (from Aquilina 1987:195):

(1) X’înhu l-dak tieghu?
    What is his DEF-that?
(2) Tfajt il-laħam fit-ťaġen u dakejtu.
    I put the meat in the frying pan and I that-VERB.

In conclusion, we will put forth a characterization of placeholder terms from a relevance-theoretic perspective, which typically assumes that our ability to effortlessly infer speaker-intended meaning against contexts of utterance typically overrides the need for utterances to always encode some fully propositional semantic content (cf. Carston 2002). Such a view, we will argue, motivates the existence and widespread use of the lexical items at hand.


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The inter-cultural lingua franca of the ‘intra-political’ extreme-right newspeak on French and Greek political forums

Over the last thirty years, although marginalized by the mainstream mass media, the extreme-right parties and movements have developed and used increasingly a worldwide network of forums, blogs and websites to reach their targeted audiences and widen their electorate. A previous study (Baider & Constantinou in press) examined how the emotions of contempt (towards the out-group) and pride (towards the in-group) were constructed in the far-right extremist discourse of the Golden Dawn party to convince the electorate, reminiscent of the arguments found in the Nazi discourse (Billig 1978; Musolff 2008). Discursive strategies based on these emotions are used to encourage a strong sense of nationhood, constructed on the division of Us and Them (Foucault, 1967; van Dijk et passim). These selves constructing a specific nationhood are dependent upon ‘images’ (Lynn & Lea, 2003) and formulaic language. Bearing in mind the different socio-political contexts in which the National Front in France and Golden Dawn in Greece were born and have developed over the last years, we highlight the discourse strategies used to build the consensus and the common identity transnationally among the followers on forums. We argue that a lingua franca which we have called extreme-right newspeak has emerged. We anchor our discussion within the three main dimensions (Context, Common ground and Salience) considered to be the factors defining intercultural communication and pragmatics (cf. Kecskes 2013). Through examples we will show how differently and similarly followers of both parties construct discursively and symbolically the concepts inherent in this newspeak. We show how an intercultural, inter-national (but intrapolitical) network is being created by working on:

- the saliency of the emotion of pride built within the in-group conversations;
- the commonality of divisive concepts, such as “racialism”, “(white) antiracism” and phrases such as national preference and border control issues;
- the socio-historical context to explain how and why GD participants push further the polarity and the intensity of the emotion and its entailments (Martin & White 2005) in their discourses and emblems.

The study integrates findings of Rhetorical Psychology (for instance Billig 1978) and Intercultural Pragmatics (Kecskes 2011, 2013) as well as CDA (van Dijk 1995 et passim); our methodology includes as well corpus linguistic tools such as AntConc and SketchEngine and takes into account statistical parameters such as frequency and specificity to evaluate qualitatively the context of the utterances (Wodak 2002), as well as KWIC abstracts. Our data consist of letters by followers appearing on the GD and FN sites; internet users’ comments on YouTube videos; articles and messages posted on various Greek and French speaking blogs and forums of far-right ideology and internet users’ reactions to them.

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"Oh ok. (.) Yeah, do you have like Christmas exams or anything?" Constructing small talk in learner-native speaker voice-based telecollaboration

Developments in technology, and amongst these, the use of synchronous telecollaborative tools promise to address the challenge of providing pragmatic input and opportunities for interaction in the foreign language classroom (Belz 2007: 128, cf. also O'Rourke 2007). Data for the present study is drawn from Language LINC, a corpus of telecollaborative interactions between German NS learners of English and Irish English NS learners of German. The study investigates how learners and native speakers co-construct small talk in the opening phase of the recorded interactions. Specifically, the in-depth analysis focuses on learner and native speaker self and other-oriented topic initiation (Morris-Adams 2014: 156), and topic development (Maynard & Zimmerman 1984: 7-8). This case study examines the interactions of two German NNS – Irish English NS dyads. The NNS in one dyad exhibits a high level of interactional competence by using topic shifts to actively participate in topic development. The other reveals an interactionally unsuccessful initial small talk exchange in which the NNS shows no active participation in topic development, leaving the interactional burden on the Irish English NS. The analysis highlights the need to teach interactional competencies and also the suitability of the voice-based telecollaborative context for applying interactive competencies. It also adds to our understanding of individual differences in small talk construction in the foreign language.


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“A rhapsody on theme by Peirce”: Grice’s lectures on Charles S. Peirce’s theory of signs

Among the H. Paul Grice Papers (Bancroft Library, UC Berkeley) there is a manuscript concerned with the “theory of signs” (semiotic) of Charles S. Peirce (1839-1914). The manuscript was probably intended as the text for Grice’s lectures at Oxford during the early 1950s. It contains an analysis of Peirce’s semiotic together with material preparatory to ‘Meaning’ (Grice 1957). It has never been published, but we are preparing a transcription of it to be published in the near future.
The manuscript furnishes evidence that Grice studied Peirce’s semeiotic in depth, and that his account of meaning developed, at least in part, from his reaction to him. This paper discusses two aspects of the influence that Peirce exercised upon Grice:

(1) In ‘Meaning’ Grice presents his theory of meaning as a better formulation of the traditional distinction between natural and conventional signs. In the manuscript, Grice restates Peirce’s claims about “signs” in terms of “meaning.” Peirce’s division of signs into icons, indexes and symbols is a division of things having different kinds of meaning: indexes approximate natural meaning, while symbols approximate non-natural meaning. Icons do not correspond to either type. They do not mean naturally but may be used to mean non-naturally.

(2) Peirce distinguished between type-signs and token-signs. Grice takes Peirce’s type-token dichotomy as equivalent to his own distinction between “what a sentence means” and “what the speaker means by using a sentence”: the former corresponds, in Peircean terms, to the meaning of a type-sentence (timeless “meaning”) the latter to the meaning of a token-sentence (speaker’s “meaning”). Grice believes that the same account can be found in nuce in Peirce’s theory of signs. Therefore, his discussion of the speaker’s meaning may well be taken, as he himself declares, as a “rhapsody on theme by Peirce”.


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Talking footie: A pragmatic study of English football language

The language of football can be seen as the world’s most widespread special language (Sager et al. 1980:68), where English has played – and still plays – a dominant role. However, in contrast to many other special languages, relatively little research seems to have been carried out on its linguistic properties (Lavric et al. 2008:5). A similar lack of coverage can also be noted as regards football language at the crossroads of language, culture and cognition, where there are several interesting football repertoires that warrant further scholarly attention.

The present paper discusses some subvarieties, or codes, of English football language, spoken as well as written, from a pragmatic perspective. Such varieties include (i) official language, as used in the documents issued by FIFA and UEFA, e.g. The field of play must be rectangular; (ii) journalistic reporting, as used in live broadcasts and post-match commentaries, e.g. It was a good time to score; (iii) participant talk, as used on the pitch and in the dressing-rooms, e.g. Man on!; and (iv) supporter language, as used in fanzines and on the terraces, e.g. You are not singing any more! (Bergh & Ohlander 2012). In addition, as regards the latter two, there is a third, non-verbal medium of football language which is of particular pragmatic and intercultural interest, namely body language. Typically consisting of gestures of different kinds, such
language can be either codified or non-codified, the former illustrated by the repertoire of signals used by referees and the latter by the various gestures used by players and fans.

It is argued, among other things, that while football language can be seen as a fairly well-defined register on its own, it tends to divide into different dialects, each with its typical characteristics in terms of channel and style. As such, these dialects contain specific pragmatic features and formulae in terms of lexis, grammar and body language that can be distinctly related to specific user groups (Leith 1998).


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Instrument-subject alternation from a lexical-pragmatic perspective

Dudchuk (2007) formalizes Levin’s (1993) idea about facilitating and intermediary instruments in terms of verbal classes. Manner verbs (e.g. Russian vymyt’ ‘wash’) are compatible with facilitating instruments while instruments of result verbs (e.g. Russian razbit’ ‘break’) are intermediary. Only result verbs allow the so-called instrument-subject alternation, i.e. syntactic constituents with instrument semantic role appearing as subjects instead of agentive subjects.

However, manner verbs may occur with both kinds of instruments and their intermediary instruments do alternate syntactically as attested and illustrated by the Hungarian equivalent of vymyt’ ‘wash’, namely, felmos in (1)–(4) below.

(1) Péter felmosta a padlót egy felmosóronggyal.
   ‘Peter washed the floor with a floor-cloth.’

(2) *A felmosórongy felmosta a padlót.
   ‘The floor-cloth washed the floor.’

(3) Péter felmosta a padlót egy takarítógéppel.
   ‘Peter washed the floor with a cleaning machine.’

(4) A takarítógép felmosta a padlót.
   ‘The cleaning machine washed the floor.’

The present paper attempts to work out an account of the instrument-subject alternation that has the following advantageous features. First, by means of a pragmatically oriented weaker notion of causation (Koenig et al. 2008) a more solid basis is assumed to determine which verbs alternate and which verbs do not. Second, cases when a single verb does occur in both constructions are explained by a single underspecified lexical-semantic representation. Third, syntactic
alternations are not treated as lexical or constructional phenomena. However, they fit a lexical-constructional approach which naturally extends to lexical pragmatics (Bibok 2010).

A lexical-pragmatic perspective which favors encyclopedic and contextual information to convert encoded word meanings into full-fledged concepts guarantees an economic way to get constructional meanings appearing in syntactically alternating structures. Furthermore, in such a case the issue about the direction of their derivation from each other does not emerge either (contra Dudchuk 2007).

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Is prosody a relevant variable in rendering power and solidarity? (A non-native speaker’s view of American English)

One of the factors in maintaining conversation is speaker meaning and/or intention. This can be understood not only as a cognitive notion but also as a deontological notion: what the speaker is committed to in interaction (Haugh 2013). Such commitment may imply the expression of social stratification in language and is achieved through recognizing the level of formality and adopting appropriate language means. Germanic languages like English lack a system based on morphological and syntactic markers for expressing attitudinal/social deixis. It follows that this kind of deixis is either given different significance, or employs (the combination of) language means across the language system. Since in English the study of the issue of power and solidarity is not attributed to the usage of T/V pronouns, in the make-up of speaker meaning other language levels may well be considered as variables. The research to be presented focuses on the phonic level in interaction with a pragmatic view, on the pragmatic interpretation of selected suprasegmentals in the genre comparable with natural conversation. The research material is pre-scripted text, film dialogue in one episode of drama series Gilmore girls. The methodology of research includes firstly, the analysis of the exchanges in terms of providing the typology of assumed T/V relations employing implicature and explication; secondly, measuring turn-taking pause duration and melody contour; thirdly, interpreting the share of the obtained data in communicating (in)formal relationship. Our assumption is that a native speaker of English is unconsciously aware of the concept of T/V distinction; however, this is embedded in the mindset and not overtly expressed. This provides the primer for testing the hypothesis that suprasegmentals provide a key to perceiving T/V distinction, i.e. can serve as a variable in understanding how power and solidarity as a type of speaker meaning is rendered in (American) English.

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Conceptual and procedural meaning of connectives

This paper argues in favour of the view that semantic meaning of connectives is minimal, non-ambiguous, and the meaning variations in use are the result of pragmatic processes (Horn 1972, Carston 2002).

Since Grice (1989), the hypothesis of logical part of meaning as the core semantics has been adopted for logical connectives, i.e. these having their counterpart in logic as ‘and’, and here it will be extended for the analysis of non-logical connectives (as ‘because’).

The main hypothesis is that connectives serve to express pragmatically tuned reasonings, which can be well formulated with the notions of procedural and conceptual meaning (Sperber & Wilson 1986, Wilson & Sperber 1993, Blakemore 1987, 2001).

First, connectives do have some minimal conceptual meaning which is restricted to the properties of relations they convey. For instance, ‘and’ requires additivity (cf. Zeevat & Jasinskaja 2007) while ‘because’ necessitates asymmetry. Second, the procedural meaning of connectives corresponds to practical reasoning (Woods et al. 2002) based on conceptual rules reflecting speaker’s encyclopaedic knowledge about regularities and the conceptual meaning imposes some constraints on the premises of such reasoning (type of laws/rules).

The interplay between conceptual and procedural meanings manifests itself in different pragmatic relations (implicatures, explicatures) that help to elucidate the behaviour of connectives.

Inter alia, it explains (i) why ‘and’ can express causality only in the order matching the temporal course of events, namely: temporal ordering is compatible with additivity and (ii) why the causal interpretation of ‘and’ is cancellable, namely: what goes beyond the additivity is not necessary, thus, cancellable.

The resulting model will also explain in a uniformed framework different uses of connectives in natural language (for instance, different domains of use as defined by Sweetser 1990) as well as some well known puzzles related to the use of ‘and’ (for instance Horn’s example and the puzzle of juxtaposed sentences (Carston 2002)).

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(Im)politeness and gender: An analysis of public exchanges between male and female politicians

In spite of the officially declared equality, the Polish public space, and especially the political scene, is dominated by men. The few female members of the Polish Parliament are approached
by male members with a mixture of gallantry, respect and patronizing. Such an approach to women is deeply rooted in Polish culture, in which a traditional division between men’s and women’s social roles is still extremely powerful among the conservatively thinking Poles. Male members of right-wing parties represent the type of hegemonic masculinity (the dominant form of masculinity, associated with marriage, power and physical strength), and perceive women mainly in terms of their gender identity, rather than in terms their political views and achievements (cf. Connell’s theory of gender, 1987).

Gender is performed during social interaction, and is “constructed through a ritualized repetition of norms” (Butler 1993: x). People, creating their identity during interaction with others, are constantly negotiating their gender. Thus the individual’s identity, gender identity included, like face, is both relational and interactional, and as such is created only in relation to other people during social interaction.

The aim of the paper is to analyse public conversational exchanges between male and female politicians in terms of the way women are referred to and addressed by men. In the study we use the discursive approach to (im)politeness (Watts 2003, Locher 2006), which allows us to analyse longer conversational exchanges instead of single utterances. The data used in the study come from parliamentary debates and interviews with Polish politicians presented in the Polish channel TVN24.


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How does the Internet transform students’ information search behavior?

The present paper reports the results of a pilot investigation on students’ information search behaviour as part of a large-scale study on academic communication in multimedia environment. Methodologically, the pilot study consisted of two rounds of questionnaires distributed to students in Germany and in Bulgaria. The questionnaire focused on the users’ assessment of their online search behavior and their communication habits. General concerns about the methodology for studying the impact of multimedia environment on academic communication underlie the elaboration of the questionnaire. As hyperlinks are the embodiment of hyper-space, providing communication paths between webpages, e-documents, and different kinds of multimedia content, an enquiry into the hyperlink preferences is also included in the survey.

The results point to differences as well as similarities between students from Germany and Bulgaria. For instance, both groups are fairly dissatisfied with the possibilities of finding academic
information – in physical libraries as well as online. Besides, German students state more often that they would not copy and paste information from the Internet for academic purposes while students from Bulgaria admit to using small parts of text without references to the source. The results point to what can be perceived as a general underuse of the potential of multimedia environment and partially to a need to improve students’ search skills.

The pilot-study will be followed by experiments employing the screen-capturing software Camtasia which will make it possible to compare the students’ self-assessment with their actual search behavior.

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*The pragmatics of indirect reports and slurring*

According to Volosinov (1971) there is a tension between two indirect discourse practices; one in which the reported message’s integrity is preserved and the boundaries between the main message and the embedded reported message are formally marked and one in which such boundaries are dissolved as the reporting context allows the reporting speaker to intrude to a greater extent and transform the message by stylistic interpolations. This tension is clearly resolved, in the context of my paper on indirect reports, through the recognition of pragmatic principles which assign default interpretations (according to which the boundaries between the reporting message and the reported message are clearly visible and the reported speaker’s voice prevails at least within the embedded message), while allowing context to create priorities which override the default interpretations and make the otherwise costly violations of the pragmatic principles worthwhile thanks to the facilitation and subordination of the information flow to the exigencies of the embedding context.

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*It's not just a matter of good manners: Slurs*

Slurs are derogatory expressions that target certain groups on the basis of race, gender, sexual orientation, nationality and so on. Some examples of slurs in English are “faggot”, “nigger” and “bitch”. Usually, slurs have a so-called neutral counterpart, i.e. a term that does not possess derogatory force, but identifies the same set of people as the corresponding slur. For example, the neutral counterparts of the above-mentioned pejoratives are, respectively: “homosexual”,

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“black” and “woman”. In the last fifteen years philosophers and linguists have turned their attention to slurs. On one hand, this interest is due to the fact that slurs possess puzzling linguistic properties; on the other hand, slurs are worth investigating since the questions they pose are related to other crucial issues, such as the descriptivism/expressivism divide, the semantic/pragmatic divide and, generally speaking, the theory of meaning. There are three main kind of theories about slurs: semantic, pragmatic and content-less. Despite these recent investigations about pejoratives, there is no fully adequate explanation of slur: in my paper I assess the main theories formulated so far and I point out their weaknesses, focusing on the notions of conventional implicature and pragmatic presupposition. My aim is to analyze the difficulties that the main theories encounter and to identify the characteristics that a satisfactory account of slurs must have.

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Future defaults in Modern Greek

Given the description in traditional grammar, future tense (henceforth FUT) in Greek is formed with the particle tha (θα = will) followed by the perfective or the imperfective non-past verb forms (PNP and INP). In recent work (Giannakidou 2009, 2012 and Giannakidou & Mari 2012), it is claimed that the particle tha is not a future tense marker but it is an epistemic modal operator with present (now) perspective. Moreover, the Greek non-past verb forms are treated as a non-deictic time, i.e. as forms that cannot function as tense markers on their own. Prima facie, it appears that there is a gap between the coded meaning of FUT constructions and their preferred or ‘default’ interpretation in communication. The major question that needs to be addressed is how hearers induce future readings from the use of non-future-marked constructions.

In this paper, I agree with Giannakidou (2009, 2012) and Giannakidou & Mari (2012) that FUT has a modal semantic base conveying epistemic modality and I argue that the preferred future-time reference arises as a default, pragmatically enriched, more informative reading of the modal semantic base. A way forward, is to propose that the future-time reading of FUT in Greek is a presumptive meaning related to the neo-Gricean Principle of Informativeness known as the I-principle (Levinson 2000).

This study adds up to the arguments in support of the theorising that futurity is subsumed under modality and also it puts forward the idea that future-time reference is a product of the division of labour between semantics and pragmatics.


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Formal and informal treatment in marketing images

As suggested by Levinson (1983), the use of informal (T) and formal (V) pronouns in European languages (Brown & Gilman 1960) represents a case of conventional implicatures (Grice 1975). Both for Spanish (Marín 1972) as well as universally (Brown & Levinson 1987), the conventional meaning, encoded by the V pronouns or address, conveys formality, deference or politeness toward the addressee or hearer (H).

By the end of the twentieth century, it has been observed that the use of the informal treatment of the addressee has ‘expanded’ or ‘extended’ into new contexts, previously encoded by the formal treatment (Blas Arroyo 1994-1995).

This paper analyzes the formal and informal treatment used in marketing images in the Spanish magazine (El País Semanal) over the period of one year (2004-2005). It is proposed that the flouting of Politeness Rules (Lakoff 1973) is a marketing strategy to override determined social factors, such as gender, age, and addressee’s purchasing power.

Although marketing images use the informal treatment in a greater proportion in comparison with the formal treatment, flouting of the social distance or deference occurs less in commercials related to cigarettes and beauty products for women at the higher range of price. The frequent flouting of social distance (age, formality, purchasing power) seems to conduce to such implicatures as inclusion of the addressee in terms of ageless and financially welcoming all social sectors (BMW, Mercedes, etc.).

Thus, Lakoff’s (1973) rule (“Don’t impose”) is flouted for the sake of rule “Make A feel good-be friendly”, which conveys a positive, young, and enthusiastic attitude toward addressees. That, in turn, is a marketing strategy to win over the addressee by apparent limitless possibilities to purchase.
17th-18th centuries Romanian society. As regards the “bad data problem” (Labov 1994) of historical pragmatics, for Romanian, we can rely mostly on constructed speech, scaling from immediacy to distance (Koch & Oesterreicher 1985). The corpus is based on chronicles from the late 17th and 18th centuries. As the chronicles are mainly presenting court life, the situations will exhibit impoliteness in mainly formal settings, the informal settings being quite rare. The court reveals inter and intra-cultural interactions, different power relationships, regarding mainly internal and foreign politics. The setting allows for various observations as regards social norms and sociality rights (Spencer-Oatey 2002, Culpeper 2011).

Our study favours a first order impoliteness approach, thus emphasising the contemporaries’ perspectives and their evaluations of events and interactions. Three aspects of impoliteness will be taken into account (cf. Eelen 2001): expressive (linguistically coded), classificatory (appraisal) and meta-pragmatic (auto reflexive). Intentionality and emotional aspects related to impoliteness, as perceived by the target or audience (the uptake), will be approached too.

The analysis of Romanian interactions could bring forward the relation between a certain type of culture (collectivistic) and the ways to express and evaluate impoliteness bearing in mind the various cultural influences (Ottoman, Greek, Polish, Russian, Western European).


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**The interpersonal pragmatics of intercultural financial discourse: a contrastive analysis of European vs. Asian earnings conference calls**

The term interpersonal pragmatics has recently been introduced by Locher and Graham (2010: 1) to characterize research that “explores in what ways social actors use language to shape and form relationships in situ”. However, interpersonal pragmatics focuses not only on the role of language in creating relationships, but also on the “relational work” that unfolds in socially situated interaction (Locher 2013).

This study aims to shed light on the relational dimension of earnings conference calls. These ICT-mediated events are now used by companies worldwide for oral financial reporting (Crawford Camiciottoli 2013), and therefore offer unique opportunities to study the speech of participants from different cultural backgrounds who use English as a common language to communicate professionally. The analysis is based on two corpora that contain the transcripts of earnings conference calls held by European and Asian telecommunication companies, representing
two cultural orientations that are widely recognized as having diverse approaches to interaction. The following research questions were addressed:

- Which pragmalinguistic features are used to signal ‘relational work’ in this communicative context?
- What differences in usage are there in European vs. Asian earnings conference calls?
- How is usage impacted by the cultural background of the participants and the ‘virtual’ setting?

The analytical approach integrates both quantitative and qualitative methods. Text-mining software was first used to extract pragmalinguistic features that encode relational aspects of communication. This process revealed a marked presence of mitigators (e.g., a little bit) and boosters (e.g., extremely) that strengthen or weaken the illocutionary force of propositions, expressive speech acts (e.g., thanking) and various forms of address. Follow-up qualitative analysis showed rather strong differences between the two corpora and, interestingly, not always in alignment with presumed cultural orientations. The findings suggest that the participants’ relational use of interpersonal features is impacted by their cultural background, but also by the need to achieve distinct professional goals in a technology-mediated setting.


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*Emancipatory pragmatics, situated discourse and the interpretation of cross-cultural exchange*

This paper, based on research conducted during my fellowship at the University of Konstanz in 2011 and arising out of the ESRC-funded Pragmatics and Intercultural Communication (PIC) Project (2002-2006), considers the issues involved in analysing data derived from cross-cultural exchanges in specific situations. It argues for an approach based on principles labelled ‘emancipatory’ by a group of international researchers (Hanks et. al 2009) who seek an alternative to what they see as western-dominated categories in pragmatics research such as ‘face’, ‘politeness’ and features based on individual speech acts. Instead they posit a methodology based on the analysis of situated discourse where the emphasis is on negotiated meaning and deictic markers which delineate the position of interlocutors in relation to each other. The situation which acts as the point of reference for the discussion in this paper is that of English language teaching assistants in French schools who are seeking information from the person designated as their ‘mentor’ during their period as a teacher in France. Retrospective, triangulated data reveals their feeling about the outcomes of the exchange and allows for close analysis of the linguistic features which define their relationships with their interlocutor, enabling broader conclusions to be drawn about the application of pragmatics theory to research into cross-cultural communication.

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*Blessing formulas across cultures (on the material of Georgian, English and Russian)*

The paper examines Georgian, English (British and American variants) and Russian blessing formulas from the standpoints of frame semantics, discourse analysis and pragmatics. The empirical data embraces samples of spoken and written discourse genres as well as the data obtained from the informants.

The choice of the issue was determined by the following factor: current Georgian usage is abundant in blessing formulas; in Georgia blessings are integrated into everyday speech etiquette and serve as indispensable elements of different types of verbal rituals (both formal and informal). Quite often the given peculiarity is the main cause of interference errors made by Georgian speakers of English or Russian.

The analysis of the empirical data has proved that the relationship between the literal meaning and pragmatic function of a blessing formula can be of three types:

(1) A blessing fully retains its literal meaning and serves as a blessing proper in communication.

(2) It is partially devoid of its referential meaning and functions as an element of a verbal ritual.

(3) A blessing is almost fully devoid of its propositional content, i.e. it is idiomatized and grammaticalized, and serves as a verbal routine, that can be a part of a verbal ritual.

The enumerated types of relationship are differently presented in the languages and cultures under discussion; in Georgian all three types of relationship are evidenced; moreover, many of the blessing formulas are ‘polyfunctional’ and depending on a social context can fit any of the three types. In the Russian data the samples of the first type are less numerous and ‘polyfunctional’ blessings are less frequent. Georgian and (to some extent Russian blessings) are sociolinguistically differentiated, i.e. they are age/gender/social status/register specific. In the English data the second and third types of relation are attested and blessing formulas reveal no ‘polyfunctionalism’; in the English data, samples from American English prevail.

The observations have shown that (despite differences) in Georgian, English and Russian, blessing formulas are encountered in different discourse genres: public speeches, formal/informal letters, seasonal postcards; they are elements of such verbal rituals as thanking, congratulating, toast-making, expressing condolences, leave-taking etc. However, the frequencies of blessing formula usage across these languages and cultures differ greatly.

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Between conflict and rapport: An inter- and cross-cultural analysis of service encounters between French- and German-speaking customers and Belgian internal sales advisors.

This presentation is based on ethnographic fieldwork at the head office of a multinational in the Flemish part of Belgium. We focus on the sales department, where several “country teams”, consisting of the team leader and – mostly Dutch-speaking – internal sales advisors, communicate with foreign clients via e-mail, fax, and phone about price offers, orders, and complaints. More specifically, we interview and observe internal sales advisors from the “German” and the “French” teams. We have access to their e-mail correspondence with German- and French-speaking customers, and we are allowed to record their phone calls with these customers.

As the company’s customers increasingly turn to the webshop for straightforward types of interactions such as price offers and orders, e-mail and phone become a kind of second-line service, in which the share of more complex conversational genres is augmenting. Whether the internal sales advisors have to handle complaints about delivery and product quality, or are encouraged to adopt an active sales policy (follow-up lost sales, find new prospects), their conversations with foreign customers become more “sensitive”, and therefore more prone to intercultural conflict and misunderstanding.

For this paper, we zoom in on e-mail and phone correspondence with French and German customers. Which discursive patterns and strategies for building rapport and saving face can be distinguished in these complex, and potentially conflict-laden service encounters? We will tackle this research question both from an intercultural (interaction between Belgian internal sales advisors and German- and French-speaking customers) and a cross-cultural (comparison of German- and French-speaking customers) perspective, while paying specific attention to (in)directness, politeness, intonation, pausing and turn-taking.

Relying on linguistic discourse and genre analysis and drawing on cross-cultural pragmatics as well as interactional sociolinguistics, we shed light on how correspondents deal with the complexity of intercultural contacts in an (after) sales context. From a methodological angle, the case study shows the added value of integrating linguistic analysis and ethnographic research methods (interviews & participant observation). Moreover, it illustrates how sensitive issues related to multilingualism, intercultural conflict and trust are translated (or not) in a multina-
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*Processing presupposition triggers*

Presupposition failure is said to happen when a speaker utters a sentence p containing a presupposition trigger that activates a presupposition q, and q does not belong to the common ground. If this failure occurs, speakers are supposed to repair the failure to make sense of the utterance’s felicity. According to Glanzberg (2003, 2005), two subcategories of being infelicitous may emerge in case of presupposition failure depending on the kind of presupposition trigger in use. On the one hand, certain syntactic structures or lexical elements activates strong presuppositions, namely, presuppositions that in case of failure lead to obligatory repair of the context. On the other hand, other kinds of triggers activate weak presuppositions that, in case of presupposition failure, lead simply to optional repair of the context.

Taking into account Glanzberg’s distinction between strong and weak presuppositions, I have designed a study in Experimental Pragmatics providing two main results: (i) processing the presuppositions triggered by Demonstratives, Cleft Constructions and Factive Verbs seem to be mandatory, while, in order to understand the assertive content of an utterance, processing the presuppositions of Focus Sensitive Particles and Iteratives, seem to be simply optional; Change of state verbs represent an in between category of triggers. (ii) The cognitive demands of different presupposition triggers do not primarily depend on whether they optionally or obligatorily lead to process the presuppositions activated. Rather, their cognitive demands seem to be related with the complexity of the mental representation of the presupposition required.


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*Synesthesic perception in English and Spanish: A corpus-based approach*

Synesthesia – also spelled synæsthesia or synaesthesia, from the ancient Greek συν [syn], “together”, and αἴσθησις [aisthēsis], “sensation”—is a neurological phenomenon in which stimulation of one sensory or cognitive pathway leads to automatic, involuntary experiences in a second sensory or cognitive pathway (Cytowic 2002, 2003, 2009, Harrison & Baron-Cohen 1996). The present paper aims to explore the meanings, frequency and distribution of inferential uses of English and Spanish perception verbs in which the attributes assigned to the subject referent reveal a synesthesic perception. Verbs under analysis include the following: “look”, “parecer”, “sound”, “sonar”, “feel”, “sentir”, “taste”, “saber”, “smell” and “oler”. The selection draws
on studies by Gisborne (2010) and Whitt (2009, 2010), who consider these perception verbs to be lexical means to express evidentiality.


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Implied untruthfulness and quality-based tropes at the service of irony

According to the Gricean thought (Grice 1975, 1978), irony stems from the flouting of the first maxim of Quality. This is why it may be conceptualised as originating in overt untruthfulness (Dynel 2013a, 2013b). However, some manifestations of irony are more complex and seem to divert from this prototypical model in that they either appear to rest on truthfulness or involve untruthfulness other than that related to irony per se. The central objective of this presentation will be to elucidate a number of subtypes of irony which display these less prototypical features and to argue that they are amenable to a neo-Gricean analysis.

Firstly, attention will be paid to verisimilar irony (cf. Partington 2006, 2007) which operates on what is said, whereby the speaker does communicate a truthful proposition (expressed literally), but primarily produces an ironic implicature (cf. Gibbs and O’Brien 1991, Hamamoto 1998, Sperber and Wilson 1998, Colston 2000, Colston and O’Brien 2000, Utsumi 2000, Partington 2007, Kapogianni 2011, Dynel 2013a). It can be argued that in this case, an ironic implicature arises from implied untruthfulness embedded in the Relation maxim’s flouting which gives rise to an untruthful as-if implicature. Secondly, an ironic implicature may be piggy-backed on another implicature originating in flouting the first maxim of Quality, which is promoted by metaphor or metonymy (cf. Barbe 1995). An ironic implicature is recognised only after the one contingent on a metaphor has been understood (cf. Stern 2000, Bezuidenhout 2001, Popa 2009, Camp 2011). In this context, hyperbole and litotes, the remaining two tropes fostering Quality-based implicatures may also be addressed. Rather than giving rise to an implicature distinct from the ironic one, it will be shown, the two coincide with litotic and hyperbolic irony, frequently (wrongly) considered by researchers to rely on flouting Quantity maxims.

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Data collection methods and native speakers’ requests: A comparison of WDCT (written discourse completion test) and naturally-occurring requests

The validity of data collection instruments to be used for cross-cultural and interlanguage pragmatics research has been widely debated. More specifically, the research instrument most appropriate for eliciting L1 and L2 speech act data and politeness strategies has been a prominent topic of investigation for a number of studies in the field. The main data sources of speech act performance have been naturally-occurring speech and elicited data via DCTs (discourse completion tests) and oral role-plays. Since the first extensive and systematic use of the written discourse completion test in the Cross-Cultural speech act realisation projects (CCSARP) (Blum-Kulka 1982, Blum-Kulka et al. 1989), the DCT (written and oral) has been used to gather and compare data in the majority of empirical studies in pragmatics research. Yet, despite its widespread use, the WDCT has also been the most criticized elicitation instrument in cross-cultural and interlanguage pragmatics with the main criticisms being related to the WDCT’s inability to capture the features of spoken language and natural interaction.

The present study examines the extent to which written DCT requests approximate naturally-occurring requests in a ‘standard’, service-encounter telephone situation with respect to the (a) degree of directness, (b) internal modification (syntactic and phrasal/lexical downgraders), and (c) request perspective. Results from the study revealed a picture with two sides: DCT requests and naturally-occurring requests presented significant differences in a number of dimensions but at the same time they followed similar trends in terms of directness and lexical modification. Following the results, it is argued that the WDCT requests can, to a certain extent, approximate natural data and that WDCT data is therefore not without validity. It is warned, however, that findings from WDCT data should be treated with caution and as preliminary and that the use of a WDCT should be used alongside other research instruments and tested against other data through methodological triangulation. This will ensure greater validity and a better level of generalizability.


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Isn’t it ironic? Syntax and irony in Spanish

While it is generally agreed that irony is a contextual phenomenon (cf. Wilson & Sperber 2012), many researchers have tried to identify overt clues guiding the hearer towards ironic in-
interpretations, especially prosody and tone of voice (Bryant & Fox Tree 2002, 2005, Bryant 2010, 2011). Some syntactic constructions have been also identified as encoding irony.

In this talk we present the results of a survey carried out to gain understanding on the links between syntax and irony. Our data show that there are some sentence structures, corresponding to a specific syntactic construction, Verum-Focus Inducing Fronting (Leonetti & Escandell-Vidal 2009), to which speakers tend to assign an ironic interpretation, even when presented as isolated sentences in a written form: apparently speakers do it on the basis of their grammatical features only, without any phonetic clue or additional information about the situation. This fact should be unexpected if one assumes—as we do—that irony is a contextual phenomenon.

After discussing our findings, we conclude that there is no grammatical feature that encodes irony; rather, a cluster of factors can be identified that constrain the interpretive search space in such a way that contexts compatible with dissociation and echoic use are easily evoked, thus producing the illusion that irony is encoded. What those factors do, actually, is to make accessible a context where the ironic interpretation is an efficient solution to the limitations imposed by the linguistic form. By identifying such factors and their role in interpretive processes, we manage to solve the paradox, while providing new evidence in favor of Sperber and Wilson’s contextual approach to irony.

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*The pragmatics of wedding invitations*

Weddings (and like ceremonies) are a part of most cultures and societies in the world, but how they are arranged and perceived can differ from nation to nation. Wedding invitations can come in many shapes and sizes—big/small, short/long, bright/bland, simple/elaborate—depending on that particular society’s cultural norms and expectations regarding wedding paraphernalia.

Miller (1984) considers wedding invitations a ‘homely’ genre, meaning that language users are familiar of this type of genre and they can even predict the content found in wedding invitations. Not much research has been done to explore wedding invitations. The main research studies on this topic have been done by Al-Ali (2006) and Mirzaei & Eslami (2013).

The purpose of this research is to analyze American wedding invitations and explain how sociocultural values are reflected in the genre structure and content of these wedding invitations. Genre analysis and critical discourse analysis are used to analyze the data. The following related research questions are addressed in this paper:

1. How many American invitations follow the exact “correct” wording (“most common form”) prescribed by well-known etiquette books?
(2) How many American invitations follow the general pattern of moves prescribed by well-known etiquette books?
(3) If invitations diverge from the traditional wording and pattern of moves, how do they diverge? Why might they diverge?
(4) What are the optional components in American wedding invitations, and how often do they occur? Why might variations occur?
(5) How many American wedding invitations contain religious references (scripture verses; religious language e.g. “holy” or “blessed”)?

The findings indicate that wedding invitations have the potential to speak to the values of a society, as marriage and weddings have a long history of importance in the majority of the world.

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Young children’s metonymic skill

In metonymy an expression is used to refer to something that falls outside its conventional denotation, with a clear associative relation linking the conventional denotation and the contextually, determined, metonymic one, e.g., ‘The ham sandwich left without paying’. While metonymic uses by adults are common, little is known about how metonymy is understood or used by preschool children. To investigate this, we gave 47 children (aged 2;9 – 5;9) and 27 adults, all native speakers of English, one comprehension task and two elicitation tasks.

In experiment 1, for each of nine stories, participants were shown a picture presenting two people, one with a salient property. In the metonymic condition, the experimenter referred to one of them using a metonym; in the literal condition, she referred to the property itself. The child was asked to choose between a picture of the literal referent, the metonymic referent, and a distractor. In experiments 2 and 3, participants were asked (i) to refer to an unfamiliar game just presented to them, and (ii) to name individuals with salient properties.

Results showed a significant interaction between age and condition for comprehension, with older children more likely to choose literal than figurative interpretations of metonyms, and an increase in metonym production with age in both elicitation tasks. Although children were outperformed by adults, even three-year-olds could both understand and produce metonyms in certain circumstances. Young children may find it easier to produce a metonym than a full description as a referring expression in certain contexts, and metonymy may serve as a useful strategy in referring to unfamiliar entities. Between age four and five, there is an increasing tendency to interpret metonyms literally. We suggest that this reflects in part a growing metalinguistic ability, which pushes children to over-emphasize literal meanings.

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back to timetable
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**Impoliteness in counter service: A case study on the perceptions of service providers**

This paper investigates the perceptions of impoliteness from the service providers’ perspective in naturally-occurring counter service discourse. The study takes place at the International Office in a premier university in Malaysia and aims to find out how these perceptions affect the counter service discourse. This context is chosen because it is a highly stressed context due to the routine and meticulous nature of the job as well as pressure from international students, as the services provided involve immigration issues when international students come to apply, extend or terminate their student visas. Furthermore, dissatisfaction on the students’ part can affect international student enrollment, e.g., through word of mouth. Past studies on customer service encounters have focused mostly on the customers’ point of view. Little attention is paid to the service providers’ perspective although service encounters involve both customers and employees whereas the perception of poor service by the customers may be the result of perceptions of impoliteness in the employees. Data to explain such phenomena are obtained through the Hermeneutic Phenomenology approach using reflective written exercises and followed by semi-structured interviews. Hermeneutic phenomenology is the process of interpreting and describing human experience to understand the central nature of that experience. Participants are required to raise their level of awareness of their reasoning towards how they perceive impoliteness and how it affects them. Findings are also based on service encounter observation and discourse analysis of counter service interaction. In this context, we conclude that different people do perceive some instances of impoliteness similarly but handle the interaction differently. The difference in the service providers’ communicative behavior is based on a range of factors such as their personality, philosophy towards work and the degree of empathy a provider has, i.e., the higher the level of empathy, the lower the perceptions of impoliteness.

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**Usage and a corpus-based approach in ESP teaching: A pilot study in the field of sports sciences based on patterns and collocations**

We agree with Bazerman’s (1994) attempt to apply speech act theory to long, complex written texts. Also in Swales’ words, “thinking of given stretches of discourse in terms of the actions they are intended to perform brings a useful ‘directedness’ to our perceptions of generic exemplars” (2004:67). Some aspects of language are often underestimated. The aim of this paper is to discuss the preliminary results of a pilot study carried out at the University of Rome “Foro
Italico” on how teaching English for Sports Science Discourse in academic settings may require language targeted techniques in an ESP class.

Analytic corpus-based research is essential for analysing and reproducing the language of a specific domain by means of representative text samples and with the aid of computational tools (Biber et al. 1998, McEnery et al. 2006). A representative, although limited, corpus of written standardised academic sports science texts comprising the whole corpus of scientific literature used as reference in year-one postgraduate Sports Science courses was given to a group of 60 students. The analysis of key concepts and the examination of the related recurrent linguistic features (patterns and collocations) was identified as the final target of the students’ knowledge acquisition. Key words and examples of context extracted from the corpus were collected and analysed by the students with the aid of a tool for computational analysis (AntConc).

These examples can provide the basis for a teaching project specifically designed for an intermediate/advanced postgraduate series of English classes for students mastering in Sports Sciences. Collecting and working on ESP language that is representative of a “community of practice” (Wenger 1998) may enable us to identify new ways and/or directions of detecting inter-relationships in apparently unstructured textual data.


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Discourse relations across contexts and genres: An analysis of English and German discourse

This paper argues that the signalling of discourse relations with discourse connectives is not only interdependent on language-specific preferences but also on discourse genre. It compares and contrasts the linguistic representation of coordinating and subordinating discourse relations in 21 English and German editorials and 20 personal narratives, paying particular attention to (1) granularity, (2) the overt representation of discourse connectives, and (3) the adjacent and non-adjacent positioning of discourse relations.

The methodological framework is an integrated one, supplementing Systemic Functional Grammar (Halliday 1994) with Segmented Discourse Representation Theory (Asher & Lascarides 2003), and applying them to a quantitative and qualitative analysis of the data at hand. Context is accommodated explicitly in the analysis: social context is accounted for through the discourse genres of editorial and small story, linguistic context is accounted for through adjacency, and cognitive context is accounted for through inference.
In the editorials, there is a strong correlation between the overt representation of a discourse connective in a clause / sentence and the locality of the clause / sentence standing in relation to the clause / sentence under consideration. More precisely, if a sentence SA in German stands in a relation to a sentence SB that does not immediately precede SA, but that is separated from SA by at least one sentence, the readiness to signify the relation with a connective is much more developed. For the British data, the readiness to signify subordinating discourse relations between directly adjacent clauses with a connective is much more developed than for non-adjacently positioned sentences. In the personal narratives, the use of discourse connectives with adjacently and non-adjacently positioned discourse relations is far more frequent in both sets of data, holding for both coordinating and subordinating discourse relations.


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Intercultural awareness of Croatian teenage foreign language learners

In today’s world characterized by intense economic and cultural ties, global reach of the media and communication networks into all spheres of life, interculturalism has become a sine qua non of education of each individual regardless of their national, religious, linguistic and cultural identity. The European Union is aware of the effects of migration, population growth and foreign communities on multi-ethnic and multicultural character of European societies and inevitably tends to develop intercultural dialogue, especially when teaching foreign languages, because within foreign language teaching one can very easily mediate cultural knowledge and adopt positive attitudes towards Other cultures, and Others who are different, while at the same time not losing the local or regional identity of an individual. Therefore, a need, awareness and motivation for implementing interculturalism is present, but it has been observed that in some countries not enough attention is given to this issue during education. For this reason, the authors of this paper are doing research into the concept of interculturalism among Croatian teenagers with the aim of finding out their intercultural awareness and attitudes, detecting shortcomings and proposing improvements. Two main reasons can be given for the importance of intercultural awareness in Croatia: coexistence of people of different nations (with Roma being culturally particularly different) and the desire of many young people to go to the other EU countries. For this purpose, a survey was conducted among 300 teenage students learning English and German. The starting hypothesis is that regardless of the great significance of this concept it has not yet been sufficiently developed among Croatian teenage students so that a considerable percentage of them will demonstrate lack of cross-cultural knowledge as well as negative attitudes towards members of other cultures.

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Translating sports news: A closer look at the interplay between international press agencies, the national news agency Belga, and Flemish news sites

The 2012 Summer Olympics in London were a grand event with 204 nations and more than 10,000 athletes participating. The event itself took place from July 25th to August 12th, and got a hefty amount of media coverage. That media coverage, of course, did not start on July 25th, but long before the event itself took place; with athletes qualifying and the organization of the event itself being just two common topics.

This paper focuses on the translation of news reports about events leading up to the 2012 Summer Olympics in London by Belgium’s national press agency Belga and by major Flemish news sites. Research on news (translation) too often focusses on political news solely, as Gambier (2006:9) argues. However, we did not choose this topic for the novelty of it, but because of apparent differences (and similarities) in source references between news reports in the current research corpus and those in a previous research corpus (i.e. on the 2011 elections in the DR of the Congo).

Three sets of tags were used to annotate formal changes (mostly on the phrasal level) between source and target texts: 1. RE-actions; 2. Translation changes; 3. Pragmatic indicators. These tags did not only generate quantitative data, but were also a heuristic tool for further discourse analysis, focusing on the concept of framing.

Results show that the national news agency Belga plays an important intermediary role by translating coverage from international agencies into Dutch. News sites were found to do very little interlingual translation themselves; mostly taking over Belga’s (translated) coverage. Therefore, what Dutch speaking Belgians got to read online about events leading up to the 2012 Olympics was less dependent of the medium it was published by, and more dependent of what the national press agency Belga decided to report upon.

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The pragmatics of ‘Yes’ and ‘No’

Holmberg (forthcoming) claims that (1B1) Yes affirms the negative proposition that A requests B to respond to, but B’s response words target the concept once more, confirming in B1 that what is described in the negative complement of once more happened once again, and denying it in B2. That B did not return the books on an earlier occasion is presupposed, it is not what A’s question is about. Similarly, (2B1) confirms that B’s not dressing up for the occasion was deliberate, and (2B2) denies it.
A test involving English tag question constructions suggests that native speakers intuitively do not perceive questions like (1A) and (2A) as questions about a negative proposition. Twenty-five native users of English were asked to assess the degree of acceptability of the following four sentences:

(3)  a. You deliberately didn’t dress up for the occasion, didn’t you?
     b. You deliberately didn’t dress up for the occasion, did you?
     c. You didn’t deliberately dress up for the occasion, didn’t you?
     d. You didn’t deliberately dress up for the occasion, did you?

Everyone ruled out (3b) and (3c), and everyone liked (3d). As for (3a), the judgments were divided. 16 accepted it, 9 rejected it. I am going to explain why. Then I asked them to tell me what Yes and No would mean as answers to (3a) and (3d), and their responses then revealed quite consistently that they judged (3d) to be a question about the negative proposition expressed, but not (3a) whose negative tag matches deliberately.


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What’s so literary about play texts? A relevance-theoretic view of interpreting drama

Sperber and Wilson (1995) developed relevance theory to account for the interpretation of utterances, postulating a single exceptionless criterion guiding the interpretation process, both generating and evaluating interpretations. Relevance involves a dynamic relationship between effort and effect; when there are no longer adequate effects for the effort expended, we stop processing the utterance (Sperber & Wilson 1995: 271-2). It is my view that we also engage in non-spontaneous interpretation, aiming not at optimal but at maximum relevance. The addressee invests ‘extra’ cognitive effort in order to achieve an interpretation which is exhaustive, plausible, and unified. I contend that interpretations which satisfy these demands are what are more usually called “literary”.

Typically, people interested in literary interpretation are interested in literary works. It’s not clear whether play texts are such works. Zamir claims that “part of theatrical experience is related to theatre’s literary dimension and can be accessed by a reader without recourse” to performance (Zamir 2010: 233), and contends that “the language provided by gifted authors can
capture the essence of the expressed moment” (ibid: 234). While some play texts – those of Shakespeare, for instance – readily satisfy our intuitions of literariness, others – such as those of Chekhov or Beckett – do not. Yet the stylistic distinctions between them are no greater than between the prose works of Dickens, Hemingway, and Barth. Given that most students who study plays treat them identically as they do short fiction, poems, and novels, it’s worth asking what is “literary” about play texts.

Traditional approaches cannot adequately explain either success or failure in the teaching of dramatic literature. A relevance theoretic model, I argue, supplies a robust account of treating plays texts as literature as well as underscoring the shortcomings of this approach.

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In defense of Grice’s account of irony

The echoic account of irony was initially presented as an alternative to the Gricean approach, which Wilson and Sperber consider to be “simply a modern-dress variant of the classical account, [that] shares many of the same weaknesses” (Wilson 2006: 1724). Grice’s approach, they say, has certain basic problems for explaining ironic communication. According to Wilson and Sperber (2012), on the theoretical level, the main problems of the Gricean account is that it does not explain why a speaker should opt to be ironic, that it cannot account for the importance of the expression of a certain attitude in ironic communication, and that it does not offer an explanation for the normative bias that is found in irony. I will show, however, that these issues can be adequately addressed from a Gricean standpoint.

This does not indicate, however, that Grice’s account of irony is non-problematic. Grice’s approach does have some basic trouble in building a consistent theory of ironic communication. Wilson (2006) indicated the following issues: to reanalyze figurative meanings as implicatures, Grice must extend both his notion of implicature and his account of how implicatures are derived; otherwise, Grice’s account of tropes does not go through. Moreover, certain ironical cases do not violate the maxim, and if that were not enough, the opposite of the literal meaning is not always the one conveyed via irony. These are the real troubles with Grice’s notes on irony. Nevertheless, my aim is to show that there is nothing that a Gricean-inspired theory of irony, such as the Asif-Theory (Garmendia 2010, 2011, 2013), which is based on Korta & Perry’s Critical Pragmatics (Korta & Perry 2011), cannot amend.


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The pragmatic competence of student-teachers of Italian L2

Teacher-training courses normally focus on the methodology of teaching-L2-grammar, lexis, intercultural notions etc. Pragmatics, however, features very sporadically in these courses and it is therefore worth investigating whether student-teachers of an L2-are familiar with pragmatic notions, especially those which are-L2-specific. Although student-teachers have a good competence of the language they are learning to teach, studies conducted on advanced L2-learners indicate that these generally possess a lower level of pragmatic competence than expected when compared to native speakers (NSs) and when considering their lexical and grammatical knowledge of the-L2-(Bardovi Harlig 2001:14). This suggests that student-teachers are somewhat less knowledgeable than NSs in terms of pragmatic competence as indicated in other studies on pre-service teachers in the EFL context.

In this study we present the results of an investigation held among 15 NSs-of Maltese following a university course in order to become qualified teachers of Italian. Many of these university students are exposed regularly to Italian (Caruana 2013), but have never followed explicit courses on Italian pragmatics, although research indicates that specific didactic intervention could indeed lead to better pragmatic competence (Gauci in print).

Data were collected via a closed role-play and a discourse completion task (DCT). These were used in order to test participants’ abilities in producing speech acts such as requests and complaints. Our study is therefore based both on spoken and written data, and the speech acts produced by the Maltese student-teachers are compared to those of Italian NSs and evaluated by NSs for appropriateness and acceptability.

Preliminary results confirm that despite being in possession of adequate pragmatic competence, especially when compared to results obtained in studies conducted in different contexts, this is still rated as being somewhat below that of NSs. Direct pedagogical intervention on pragmatic aspects could therefore be beneficial: this could lead to a more native-like competence and would make future teachers aware of the importance of pragmatics in L2 acquisition.

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‘Man, that guy is an old dude!’: The pragmatic functions of male terms in American English

This study investigates distribution, pragmatic functions and sociolinguistic meanings of common male terms - boy, guy, man, dude, bro and gentleman - in a Midwestern variety of American English. In prior work, male terms were shown to pattern by linguistic and pragmatic context: for example, 'dude' functions as a gender-neutral address term and discourse marker in confrontational contexts (Kiesling 2004). The goal here is to show that speaker/hearer gender constrains the pragmatics of male terms by comparing their functions in mixed- vs. single-gender contexts. The data comprise 1200 utterances (200 per term) that were collected from informal conversations on a university campus, with detailed notes about social setting. For each term, the data were separated by same- or mixed-gender context, which yielded four data sets: M-to-M, F-to-F, M-to-F, F-to-M (50 utterances per context). Within each set, we identified four structures for capturing pragmatic differences across the male terms: (i) predication structures ('They are just being dudes'), (ii) modifier structures ('real man', 'ladies' man'); (iii) co-occurrence with another male term ('These guys aren't boys anymore, they're men’) and (iv) uses as address terms and discourse markers ('Dude, what’s wrong with you, seriously?'). Our research suggests that guy is a pragmatically neutral term as it rarely appears in predication and modifier structures, whereas the other terms exhibit a rich array of sociolinguistic functions. For example, in female speech, 'gentleman' almost exclusively functions pragmatically as a compliment commending courteous behavior towards women ('You are such a gentleman!). Speaker/hearer gender is conspicuously implicated in the identified pragmatic functions, with female speakers focusing on relationship-building connotations and male speakers on traditional masculine characteristics. In a broader linguistic context, this research has implications for teaching intercultural communication practices as it highlights a diverse sociolinguistic base for each gender term that is rarely discussed in a classroom.

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The conceptual/procedural distinction: empirical perspectives and quantitative measures

This study aims to investigate the conceptual/procedural distinction based on linguistic judgment tasks and multilingual translation corpora. The first attempts to define and characterize conceptual vs. procedural information included qualitative features such as truth-conditional vs. non truth-conditional (Wilson & Sperber 1993 give arguments against this association), representational vs. computational, accessible to consciousness vs. inaccessible to consciousness,
easily graspable concepts vs. resistant to conceptualization, capable of being reflected on vs. not available through conscious thought (Wilson & Sperber 1993, Wilson 2011), to name but a few.

In this proposal we want to enrich this list of features with two quantitative measures that we identified for verb tense markers. We argue that the existent qualitative features and methodological criteria can be tested empirically through experiments based on linguistic judgment tasks performed by native speakers. Following these experiments, we propose a quantitative measure for the conceptual/procedural distinction: the Cohen Kappa coefficient measuring inter-annotator agreement (Carletta 1996, Artstein and Poesio 2008). The kappa coefficient has values from 0 meaning lack of agreement than that expected to occur by chance to 1 signaling perfect agreement. Conceptual information results in consistent inter-annotator agreement and high kappa values while procedural information results in inconsistent inter-annotator agreement and low kappa values. The high kappa values for annotating conceptual information are explained by the notion of accessibility to consciousness for native speakers of an easily graspable intuitive concept. The low kappa values are explained by the fact that procedural calculus depends on non-guaranteed pragmatic inferences that are non-demonstrative inferences (Sperber and Wilson 1986/1995). The second measure that we propose is cross-linguistic variation quantity when analyzed in translation corpora. Conceptual information triggers little cross-linguistic variation while procedural information is source of important variation. Specifically, the investigation of our parallel corpora revealed little variation for the translation of the intuitive conceptual core of a verb tense expressing past time, specifically, event moment preceding speech moment and important variation for the contextual values taken by the procedural feature considered, specifically the narrativity feature.


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**Empowering communication in intercultural encounters**

Linguistic competence and efficient communication are often mentioned as prerequisites for the process towards empowerment in health care. Earlier research has discussed conversation styles used by health care professionals promoting the patient’s experience of self-efficacy, an aspect of empowerment (Feste & Anderson 1995, Funnel & Anderson 2004, Kettunen et al. 2001). These empowering conversation styles involve combinations of confirming and attentive strategies that can be discussed as politeness strategies. The widely accepted claim that linguistic realizations of politeness strategies vary between cultures and languages (see for exam-
ple Bowe & Martin 2007) implies a language- and culture-specific linguistic realization of empowering communication.

This paper reports findings from a case study of encounters with doctors, immigrant patients and interpreters were linguistic realizations of “empowering counselling” (praise, hedges, conditional phrasing etc.) are examined. The study was performed at two children’s diabetes clinics in Sweden. Four consultations were video recorded and transcribed using the chat-format. A linguistic analysis of communicative strategies was performed.

The results of the study are highly relevant for research in intercultural communication while suggesting that potentially empowering pragmatic features are differently distributed in encounters with and without interpreter. One of the most important results is the absence of these empowering features in the interpreted consultation. These findings are consistent with earlier studies indicating that non-native speakers are too occupied with the propositional content to pay attention to the interpersonal effects of hedges (Nikula 1997). Another explanation might be that the interpreter attempts a cultural interpretation in order to preserve the patient’s trust in the doctor. Finally, the interpreter might not see the relevance of translating the empowering conversation style used by the doctor. These findings have implications for the vocational training of health care professionals as well as the education of community interpreters.

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**Pragmatic enrichment in subsentences and fragment answers**

Discourse-initial fragments such as “The third from the right”, are analyzed by Stainton (2006) as syntactically subsentential, and pragmatically enriched into a proposition. However, various connectivity effects suggest that, despite lacking linguistic antecedents, such utterances have sentential – but elided – syntactic structure (Merchant 2010, Martí forthcoming).

One connectivity effect is case-marking, found in discourse-initial fragments in many languages, and in fragment answers such as B’s here: A: “What did you buy?” B: “A new shirt”, where, in German, the article must have the same case (accusative) as in the full sentence “I bought a new shirt”. This is explicable on the assumption that sentential syntax is present, but elided.

A second example: Frazier et al. (2013) elicited judgments on the following kind of answer, finding that the version with ‘that’ is significantly more acceptable than the version without: “A: What did Katy deny? B: “(That) she took the keys”. As the complementizer does not add any linguistic meaning to the interpretation, they take inaudible syntax to be required to explain these results.
To defend the enrichment approach, I explore the idea that what grammaticality/acceptability judgments reflect are sometimes ease of processing; sometimes metalinguistic reflection. For example, case-marking can be treated as playing a pragmatic role: providing clues to how whatever the fragment denotes fits into the proposition expressed. That case-marking is required for grammaticality can be explained as an artefact of metalinguistic abilities: only fragments that could be expanded into a full sentence are possible. In Frazier’s example, what the complementizer adds is not linguistic meaning, but a pragmatic clue which eases processing: it indicates that what follows should be interpreted as the direct answer. I aim to show that these two factors – sometimes alone, sometimes in combination – between them obviate appeal to silent syntax in these two varieties of fragment.

Is there an exemplary function of “the others”?

Our qualitative study investigates the auto- and hetero-stereotypes marking the mutual perception of German and Spanish students. Both groups, but especially the German students, tend to judge the respective out-group more positively than the in-group. These results seem to conflict with the prevailing understanding of the origins and functions of stereotypes.

Though considered as socially undesirable in our popular understanding, stereotypes certainly serve as unavoidable mechanisms to cope with the complex chaos of the unfamiliar outer world (cf. Lippmann 1997). Although Thomas (2006) implies that stereotypes contain positive or negative judgments (also cf. Quasthoff 1973, Fiske 1998, Hahn 2002), the six functions of stereotypes found by Thomas (2006) in consonance with the theory of social identity by Tajfel (1982) logically suggest that the perception of the in-group should be more positive than the perception of the out-group.

In 41 semi-standardized one-hour interviews university students in Spain and Germany were asked about their self-perception and the perception of the other culture’s members. Despite the wide variety of opinions and different stereotypes detected, surprisingly, both groups show tendencies to judge their in-group rather critically. Especially the German perception of the Spanish reveals a distinctive exotism (cf. Erdheim 1994). The students describe a romantic image of the passionate and traditional Spaniard in contrast to their perception of the boring German suffering from value decay. On the other hand Spanish students rather emphasize the leading role of Germany in the European Union as a positive example for their own country than mentioning Germany’s National Socialist past, for example.

Thus, we ask whether the six functions (orientation, conformation, resistance, self-expression, identity, control/justification; cf. Thomas 2006) of stereotypes should be expanded by more functions, such as an exemplary function of the out-group for the in-group.

The role of English as a global lingua franca (ELF) leaves the world little choice but to learn English to some degree. However, the question arises as to whether this, consciously or subconsciously, also involves learning about English native-speaker culture and if so, how this affects learners’ own cultural identity. Both attraction and resistance to learning English often leads to a distinct conflict of desires. An instrumental desire to learn English in order to progress professionally and be a player on the world stage is often in sharp contrast with a reluctance to learn a language still seen as firmly tied to Western cultural values.

While important all over the world, there is perhaps no context more relevant to this sphere of study than that of the Arabian Gulf. Its long and complicated history with English-speaking nations, its unique culture and native language, its current extremely high expatriate community, its youthfulness, and the fact that it is a region undergoing rapid change all make the issue of cultural identity particularly relevant in this part of the world. This is especially true given the dramatic spread of English in the sphere of education and everyday life in recent years.

In this presentation, the recent discourses on the pivotal themes of English as a Lingua Franca and cultural identity will be discussed before exploring how the two areas often lead to conflicting desires among English language learners. The specific context will then be examined, leading to a description of the study. The research project, which has been conducted at a large government-sponsored university in the United Arab Emirates, explores the attitudes and perspectives of students and faculty members on the impact ELF has on Emirati cultural identity. The presentation will end a description of the projected implications of the study.
unfriendly, or dishonest) (for an overview, see Bou-Franch 2012). Negative transfer received a great deal of attention for causing miscommunication in L2 and for requiring corrective strategies towards native-like performance (Kasper 1992). In positive pragmatic transfer learners succeed in communication by exploiting shared L1/L2 sociolinguistic conventions. Due to a widespread concern with causes of miscommunication and difficulties in distinguishing between L1 knowledge and developing inter-language, positive transfer received less attention in interlanguage pragmatics (Kasper 1992: 213).

In this study, pragmatic transfer is positively triggered by cognitive procedures rather than sociolinguistic skills (which rely on social perceptions activated in face-to-face interaction and which individuals employ when speaking/interacting by taking into account variables such as power, dominance, imposition as part of the social reality). I examine learners’ acquired ability to infer pragmatic meanings in L1 and effects on L2 performance. Inferential underpinnings of L2 pragmatic competence are traced in implicatures such as irony, metaphor or evidential information. More precisely, the study seeks to unveil facilitating effects of L1 on participants’ pragmatic and metapragmatic awareness when interpreting speaker/communicator attitude retrieved from newspaper editorials in L2.

Chi-square analyses were run on data received from a L1 pre-instruction test, a L2 pre-instruction test and two post-instruction tests in L2. The evidence suggests that L1 abilities relate to L2 in terms of meta-pragmatic, pragmatic awareness and meta-linguistic competence. It is shown that these manifestations of pragmatic competence can be significantly enhanced with explicit instruction in L2. This is more evident for participants whose scores in L1 and pre-instruction tests ranged from low to average and more evident in pragmatic awareness and metalinguistic competence, rather than metapragmatic awareness where a weaker tendency to improve was observed. I conclude that L2 pragmatic competence relates to abilities in L1, but that improvement is attributed to intervention administered by explicit instruction.


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*Exploiting intra-cultural variability to express (im)politeness*

The paper starts from the idea that cross-cultural communication does not involve just speakers’ ability of switching among different languages, but also that of switching among different variants of the same language. The author’s intention is to illustrate how switching from one variant to another within a particular turn at talk can become a resource for expressing politeness and especially impoliteness, as proved by examples taken from different corpora of spoken standard and local Romanian.
Taking into account Kronenfeld’s concept of cultural models, the analysis of the data is mainly based on Terkourafi’s unified theory of politeness, impoliteness and rudeness (even though the distinction between impoliteness and rudeness is not maintained).

The focus is on the address forms, as Romanian has a complex system of politeness pronouns. Besides some noteworthy formal differences between standard language and its local variants, there are important differences in the usage conventions regarding the address forms as used by urban and rural communities, as well as by age and professional groups.

In particular contexts, when the speaker mixes up address systems, using forms conventionally associated with other local or social groups, the hearer will usually be able to infer the interlocutor’s intention. Two basic cases are examined:

1. **system switching as a face-constituting action** (both for the speaker and the hearer). It appears mostly when there are discrepancies in interlocutors’ experience: the user of a local system or the speaker with a lower social status borrows some forms typical of the educated standard language users in an attempt to improve his/her own image and to flatter the addressee.

2. **system switching as a face-threatening action** (for the addressee). It appears mainly in adversarial contexts (TV debates, electoral confrontations, etc.): the speaker exploits the unmarkedness of some address forms, using them ironically, to indirectly minimize his/her opponent’s individual image, without damaging his/her own.

Mixing up address systems is signaled out in different ways (speaker’s hesitations, comments or specific responses of the interlocutors etc.), which attests to its functioning as a technique of converting unmarked politeness into marked politeness (1) or even into marked impoliteness (2).

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**Non-typical behavior, language, and conflict**

In the theoretical introduction, I endorse the prototype theory of the concept and advance the claim that unlike the classical check-list theory, the prototype theory allows us to understand why we tend to engage in conflict when facing non-typical cases of human behavior. Living by the prototype theory of the concept should also allow us to avoid conflict.

As an illustration of the main point of the paper, I discuss the Nobel Peace Prize awarded to president Obama in 2009. This prize was strongly supported by some people, strongly opposed by others, and accepted by still others with a measure of doubt and hesitation. An atmosphere of conflict about the prize was evident. In view of the formulations included in Alfred Nobel’s will, Obama’s achievements were easy to both support and challenge. Many people thought
that something was fundamentally wrong with the Nobel Peace Committee’s decision, that the committee was incompetent, or that it was biased and politically motivated.

In my view, a major reason for the conflict was that President Obama’s achievements were non-typical. If he had received his prize having stopped a war or done more tangible things such as signing a treaty or armistice, he would have been much more typical as a candidate for the prize.

The paper shows how people argued about what constitutes ‘real achievements’ for the holding and promoting of peace. The Obama Nobel Peace Prize conflict supports the claim that many people still live by the classical theory of the concept, that is, that they accept only their own definitions of words (here ‘real achievements’) and assume that others should follow them. Especially when we face fuzzy cases, disagreements about referents, meanings, categorizations and evaluations abound and conflicts arise.

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Maxim of politeness, please

At the beginning of ‘Logic and Conversation’ Grice sets aside what he calls the maxim of politeness. In this paper I argue that although it has ostensibly been sidelined, a maxim of politeness in fact plays an important – yet unsung – role in maintaining the Cooperative Principle and making sense of implicatures in many of Grice’s canonical examples. My discussion begins by detailing the difference between Group A, Group B, and Group C implicatures. Group A implicatures are those in which it is not clear a maxim has been violated; Group B implicatures are those in which the violation of a maxim can be explained by a clash with another maxim; Group C implicatures are those in which a maxim has been blatantly flouted. I argue that many cases which appear to be Group C flouting implicatures are in fact Group B clash implicatures with the proposed maxim of politeness. I make this argument through discussion of Grice’s tea party and letter of recommendation cases. Having taken myself to have established a place and a need for the maxim of politeness, I then go into the specifics of what this maxim would look like by considering two accounts that have been given in linguistics literature. I first set aside an account given by Jonas Pfister because it suffers from two major flaws in understanding Grice. I then turn to an account of politeness by Geoffrey Leech that provides a helpful, if imperfect framework, which I tailor to serve Grice’s purposes. Having developed my positive account, I conclude by addressing possible concerns raised by my argument, relating to politeness at the level of style, aesthetic and moral maxims, and the placement of the proposed maxim of politeness within Grice’s framework.

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A comparative examination of verbal irony strategies in Modern Greek and British English

The aim of this paper is to present and analyse the different rhetorical (pragmatic) devices employed to convey ironic meaning in two distinct languages/cultures: Modern Greek and British English. Drawing on evidence from a compiled corpus of naturally occurring dialogues in both languages, this investigation focuses on linguistic and cultural factors that affect the selection of verbal irony strategies. The central assumption of this approach is that verbal irony should not be viewed as a unified phenomenon but, rather, as a communicative goal that can be achieved through a variety of rhetorical devices (strategies). Firstly, it is argued that, when examined within a framework of Neo-Gricean pragmatics, these strategies fall into two general types, present in both Modern Greek and British English: the first type is achieved via meaning reversal (typical examples such as “great day” -> “horrible day”), while the second type is achieved through replacement of the expressed proposition by a completely new evaluative statement (“...and I am the Easter Bunny” -> “your statement is invalid”). The second step of this investigation involves examining the language-specificity and culture-specificity of the sub-strategies of the two general irony types. Two main findings are discussed: (i) the higher frequency of the second general type of irony in the Modern Greek data and (ii) the presence of sub-strategies that exploit the abundance of conventionalized expressions that convey sympathy /solidarity in Modern Greek (such as Situation-Bound Utterances that express wishes – cf. Kecskes 2002: 111-112). It is finally argued that the sub-strategies of verbal irony used in British English rely on more subtle and less “emotionally marked” cues than the ones selected by speakers of Modern Greek.


The use of discourse markers in British and American feature length movies: Implications for EFL classrooms

Discourse markers are significant for fluent speech. Furthermore, they are significant for organizing a conversation. This study examined the use and functions of discourse markers in British and American feature length films. The scripts of four movies (two British and two American) consisting of 44,597 running words were analyzed using the AntConc Concordance program. The results showed that there is not a significant difference between British and American movies in terms of the frequency of discourse markers ‘well’, ‘like’, and ‘you know’. On the other hand, it is found that ‘oh’ is used significantly more frequently in British movies than
American movies. The functional analysis of the movies showed that, discourse marker functions of all these four discourse markers represent the use in the literature. In other words, both British and American feature length movies represent the use of English discourse markers in native discourse. Hence, the movies could be used for teaching and learning of discourse markers in foreign language environments. The results are discussed in terms of pedagogical implications.

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Formulating practices in Korean conversation: Managing actions in terms of relationship categories

This paper, from a conversation-analytic perspective (Sacks, Schegloff, & Jefferson 1974), aims to analyze formulating practices (Garfinkel & Sacks 1970) in Korean interactional scenes. Using Korean TV news interviews and ordinary conversations as data, we show that formulating practices, typically a third-turn phenomenon preceded by the question-answer sequence (Heritage & Watson 1980), are also frequently produced as the (second-position) turn responding to a sequence-initiating action and as the third-position repair (Schegloff 1992).

In the second position, the speaker may formulate the prior speaker’s action upshot in such a way that the other’s intention or stance is presumptively referenced in a quoted form (e.g., A: “I’m late for school.” B: “Are you (dare) asking me for a ride?”). This practice furnishes speakers with a resource for pre-emptively addressing the face-threat or adversarialness projected by the other’s first-pair part action (e.g., pre-request). As the third- position repair, where the speaker finds the other’s response to his/her turn problematic and initiates repair in the third turn, the speaker may use a formulation to question the latter’s competence (e.g., A: “... then the lettuce grows a stem high (expressed with a local vernacular term).” B: “Ah, are you saying that the lettuce grows high?” A: “Oh my, (how come) you (being a doctor) are so ignorant as not to know the meaning of such a simple (farmer’s) expression ‘stem growing high!’”).

In both cases, the upshot of the prior action by the other speaker is subjected to scrutiny in such a way that the other speaker’s “stance” (e.g., epistemic, evaluative, etc.) is problematized in terms of the participants’ relationship categories (Sacks 1972). Comparable practices in English (and lack thereof) are examined, and the prevalence of formulating practices in Korean is noted to be warranted by the need to “remedy” the immanently “allusive” turn-design features of Korean conversation at a meta-communicational level.

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**English possessives: A semantic or pragmatic phenomenon?**

English pre-nominal possessives encode a relation between two nominals, e.g. kinship (John’s sister), time (yesterday’s newspaper), control (John’s car), and probably many others given that this relation is contingent upon context. However, the degree to which the context overtly explicates this relation varies from utterance to utterance, ranging from low-information contexts (e.g. ‘John walked into the pub. His coat was white from the snow’) to contexts which are far more telling (e.g. ‘John is a first-time author. His book has been a great success’). This raises the question where the possessive relation originates from: is it provided by the (linguistic or extra-linguistic) context, does it come from the semantics of the head noun, or do we need to appeal to both?

The locus of the possessive relation has been a matter of contention among formal semanti-cists on the one hand (e.g. Barker 1995, Vikner & Jensen 2002) and cognitively-oriented pragmatists (e.g. Sperber & Wilson 1986/1995, Blakemore 2002, Aitken 2009) on the other: whilst formal accounts often argue in favour of a default semantics for possessive constructions and thus predict a rather minor contribution of the context to the relational information encoded by the ’s, pragmatic accounts converge on the idea of an underspecified semantics enriched by means of a pragmatic process that operates over decoded linguistic meanings and sets of contextually available assumptions.

In this paper, we present the results of a corpus analysis of 300 possessive constructions which were analysed in terms of how much contextual explication the respective possessive relation received, what kind of relation it encoded, and various other factors. We develop an account of pre-nominal possessives based on what we call ‘head noun pragmatics’, where salient relations are derived mainly by pragmatic means. Semantically, a possessive phrase N’s N encodes a highly underspecified relation, from which the contextually appropriate reading is computed on the basis of accessible encyclopaedic or situational knowledge, canonically made available by N2, but may stem from a variety of sources. This approach has the advantage of accounting not only for high-information cases but also for readily available interpretations in low-information contexts.

**Explicit and implicit attitudes toward identity relevant cultural memories**

The dynamics of implicit and explicit attitudes was investigated towards identity relevant cultural/historical memories among groups of Hungarians. Hungarian (N=86) and Hungarian
diaspora students (N=84) participated in a laboratory experiment in which a version of Implicit Association Test (IAT) combined with a semantic-differential method was administered. An object classification task (Hungarian vs. Foreign historical names) was required to perform in parallel with different attribute classification tasks (good-bad and strong-weak and active-passive (block-wise)).

In a follow-up research, as an extension of the implicit measures, the individual differences in national identity and cultural ethnocentrism was intended to measure even on the level of explicit attitudes as well as on the level of value priorities. To this end the Generalized Ethnocentrism Scale, the shortened version of the Portrait Value Questionnaire and the scales of Patriotism, and Collective Self-Esteem were included. The experimental data and the explicit measure scores were correlated across Hungarian and Hungarian diaspora students.

The performance differences between compatible and incompatible mapping conditions produced a robust IAT effect for Hungarian historical/cultural objects eminently in the evaluation (good-bad) dimension. The results indicate a strong positive implicit attitude, i.e. own-group bias toward the Hungarian historical/cultural memories. Furthermore, the almost complete overlap in the pattern of results between the groups of participants may indicate the importance of national emotions in the cultural identity functioning independent from the current cultural/historical context. Newest results and main implications will be presented and discussed in the presentation.

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The role of context in meaning construction: A longitudinal study of international students’ reading perspectives

The way individuals interact with each other and the type of meanings they construct from texts are said to be influenced by their inherent pursuit of the establishment of a relationship with others. Similarly, when entering a new reading community, individuals seek to become legitimate members of that community and always look to others to learn what meanings they should construct and what roles as readers they should adopt. The learning of reading is thus argued to entail the learning of new values and expectations of their target community and then making decisions about the extent of adapting to new values. However, little is known about the learning of such adaptation.

This study investigated the development of reading perspectives of four international students over one year of their postgraduate studies in a UK university and collected data using multiple tools, such as students’ diaries, discourse-based interviews with students and their lecturers, and document data. The expectations and beliefs that students brought to a reading event were central to this analysis and had been shown to be highly resistant to change. The students recalled their previous reading practices in a rather submissive way, hardly daring to question text meanings offered by their tutors. The students also reported confusions about how to critically evaluate texts or how to assemble evidence to create a persuasive piece of writing in their
new reading environment. The results of the study provide some support for the argument that the process of entering new reading communities may be fostered through an increased emphasis on the importance of understanding the values and beliefs of the target community and on the development and refinement of interactive reading skills.

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Pragmatics of advice: Cross-cultural perspectives

The present paper is part of an ongoing research project investigating the impact of socio-cultural differences and values on politeness strategies and communication styles in British English, Indian English (influenced by Hindi in northern India) and Russian. This study aims to identify similarities and differences among the three communicative cultures concerning the speech act of advice and explain them through cultural contexts. It is widely considered that advice is a delicate and risky face-threatening speech act which requires negative politeness strategies aimed at softening the imposition of advice-giving. Our results show, however, that the perception of advice varies across cultures and it might also be seen as an involvement and solidarity speech act rather than a face-threatening one, and can be given in a less mitigated and even direct form.

Advice-giving is a common activity that occurs in different settings and discourses (Limberg & Locher 2012). We focus mainly on interpersonal interaction of family members, friends and strangers and consider both solicited and unsolicited advice. The study is based on analysis of the data obtained by ethnographic observation of the behavior of the British, Indians (north Indians) and Russians as well as the data collected through interviews and questionnaires containing discourse completion tasks. Drawing on cultural dimensions, politeness theory (Brown & Levinson 1987, Leech 1983, Watts 2003) and cultural scripts theory (Wierzbicka 2003, 2012), we have used a combination of ethnographic, contrastive and discourse analyses.

The preliminary results indicate significant differences across our British, Indian and Russian samples in advice-giving practices which concern its frequency, appropriateness, force, systems of politeness and communicative styles and strategies. They also demonstrate a systematic correlation between language, communication, cognition and culture. This study is of practical use in SLA and also for developing intercultural communicative competence.

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A social cognitive account of relational work

Postmodern accounts of politeness are based on the ontological belief that social phenomena cannot exist independent of perception and therefore adopt the epistemological stance that
theoretical accounts of social reality (i.e., politeness2) must be grounded in interlocutor interpretations (i.e., politeness1). One consequence of this position, as argued by Eelen (2001), is since politeness1 necessarily reflects the normative values of a specific (sub)group, the ‘universal’ validity of politeness2 is questionable. Some have even declared an end to “the age of grand theorizing” (Mills 2011:34). Alternatively, some accept the validity of ‘culture-general’ conceptualizations, but argue ‘culture-specific’ emic constructs must form the basis of individual analyses (Arundale 1999, 2010). Although these approaches differ in their view on the utility of ‘universal’ conceptualizations, both incorporate ‘culture-specific’ lay interpretations as the basis of second-order analyses.

An alternative position, I argue, can be found in the postmodern discursive model (e.g., Locher & Watts 2005, Watts 2003). Although the role of politeness1 and politeness2 in postmodern accounts has been widely scrutinized (e.g., Grainger 2011, Haugh 2007, Terkourafi 2005), a focus on superficial inconsistencies has led critics to overlook the formal instantiation of these conceptualizations. Specifically, politeness1 is represented not as lay interpretations of behavior with regards to specific lexical items (as is typically assumed), but rather with regards to the characteristics outlined in politeness2 (i.e., ‘markedness’ and ‘appropriateness’). It is in this sense, I contend, these models represent a valid ‘culture-general’ theoretical conceptualization of relational work which simultaneously expresses the fundamental tenet of social constructionism (i.e., the social construction of reality).

The current analysis also identifies remaining problems with the postmodern discursive model (e.g., insufficient specification of the conditions ‘markedness’ and ‘appropriateness’) and presents an alternative model based on theories of social cognition which addresses these issues while maintaining the benefits associated with these accounts.

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Reference assignment with a twist:
The pragmatics of referential disambiguation in L2 across the lifespan

This paper brings together pragmatics and second language acquisition, as we explore one of the paths indicated by Foster-Cohen (2000, 2004) that research in the pragmatics of SLA could take. We investigate pragmatic disambiguation processes in a second language (L2) across the lifespan. In doing so we argue that a cross-sectional population of late L2 users of
English provides an original and crucial insight into the pragmatic processes that govern reference assignment.

Taking a relevance-theoretic perspective on reference assignment (Sperber & Wilson 1995; Carston 2002), we hypothesise that pragmatic performance will deteriorate in L2 contexts. However, we argue further that the limitations imposed by a L2 on pragmatic processes will be felt even if the pragmatic process under scrutiny is not directly affected by the limitations in L2. That is to say that we expect pragmatic degradation to be the result of a cognitive overload, as opposed to semantic shortcomings and/or cross-linguistic interference. For this purpose, we focus on low-level disambiguation explicatures (assigning referents) in late German-speaking learners of English. Such processes would typically allow direct transfer from L1 into L2.

We use original experimental data that focus on the explicatures generated in reference assignment processes. Based on designs derived from those developed by Keysar and colleagues (1998), we observe in a cross-sectional population of 160 German-speaking learners of English, aged 10-80, how they assign referents in stimuli involving competing referents in a task that requires that the participant adopt the perspective of the speaker/instructor. We contrast these results with performance in a L1 control condition.

Our results show that pragmatic performance in L2 deteriorates significantly from the control condition – both in terms of accuracy and reaction time. L2 learners’ referential disambiguation explicatures thus appear to be significantly hindered even when cross-linguistic positive transfer is possible (cf. Jarvis & Pavlenko 2008). We propose that these results are best accounted for in terms of a cognitive overload affecting pragmatic processes in L2. Further evidence of the correlation between the general cognitive capacity and referential explicature attainment is provided by a significant contrast across age cohorts.

We conclude by showing that our results provide a new insight in recent research on reference assignment (Gibson & Pearlmutter 2011) that show age-related effects within a L1 context, where young children systematically underperform adults in reference disambiguation tasks, as the former seem unable to inhibit their erroneous initial inferential response.

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Politeness, relevance and scalar inferences

Recent behavioural studies in the field of experimental pragmatics (Breheny et al., 2006; i.a.) investigate the effect of contextual manipulations on the derivation of scalar inferences (e.g. ‘Not all X-ed’ from ‘Some X-ed’). Among these, Bonnefon et al. (2009) and Feeney and Bonnefon (2012) suggest that scalar inferences are less likely to be derived in face-threatening contexts.
A. What impression did I make during dinner?
B. Some of the guests thought you drank too much.

In (1) A would be less likely to derive the inference that not all of the guests thought I drank too much from B’s utterance. Indeed, the authors even suggest that A might interpret B’s utterance as communicating that all the guests thought you drank too much.

I suggest that the experimental evidence provided so far is not sufficient to support these claims. The off-line paradigm adopted fails to track the distinction between what the addressee takes to be the speaker’s intended meaning and what he infers about the actual state of affairs in the world.

The results indicate that addressees are more reluctant in face-threatening contexts to rule out the possibility that all X-ed, when told that some X-ed. This can be explained either (i) by assuming that face-threatening contexts block the derivation of scalar inferences (which is what the authors suggest), or (ii) by assuming that in face-threatening contexts the scalar inference is in fact derived but is less likely to be accepted (as true).

I analyse the results in light of Relevance Theory. I suggest that, in line with (ii), Relevance Theory predicts that in face-threatening context the scalar inference ‘Not all X-ed’ is derived but considerations about the communicator’s manifest ‘preferences’ (e.g. her politeness concerns) may affect its believability (Sperber et al. 2010).


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The role of prosody and gesture in the perception of mock impoliteness

Even though mock impoliteness has generally been analyzed within the impoliteness framework (cf. Culpeper 1996, 2011, Bernal 2008), recent proposals suggest that it is an essentially different pragmatic phenomenon that requires a continuous conversational evaluation (Haugh & Bousfield 2012). The present study had the goal of assessing the online evaluation process of target genuine vs. mock impoliteness utterances, specifically the interaction of the situational/discourse context with prosodic and gestural cues. 6 participants were asked to complete an oral DCT (Blum-Kulka et al. 1989, Billmyer & Varghese 2000) with 10 sentences, split evenly between situations which mock or genuine impoliteness could arise. Both types of impoliteness favored the use of the nuclear configuration L* L%, followed by H+L* L%, which was more frequent with the genuine impoliteness data; other prosodic cues that have been frequently associ-
ated with anger (Murray & Arnott 1993, Culpeper 2003) were also present in the genuine impoliteness data. The most common gesture for the genuine impoliteness utterances was furrowed eyebrows, while in the mock impoliteness data it was a smile. Selected target utterances were then chosen for two perception experiments. A total of 97 participants were either asked to rate the degree of impoliteness of target genuine and mock impoliteness utterances in isolation (Experiment 1), or to rate the same utterances preceded with a set of matched and mismatched situational/discourse contexts which favored either a genuine or a mock impoliteness interpretation (Experiment 2). The results of the two experiments show that (a) evaluations of mock impoliteness utterances generate more uncertainty in listeners than genuine impolite utterances; and (b) mock impoliteness evaluations are characterized by a more active use of gestural cues. These results provide evidence that mock impoliteness triggers a more complex evaluation procedure of a phenomenon that lies at the boundary between polite and impolite behavior.


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Towards an intercultural pragmatics of lying

Most researchers see lying as a communicative behavior that can occur in every discourse. On the one hand, it is a cognitive ability serving at the manipulation of the truth and the deception of interlocutors. On the other hand, it is deeply embedded in social and cultural practices because liars pursue certain social goals (Meibauer 2014). While the basic pattern of lying seems to be universal, i.e., a speaker asserts something they do not believe, judgments on what exactly constitutes a lie widely differ when speakers from different countries and cultures are asked. Thus, while Sacks (1975) bluntly asserts that “everyone has to lie”, Blum (2007) even suggests that there might be something like “Chinese truth” as opposed to “other truths”. In fact, judgments on lying – from an impressionist as well as an experimental angle – show some variation, e.g., with respect to prosocial lies or indirect lies, and one reason for this seems to be the specific cultural background of the speakers. In this talk, intercultural parameters with respect to lying, e.g., truthfulness, modesty, humor, face-saving, gossip, prosocial goals, etc. are systematically discussed on the basis of previous findings and related to recent theorizing on intercultural pragmatics (Kecskes 2013). On the whole, it is argued that the core concept of lying is universal while the different parameters leading to variation are dependent on the impact of social and cultural values.


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\textit{Learnability of inter-cultural pragmatic competences verbalized in tourist guide discourses}

Most people working in contact with tourists admit they need to master communication competences in various languages. The Common European Framework (CEF) defines them at three interconnected levels: linguistic, sociolinguistic and pragmatic components. The latter is often eluded in the learning process; however, it is part of the discourse, and it has to be trained to reach a decent level of active inter-cultural communication. Furthermore, the communicative performance of tourist guides relies on the way they handle this competence to manage their group.

Willing to evidence the inter-cultural pragmatic competences within tourist guide discourses, two French corpora have been made, one of traveller and guide interactions and the second one of audio-guides. According to Petit (2010), both corpora are representative of professional texts but the first one is built on spontaneous interactions thanks to pragmatic elements while the second one stems from redacted texts following scenarios where pragmatic elements are reduced to theatrical effects (Gautier & Méric 2014).

Within a sociolinguistic cognitive/usage-based approach (Geeraerts, Kristiansen & Peirsman 2010), the use of collostructional analysis to describe and compare the two corpus distributions will reveal the pragmatic characteristics (Barron & Schneider 2009: 429). A qualitative analysis of speech acts and scripts will complete the variational pragmatic description also on the basis of an adapted version of the proximity-distance-continuum.

The results will help to shape the involved discourse and functional competences which are the main elements of the pragmatic competences needed by the future professional. Then, propositions will be suggested to improve flexibility, turn taking, thematic development, coherence and cohesion, spoken fluency and propositional precision which are the CEF scales to evaluate the pragmatic competence.


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\textit{Back to negative particulars and their non-lexicalization: A truth-conditional pragmatics proposal}

In a series of papers, Horn has given a complete analysis of negative particulars in terms of Aristotelian Square and his theory of semantic scales. Particulars are lower-bound expressions...
triggering upward inferences, that is, generalized conversational implicatures having the negation of their universal counterparts as content. The absence of lexicalization for negative particulars (O) is explained via the complexity of their meaning.

The main purpose of my contribution is to explain why O meaning is complex. The argument is the following: what particulars trigger are not GCIs but explicatures, that is, truth-conditional contributions to meaning. The analysis points out that Horn’s account correctly describes particulars as sub-contraries, but their uses cannot be extended to cases where only one of them is true, the other being false.

The starting point is that negative and positive particulars (respectively some and some ... not) have specific constraints on their semantics and their pragmatics. Their semantics is defined by their position on the logical square. They are semantically incompatible with their contradictories: some is incompatible with no, and some...not with all. On the other hand, their pragmatics is limited by their upper-bound correlates: some is pragmatically incompatible with all, some...not with no.

The two main consequences of this analysis are: first, the pragmatic incompatibility of particulars is the consequence of their truth-conditions, not of their GCIs; second, the complexity of negative particulars meaning is semantically expressed, within Boolean semantics. Negative particulars are not lexicalized because their meaning is compositionally the result of two Boolean operations: intersection of sets and complement of the intersection: some A are not B is thus formally represented as A – B (the difference of A and B), or as the complement of the intersection of AB (C AB).


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The predicationality hypothesis

Cataphoric propositional pronoun insertion (CPPI) in complex sentences underlies language-specific restrictions. In Hungarian, the insertion of the cataphoric propositional pronoun ‘azt’ is possible in complex sentences with assertive matrix verbs (‘say’), but not with factives (‘regret’):

(1) a. Péter (azt) mondta, hogy gyakran összejönnek munka után.
   ‘Peter said that they often meet up after work.’
   b. Péter (*azt) bánja, hogy elfogadta a meghívást.
   ‘Peter regrets that he has accepted the invitation.’

German displays a mirror pattern – CPPI is licensed in complex sentences with factive verbs:

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   ‘Peter regrets that he has accepted the invitation.’

German displays a mirror pattern – CPPI is licensed in complex sentences with factive verbs:
We demonstrate, however, that information structure can influence CPPI: focusing or back-grounding of the embedded clause has consequences for CPPI in both languages.

In our strictly modular theoretical framework we argue that CPPI is dependent on the syntactic type and the realization of Spec-CP in the embedded clause. In accordance with Chomsky (2008), we assume that the derivation of Spec-CP results from the instantiation of the edge-feature (EF) in C. We argue that syntax universally provides for two clause types: those with EF in C, and those lacking EF in C.

Narrow Syntax is, however, only responsible for the actual derivation of Spec-CP, not for the interpretational effects of this position. The discourse-semantic content of this position can vary in different languages. In Hungarian EF is associated with the predicational status, in German with the non-predicational status of the embedded clause (cf. Predicationality Hypothesis). (Non-)predicationality is closely related to the semantic concepts of assertion and presupposition but also requires the inclusion of the pragmatic dimension: illocutionary force and focus.

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Redundancy effects in discourse:
On the modal particle-combinations halt eben & eben halt in German

This talk is concerned with the combination of modal particles (mps) in German, in particular with the combinations of eben and halt.

(1) A: Peter is always so polite.
   B: Er ist halt eben/eben halt Brite.
       He is MP MP/ MP MP British
       ‘He is just British.’

A common assumption is that the relative order of mps is fixed. As far as halt and eben are concerned, this combination seems to be an exception because both orders are attested. One explanation for this observation is that dialectal variation is at issue here (cf. e.g. Elspass 2005:17, fn 41 [halt eben would have to be Southern German in this argumentation]), Autenrieth (2002:96) assumes that the variation provides evidence for a speaker’s planning error and the combination is, therefore, not intended as a linguistic unit, and Zifonun et al (1997:154ff.) claim that halt eben is the order in imperatives, whereas eben halt occurs in declaratives. Against this background, the aim of my talk is two-fold:

(1) I would like to contribute to solving the empirical puzzle which arises out of the contradicting assumptions mentioned above. Looking at the largest corpora of written (Deutsches Referenzkorpus)
and oral German data (Datenbank für gesprochenes Deutsch) accessible as well as a webcorpus (DE-COW2012), I claim that in present-day German halt eben is the unmarked and eben halt the marked order. The results of two controlled rating experiments (N = 29/31, paired-comparisons) show that the preference for halt eben applies across sentence types. As the testants came from the northern part of North Rhine-Westphalia, I also cannot find evidence for the assumption that halt eben is Southern German.

(2) I will suggest an explanation for the difference in markedness between the two orders by arguing that a form of iconicity is at play here. By modelling the meaning contribution of halt and eben in isolation within the formal model of discourse developed in Farkas & Bruce (2010), I argue that the meaning of eben entails the meaning of halt. I explain the markedness of the order eben halt by building on independent work which shows that utterances involving the reinforcement of entailments are marked (cf. e.g. Horn 1976:63ff., Levinson 2009: 20). Reinforcing entailed information involves a type of discourse structural redundancy and although this does not lead to complete ungrammaticality/unacceptability, the order which presents the information non-redundantly is usually preferred. As the experiments mentioned above also contained items of reinforced entailments in the area of hyponyms/hyperonyms, they also provide evidence for the assumption that speakers are sensitive to such ways of presenting information.

Therefore, my analysis traces the difference in markedness between the two orders of mps back to a pragmatic requirement which has been assumed to hold in communication independently.

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Why is miscommunication more common in everyday life than in lingua franca conversation?

Hundreds of publications have been devoted to failures in lingua franca or other kinds of intercultural communication, caused by cultural differences between the interlocutors. No one can deny that any deviation in the mental worlds of communicants is a potential risk for proper understanding. Nevertheless, I argue that Ermakova and Zemskaia (1993) are right in alleging that miscommunication takes place more frequently in everyday conversation between people who know each other well that when speaking with foreigners. In my paper, I will discuss in more detail the explanations for this paradoxical claim. Three features of everyday conversation make it especially prone to communication failures:

(1) It takes place in people’s leisure time. Communicants therefore try to avoid any extra cognitive effort (Shintel, Keysar 2009), which leads to insufficient concentration on communication.
(2) Communicants tend to succumb to the common ground fallacy (Epley 2008): as a result of egocentric thinking they overestimate the similarity of their mental worlds (Keysar, Henly 2002, Kecskes, Zhang 2009).
(3) Because of their wide-ranging personal communicative needs, coupled with confidence in their communicative capacities, people discuss all possible topics, including those which are diffuse and fuzzy (Mustajoki 2013).
(4) The situation of communication is seldom optimal: noises, distance between communicants, etc.

These (and some other) factors lead to a high frequency of traditional forms of communicative failures: “overguessing”, misreference (referential ambiguity), misinterpretation of indirect speech.

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The metaphysics, pragmatics, and formatics of implicit reference

It is vital to clear-headed theorizing about language and communication to separate three questions: (1) In virtue of what facts does a speaker, S, refer to whatever S refers to in uttering something, x, on a given occasion? (2) What sorts of information, what principles, and what types of cognitive states and processes are involved in the (typically spontaneous) arrival in the mind of an interpreter of a (typically resilient) conclusion about what S is referring to in uttering x on that occasion? (3) What sorts of information, what principles, and what types of cognitive states and processes are involved in the formation of the referential intentions S has in uttering x on that occasion? (1) is a question in metaphysics, a question about constitutive determination. (2) is a question in pragmatics, a question about epistemic determination that is answered by a theory of utterance interpretation (which will include theories of lexical and compositional semantics). (3) is a question in what I call formatics, a question about aetiological determination that is answered by a theory of utterance formation (which will also include theories of lexical and compositional semantics). The widespread use of the unmodified word ‘determine’ in the philosophical and linguistic literature on semantics and pragmatics has led to widespread conflation of constitutive, epistemic, and aetiological determination, leading to strictly unintelligible debates about the rôles of context and pragmatic inference in accounts of language and communication, and a general conflation of questions in metaphysics, pragmatics, and formatics that must be separated but whose answers are mutually constraining and all rooted in a Gricean notion of communicative intention. Once this is appreciated, not only do standard objection to intentionalism evaporate, but clean accounts of the metaphysics, pragmatics, and formatics of speaker reference, including implicit reference, can be provided, an account that (a) clarifies precisely what is at issue in debates about the “underdetermination” of content by linguistic meaning, and (b) places serious constraints on what can be explained by postulating aphonemic expressions in syntax, and (c) explains the rigidity of referring expressions in terms of what can reasonably be called the rigidity of acts of speaker reference, itself explained in terms of what can reasonably be called the rigidity of belief and intention—their tenacious grip on three-dimensional continuants in a dynamic and contingent world.
The theoretical and methodological issues in the research into implicit arguments in Hungarian

Critical evaluation of the literature on implicit arguments in different languages has demonstrated that purely syntactic, pragmatic and lexical-semantic explanations are inadequate (Cote 1996, Németh T. 2010). Purely syntactic accounts analyse only those implicit arguments which have a position of their own in the syntactic structure of sentences and cannot consider implicit arguments in contexts. Purely pragmatic accounts can describe all types of implicit arguments, but cannot distinguish between them and do not rely on any grammatical information. This leads to an analysis according to which every argument can be omitted if it is inferable, but this is not the case. The purely lexical-semantic explanations suggest that lexical-semantic properties fully determine the verbs’ occurrence with implicit arguments, but data from pro-drop languages attest the opposite. The criticism of these explanations has led to complex approaches which consider both grammatical and contextual information (Goldberg 2005, García Velasco - Portero Muñoz 2002).

Examining implicit arguments in a complex approach yields a number of theoretical and methodological consequences and influences the spectrum of data. In my paper, I intend to present and exemplify some of these consequences in the research into implicit arguments in Hungarian. First, if the contextual factors can influence the occurrence of implicit arguments, we have to accept that grammar and pragmatics intensively interact. Second, assuming such an interaction, implicit arguments cannot be explained in sentential environments. Various occurrences of implicit arguments in Hungarian judged ungrammatical in sentence-oriented accounts can be interpreted in utterance contexts which can be extended with information from discourse, physical and encyclopaedic contexts. And third, if implicit arguments are investigated in utterances, the various data types (e.g. intuition, spoken and written corpora, thought experiments) must be integrated.

These theoretical and methodological decisions result in a more complete and plausible account of implicit arguments in Hungarian.

Four repair operations in Hungarian

While previous studies have paid a great deal of attention to self-repair in the conversation analytic literature, relatively few of them have focused only on repair operations, i.e. self-repair strategies in their own rights. Even fewer of them have examined repair operations relative to each other, that is, contrasting them in self-repair from a certain aspect or aspects (the exceptions being Fox et al. 2009 and Fox et al. 2010 on recycling and replacement).
The results of the literature involving nine languages in the examination suggest that the difference between the frequency of recycling and replacement self-repairs (which seems to be approximately universally constant) originates from their inherent properties independently of their various manifestations in the different languages. This prediction makes us ask the following question: If there exists such a difference between recycling and replacement, does it exist among other repair operations as well?

The aim of my presentation is twofold. First, I attempt to offer an explanation for the cross-linguistic difference between the frequency of recycling and replacement as self-repair strategies by revealing their most important characteristics in Hungarian and making a comparison with the languages examined in this respect so far. Second, I intend to extend my investigation to another two repair operations, namely, insertion and aborting, and propose a model being able to describe repair operations relative to each other on the basis of the ways they halt the progressivity of the current turn-at-talk.

As approaching these aims requires the combination of data from different data sources, e.g. spontaneous speech recorded in a corpus consisting of Hungarian, casual face-to-face conversations, intuition, and data from previous research, setting up the model makes a meta-conscious treatment of the data necessary. For this reason I also offer a metatheoretical reflection on my study using a model of plausible argumentation (Kertész & Rákosi 2012).


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*The pragmatic particles of Singapore colloquial English: Implications for socialization of bilingual pre-school children*

The study reported in this paper is part of an ongoing, longitudinal research project that aims to explore effects of parent-child interaction on early pragmatic development by a group of young children in Singapore’s bilingual Chinese-English speaking families. Drawing on the theory of language socialization (Ochs 1996), the study aims to examine (1) how parents and children negotiate meanings and intentions through the use of two pragmatic particles “lah” and “ah” that are characteristic of the vernacular variety of Singapore English (Gupta 1992), and (2) how parents engage their children in co-constructing socio-cultural knowledge via these pragmatic choices. The project collected data from 8 families with young children aged from 2 to 4 over a period of one year. Parents were instructed to audio-record at least one hour of their conversations whenever they were together with their children (e.g. at meal times, crafting or play times) on a fortnightly basis. The data analyzed for this study comprised audio-recordings of four parent-child dyads over six months. Preliminary analysis of data shows that
(1) the above particles in Singapore English carry salient pragmatic meanings, occurring with a wide variety of speech acts to modify their illocutionary forces, and (2) their choice is not only linguistically constrained but also culturally motivated. The results thus suggest that these pragmatic particles may serve as a mean of socializing children into the socio-cultural norms and values of the community in which they participate as cultural members. These results contribute to the current knowledge of bilingual pragmatic development and add to the existing literature on the pragmatics of New Englishes.

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**Internalised context: How did this come about?**

The idea that linguistic meaning includes constraints on context has been around for some time (Ducrot et al. 1980, Cadiot et al. 1985, Blakemore 1987). The best known example is probably that of discourse markers, which impose constraints on the interpretation of their host utterances; but arising from Argumentation Theory and the ScaPoline (Anscombe 1995, Nølke 1994) we also have a notion of utterance meaning that is construed, among other things, in terms of indications regarding the (idealized) context of utterance.

If context – albeit in a schematized form – made its way into the conceptual structure of linguistic meaning, how did this come about?

A possible way of furthering our understanding of this issue is to approach it from an adaptive perspective, and more specifically, from that of Damasio’s theory of brain functions (Damasio 1994 & 2010).

This paper focuses on the second type of internalised context. It examines the possibly that such a context has an analogue at the level of brain maps, from which it may derive.

Key adaptive assumptions include:
- The systems which an organism comprises contribute to survival.
- Language is rooted in our neurobiology.
- As a latecomer in the evolutionary process, language is in a position to co-opt solutions previously devised to address its own problems.
- Processing systems tend to thrive towards ever greater efficiency, as part of being oriented towards survival.

The pragmatics of intercultural phonetic repair in English as a lingua franca
interactions

In English as a Lingua Franca interactions, which are defined in this presentation as any interaction in which people for whom English is not a native language interact in English, intercultural misunderstandings caused by pronunciation differences are commonplace and well researched (Jenkins 2000, 2002; Matsumoto 2011; O’Neal 2013a, 2013b, 2014 in submission). However, the interactional mechanisms which are used to reestablish mutual intelligibility after a misunderstanding caused by pronunciation variation has occurred are less well understood. This presentation endeavors to describe one of the interactional mechanisms employed to reestablish mutual intelligibility: Phonetic Repair. Phonetic Repair is a process in which speakers of English as a Lingua Franca orient to a lexeme as problematic or unintelligible and then subject it to a unique type of repair in which one or more speakers change one or multiple phonemes in order to reestablish mutual intelligibility (Matsumoto 2011, Schegloff 2007). That is, the interactional details manifest that speakers can orient to the phonetic components of lexemes, the phonemes, as unintelligible and substitute the problematic phonemes with intelligible phonemes in pursuit of reestablishing intelligibility. Indeed, the negotiation of phonemes is one critically important practice utilized among speakers of English as a Lingua Franca (Canagarajah 2013).

This presentation will begin with a three-way distinction between types of intercultural pronunciation: unproblematic pronunciation, unintelligible pronunciation, and intelligible pronunciation. Furthermore, it will be argued that all three distinctions are justifiable within the conversation analytic framework because speakers orient to pronunciation as such. Next, the presentation will analyze a few instances of the phonetic repair of unintelligible pronunciation between university students and foreign exchange students at a Japanese university, and enumerate the classes of phonemes that are usually subjected to phonetic repair. Last, it will be argued that Phonetic Repair is a critical component of Performative Competence (Canagarajah 2013).

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Amazonian intercultural expression on knowledge

This paper presents the ongoing research aspiring to compile a full descriptive mapping of the verbal expression on knowledge among the Amazonian peoples.

We work with the hypothesis that, despite their differences, all the cultures of the Amazon basin share one mind on issues such as the relationship with nature and the way of thinking: creating, transferring, preserving and sharing thought, learning, or experience.
This epistemology differs significantly from the one expressed by the Western languages, not only on their terms but in its fundamentals. The languages from Amazon region are expressing a radical different way of seeing the world and the environment. In their cosmovision they can attribute intellectual properties no just to the human but the other wildlife in the jungle. And this worldview is in constant confrontation with the message arriving to the indigenous communities through TV and internet.

In South America the Intercultural challenge is not just the coexistence of westernize mestizo societies with the week indigenous cultures (most of them oral cultural or agraphic until recently), but the understanding of a different approach to life and the fact of knowing, manifested in the way the speak about it in normal conversation and through the surviving myths.

The methodological approach is not restricted to a lexicographical collection, but covers a broad reflection of meaning in context through the use of descriptive techniques of speech analysis.

This amplified semantics doesn’t fit in a multilingual lexicon, of course, but needs a new way of expression and a visual presentation to facilitate the gathered information with usability.

Our proposal is to use multimedia devices for capture the acts of speech and a multilayer conceptual mapping visualization for the analysis, in order to allow a better use and understanding of the findings of our research.

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Referentiation and ideology: The construction of homophobic speech in new-Pentecostal minister text

The purpose of this paper is to investigate how homophobic ideas are developed in the speech of Brazilian new-Pentecostal church leaders. These ministers have predominant roles and air-time in Brazilian media, and are always involved in polemic discussions concerning gay rights. In their speech, they attack homosexual practices and identity, but in rhetoric that does not damage their church’s image by means of non-aggressive remarks. In order to do that, they abuse an argument that is now commonplace in new-Pentecostal speech: the defense of family.

Based on Text Linguistics theory, with a special application of referenced publications, it can be observed how the referring process can develop a homophobic ideology. Also taken into consideration for this analysis is the Critical Discourse Studies theory, which shows a special interest in hate speech, and understanding that discourse has an intricate relationship with society and cognition.

Homophobia in speech appears in how these ministers choose their words to refer to gays and their allies, in addition to the arguments that put homosexuality alongside practices consid-
ered perverted and against the traditional concept of family – such as abortion, drug addiction and pedophilia – thus associating these concepts and inciting church followers to believe there is a war between traditional family values, and homosexuality.

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Intercultural Communication in Polish/English families

The present study examines video-recorded conversations of English/Polish families. While there is a long tradition of studying intercultural communication in the workplace on the basis of video-recorded data (see e.g. Gumperz & Roberts 1991), studies of ‘intercultural families’ are relatively rare (but see Kolstrup 2013, Ogiermann 2013). Most studies looking at interaction in bilingual families focus on the use of two languages across different generations of immigrants (e.g. Li Wei 1994, Del Torto 2008) rather than communication in families where the partners grew up in different countries and have different native languages.

This study analyses interactions where one language is used by all speakers as well as conversations involving both languages. Both are characterised by a relatively high potential for misunderstandings and pragmatic failure or dissonance.

A conversation held entirely in English (or Polish) puts the non-native speaker at a disadvantage, whose communication style is being judged on the basis of the native speaker’s pragmatic norms; or who may adjust to these norms but feel that he or she is compromising his or her cultural and linguistic identity.

Interactions involving both languages, in particular those involving children who are raised bilingually, may exclude the English speaking family members from conversations taking place in Polish; or they may restrict their interactional choices if they do not speak the language sufficiently well.

While in both cases at least one speaker seems to be at a disadvantage, the interactions show different ways of dealing with these interactional difficulties, including code switching and non-verbal cues. On the whole, analyses of conversations in binational families provide rich insights into how a family identity is constructed through interactions involving different pragmatic styles, cultural values, and different languages.


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It is generally assumed that Searle (1969, 1979) developed Austin’s ([1962]1975) idea and, therefore, there are not any major differences between their ideas. Against this common assumption, the present paper supports the contention that there are crucial differences between them, in particular, concerning Austin’s idea of illocutionary effects and Searle’s idea of illocutionary points.

The concepts of illocutionary effects and illocutionary points are based on Austin’s and Searle’s ideas of what illocutionary acts are, and their categorizations of illocutionary acts on the basis of illocutionary effects or illocutionary points, respectively, reflect their basic ideas about illocutionary acts. Austin’s and Searle’s categorizations of illocutionary acts are different in crucial points, and, in particular, there is a theoretical significance in the difference between Austin’s category of expositives and Searle’s category of assertives. Austin (1975:161-63) says “expositives are used in acts of exposition involving the expounding views, the conducting arguments, and the clarifying usages and references”, and “the expositive is the clarifying of reasons, arguments, and communication”. Searle (1979:12) says “the point or purpose of the members of the assertive class is to commit the speaker (in varying degrees) to something’s being the case, to the truth of the expressed proposition.”

Expositive illocutionary acts bring about, as their illocutionary effects, changes in the on-going discourse rather than changes in the world, which are brought about, say, by verdictives. Different types of expositives import different objects, such as usages, references, descriptions, and thoughts, to the discourse, and, when the acts are accepted as such by the hearer, the usages, references, descriptions, and thoughts are shared by the speaker and the hearer. These acts are not just the acts of committing the speaker to something’s being the case, as Searle’s assertives do.

In the latter part of the talk, Grice’s (and the neo-Griceans’) concept of implicature is reanalyzed from the new perspective based on the proposed interpretation of expositives.

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Investigating mastery of conventional expressions in a study-abroad context

As part on an on-going study investigating pragmatic development by Japanese learners of English who studied in the United States for one semester, this presentation focuses learners’ mastery of conventional expressions. It has been reported that L2 learners acquire conventional expressions later in their language learning. Although much research has investigated interpretation of conventional expressions by L2 learners, there have not been many studies that examined learners’ production of such expressions.
In this study, a multimedia elicitation task (MET) was employed to elicit oral data. The MET, developed by the researcher, is a computer-based instrument containing eight request, eight refusal, and eight thanking scenarios. Sixteen Japanese college students completed the MET before and after they studied abroad, and their responses were compared with those of nineteen American college students to provide a baseline. Approximately twenty conventional expressions were identified in the American students’ production. On comparing pre- and post-study abroad data of the Japanese students, it was found that although they increased in overall oral fluency after studying abroad, they only acquired a few new conventional expressions. For example, none of them produced “I was wondering if you could...” in a request, “This seat is taken” in a refusal, or “You didn’t have to” in thanking. The results of the follow-up interview indicated that the students had heard most expressions while studying abroad and could understand them; however, they still had difficulty in producing them. This could be explained by a lack of equivalent expressions in Japanese, dependence on a limited range of expressions as well as a lack of sufficient input. The results of the study indicate that six months exposure to the target language is insufficient to acquire conventional expressions. This highlights the necessity of explicit instruction of these kinds of pragmatic expressions.

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Modulation maker: A relevance-theoretic account of After All and Datte

Relevance Theory has consistently dealt with after all as a discourse marker that encodes a procedural constraint of confirming an existing assumption. This is based on the framework that the procedure the marker encodes is activated in dichotomous representations, i.e. conclusion and evidence. However, given the concessive use of this marker, a dichotomous analysis seems insufficient for the unitary account of it. In this paper, I claim that after all encodes a constraint of modulating assumptions, in which after all or after all utterances have various ways of resolving a contradiction between previous assumption and conclusion. These trichotomous representations are able to integrate the Japanese conjunction datte, which is commonly regarded as an equivalent counterpart of after all.

Viewing the procedural constraint as a modulator will account for the multiple uses of these two linguistic expressions whose discourse behavior can manifest entirely different characteristics, and demonstrate that the unitary account elucidates the little investigated puzzle that a single linguistic expression occurs in different contexts. The proposed modulation account of after all, for instance, helps facilitate the argument that both concession and justification share the common cognitive ground involving three assumptions: previous assumption, conclusion and evidence. Just like after all, datte has been generally claimed to connect two propositions with a justificatory relation. However, data show that the conjunction often expresses the communicator’s emotive attitude, especially when uttered independently, and also occurs in the context of agreement (cf. Oki 2006). These different phases manifested by a single con-
junction can be also recognized as a modulation of two assumptions, i.e. the communicator’s and the addressee’s. Procedural approaches are more advantageous than coherent approaches or speech-act theoretic approaches in the sense that they can offer a fine-grained account of how each discourse marker or conjunction makes a distinctive contribution to utterance interpretation.

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**Attitudinal adjectives: A relevance-theoretic approach**

Adjectives modify nouns attributively and predicatively and make up an open grammar category comprising nouns pre-modifying other nouns and present and past participles, known as participial adjectives (Geenbaum and Quirk 1993; Huddleston 1993). When used attributively, they may have a passive interpretation (1), although the participle cannot be interpreted as a passive when the corresponding verb is intransitive (2):

(1) Lost property [= property that has been lost]
(2) The escaped prisoner [= the prisoner who escaped]

Predicative uses of participial adjectives are possible only in some cases:

(3) The curtains are faded [= the curtains have faded]

Since adjectives and words functioning like them characterise nouns, they contribute to the truth-conditional content of the utterances where they occur and are part of their lower-level explications (Sperber and Wilson 1995).

There are some nouns and participial adjectives which, though functioning as adjectives, could not be said to contribute to the truth-evaluable content of the utterances where they occur:

(4) Give him that damned gun!
(5) That fucking lady was so lucky she didn’t get stuck between that car and wall!
(6) No he visto al puto niñato. [I haven’t seen the fucking/bloody bastard]

They function very much like interjections and some particles (Wharton 2009; Padilla Cruz 2009a) in that they seem to express the speaker’s attitude towards either the whole propositional content of the utterance or a part of it, namely the modified noun. Although they can be used attributively, when predicatively used they would sound weird or have a different meaning. This presentation will suggest labeling such adjectives attitudinal. It will argue that they encode a fuzzy concept associated with emotions or feelings (Padilla Cruz 2009b) and contribute to the utterance higher-level explications (Sperber and Wilson 1995; Wharton 2009).


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‘I would never ever kick you up the arse. Sure I think you’re great.’ The Irish English discourse marker ‘sure’ at the semantics/pragmatics interface

The functions of sure in British and American English are relatively well known. Sure is used as a backchannel and an agreement marker similar to yes (Aijmer 2009; Tottie 1991). Its emphaser function in lexical bundles of the type ‘(NP) sure + AUX’, as in He sure is an odd fellow has also been cited as a marker of Americanness (Aijmer 2009; Tottie 2002). Additionally, Aijmer (2009) suggests that sure developed as follows: manner adverb > epistemic adverb > interactive discourse marker. A very different type of sure, usually in utterance-initial and -final position, has been attested for Irish English (cf. e.g. Amador-Moreno 2006; Walshe 2009). Its functions, however, are not yet well understood.

This paper offers an original account of Irish English sure as a discourse marker similar to after all (Blakemore 2002), Hebrew harey (cf. e.g. Ariel 1998, 1999) and German ja and wohl (Blass 2000). The data (audio recordings and the ICE-Ireland corpus) show that sure is phonologically reduced, semantically bleached, and multifunctional. On different occasions sure-utterances can indicate a contradiction or strengthening of a previous assumption, or a premise to a conclusion. It is suggested that these multiple functions should be understood as different conversational implicatures which regularly attach to sure. These are all aided by its basic, procedural meaning. Sure indicates that the material under its scope is considered by the speaker to represent relevant contextually accessible information against which a contextual implication can be drawn.

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Hobongan discourse markers: Lexical items as indications of pragmatic priority

In a partial report on field work conducted in 2012-2013 on Hobongan, an Austronesian language spoken by approximately two thousand people on the island of Borneo, I survey the most commonly used discourse markers and note their influences on and interactions with pragmatic priorities in the Hobongan communities. Specifically, the main discourse marker [dʒoʔ] not only connects clauses and provides continuity for discourse, but it also semantically and pragmatically focuses on spatial-locational information in discourses. This accords with the general cultural focus on spatial-locational information in discourses, to the extent that the Hobongan do not recognize longer-than-sentence language as a unit of discourse unless spatial-locational information has been given and focused (Searcy, p.c.). Further, Hobongan contains temporal discourse markers that provide various levels of before and after information but that do not specify an objective or measurable amount of time (e.g., [di]—long-ago past). The semantics of these markers depend on the pragmatic contexts in which they are used; semantically, they are temporal deictics. Their meanings and uses accord with the prag-
matic lack of emphasis on objectively measured time in Hobongan, and the pragmatic lack of emphasis on ways to objectively measure anything, to the extent that, if Hobongan speakers want to indicate a long time, they choose a number larger than four to indicate units of time rather than being precise about time. There is also a category of discourse markers for aspect (e.g., [tu.hi]—onset). Another category of discourse markers provides various kinds of information about causality (e.g., [ko]). These markers integrate different types of information in discourse. Hobongan discourse markers indicate pragmatic priority for spatial-locational information with lesser priority on time and aspect, which corresponds with priorities inherent in the cultural context.

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*Exploring syntactic and prosodic marking of narrow focus in a compared Brazilian Portuguese-Spanish corpus*

This paper discusses the realization of the pragmatic function focus (Lambrecht 1994; Dik 1997), in special, narrow contrastive focus in a compared oral corpus of two romance languages, Brazilian Portuguese (BP) and Spanish. We aim to describe the differences in syntactic and prosodic possibilities of realization of narrow contrastive focus (as semantically classified by Dik 1997) in languages which are considered typologically closely related. We base the analysis on the following corpora: for Madrid Spanish C-Oral Rom and for BP, C-Oral Brasil (Belo Horizonte City), which are comparable (Raso 2012). The hypothesis is that BP is a language in a changing process of the subject parameter, as stated by Kato (1988) and Galves (2001), who argue that BP is becoming a more and more strict word order language and also shows a topic prominence. This could favor a prosodic-only marking of narrow focus in this language, as stated, for example, for English, a typical non null subject language. Spanish, on the other hand, is considered a null subject language and is characterized basically by a syntactic marking of focus (Martínez Caro 1995). Following the hypothesis stated here, earlier work in a compared corpus (Moura 2013) showed prosodic-only marking of narrow focus in BP, contrasting to a syntactically marking of the same focus in Buenos Aires Spanish. These differences could be due to the interaction of subject parameter and focus marking strategies.

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*Translated impoliteness: Understanding and evaluating impoliteness in translated texts for children*

In every speech community, certain inherent conversational norms are in operation, which influence speaker understanding of verbal interactions. The study of impoliteness is central for the discovery of these cross-cultural differences.
This talk argues that children growing up in a given speech community can and do draw on literary texts to acquire knowledge about which (linguistic) behaviour is deemed im/polite. Narrative texts present impoliteness strategies in a clear, programmatic manner, taking into account children’s cognitive abilities (Kümmerling-Meibauer 1999). They are especially significant for the acquisition of cultural capital (Bourdieu 1991) since impoliteness is rarely experienced compared to adequate or polite behaviour (Culpeper 2011, Lachenicht 1980).

In Germany, many popular children’s books, such as J.K. Rowling’s Harry Potter series, are translated from English. While the two languages are closely related, their communicative preferences differ concerning politeness (House 2006), and different linguistic strategies are seen as hurtful and open to an interpretation as impolite (Culpeper 2011). Due to the globalisation of the book market, translations are often produced under tight schedules. Consequently, conversational preferences of the German audience cannot be considered in all instances (Chace 2011). Thus I postulate that German and English children will differ in both understanding and evaluating interactions and character intentions in children’s books.

Presenting selected examples from a corpus-based study on five English children’s books and series and their German translations (target audience 9-12-year-olds), I will present evidence for the importance of a close analysis of how impoliteness is used by characters, how it is commented on by characters and the narrator and how it is understood and evaluated by German and English child readers. As a theoretical framework, the talk proposes an innovative four-step analytical model which includes elements from both theory-based and discursive approaches to the study of impoliteness (Watts 2003, Culpeper 2011, Bousfield 2008).

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Now and performatives from a pluralistic perspective

Arthur Prior (1968) famously claimed that ‘now’ is redundant, that is, that both “p” and “it is now the case that p” have the same meaning. However, he also believed it was necessary to have an operator for ‘now’. In other words, despite its redundant nature, there are some cases where ‘now’ plays an essential role as a pointing tool, an indexical that univocally and reflexively points to the time of the utterance. It is my aim to analyze this reflexive pointing role that ‘now’ plays in natural language from a pragmatic perspective, paying particular attention to its consequences for speech act theory.

I will start out outlining what I take to be the two standard accounts of ‘now’ and emphasizing aspects that will prove essential for my view: Prior’s (1968) account of ‘now’ as a l-place propositional connective (see also Kamp 1971) and, most importantly, its relation to the present, and Reichenbach’s (1947) token-reflexive account of indexicals and his views on temporal reference.
I will then go on to discuss the role of ‘now’ from a pragmatic perspective making use of Korta and Perry’s (2011) views on utterance content and presenting an account of explicit performatives similar in many respects to the one recently defended by Jary (2007). With all this at hand, I will first argue that ‘now’ contributes to the disambiguation between performative and assertoric utterances, I will then offer an account for this and, finally, I will explore some of the consequences of my proposal, both for the notion of ‘now’ as a temporal indexical and for the notion of explicit performatives.


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Malcolm X and the pragmatics of argumentation

Malcolm X was a controversial figure in the American civil rights movement. He contrasted with Martin Luther King, whose life and work were deeply infused with his Christian faith and Ghandi’s non-violent teachings. Where King taught reconciliation and integration, Malcolm X, at least in the early part of his career, was known to advocate violence and separation. Such an approach was not confined to political or social strategies; as an orator and public performer X’s discourse is polemical, again contrasting with the more conciliatory King. In his best known speeches he tackles a series of rhetorical opponents; the white man, first of all, but also Republican and Democratic politicians, as well as groups of blacks with softer solutions to their problems.

This paper explores the argumentative strategies of Malcolm X from a pragmatic perspective, attempting to trace the interplay and cause/effect relationships between features of discourse and relevant social context. It uses recordings of his speeches and television footage of studio interaction between X and white interlocutors. These reveal him as a formidable discursive adversary, with a wide range of rhetorical techniques. This material is available on YouTube, and we can see, via analysis of the comments section, that the social issues dealt with by Malcolm X are still relevant today. A similar engagement in semantic distinctions and argument over context features shows up here in the dialogues between enthusiasts and critics of X.

The perspective on argumentation follows Halmari and Virtanen (2005), among others seeking to develop accounts of its role in political discourse; a role first identified at the dawn of rhetorical studies among the ancient Greeks (Johnson 2000: 4), but as yet imperfectly appreciated.


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Is implicit communication a way to escape epistemic vigilance?

Von Fintel & Matthewson (2008) pointed out that, though it is highly difficult to find semantic universals in world languages, one thing that is universal is implicit communication, i.e. implicatures and presuppositions. This is intriguing because it is hard to argue that implicit communication is part of UG. Additionally, implicit communication seems fraught with perils: its success is far less guaranteed than is the success of explicit communication (that is true regardless of the involvement of pragmatic processes in the recovery of explicatures), in the sense that the hearer may miss the implicit content communicated. In other words, it is not clear why implicit communication should be universal.

This question was tackled by Pinker (see Pinker 2007, Pinker et al 2008, Lee & Pinker 2010), who proposed that the existence of implicit communication could only be explained on the basis of the idea that communicators often have conflicting interests in the social domain. This commonsensical hypothesis has a major implication: communication may be dishonest and deceptive, a consequence that has led to the evolution of mechanisms of epistemic vigilance, as argued by Sperber et al (2010). I will extend Pinker’s view from the social domain (politeness, reputation, face saving) to the epistemic domain (argumentation, persuasion), on the basis of the peculiarities of human reasoning noted by the argumentative theory of reasoning (Mercier & Sperber 2011, Sperber & Mercier to appear), arguing that implicit communication also allows speakers to escape hearers’ epistemic vigilance. I will finally show why this does not contradict Gricean cooperation as the basis of linguistic communication (see Grice 1989).


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Bilingual education and the development of context awareness: A longitudinal corpus based study.

Research in bilingual education has generally focused on the linguistic, cognitive and social development of children attending bilingual schools with different levels of immersion. For example, Hermanto et al. (2012) proved the role of intensive immersion programmes in the develop-
ment of metalinguistic awareness in the target language, as in the case of Anglophone children in French schools in Canada. Also, Ballester (2010) studied the specific case of Spanish children in a bilingual programme through a cross-sectional study in which she found that 5-year-old children showed sensitivity to grammaticality contrasts in their L2 English. However, few studies have considered the role of context and of its prevention of misunderstanding in bilingual education. The purpose of this talk is to analyze the role the development of context awareness in the teacher talk of a bilingual school in Madrid within the Dynamic Model of Meaning theory (henceforth DMM) (Kecskes 2006, 2008), and the theory of Adaptive Management (Romero-Trillo 2007, Romero-Trillo & Maguire 2011). The data for the analysis is from the UAM-LESC Corpus and comprises the longitudinal 6-year-long video-taped recordings of a bilingual school class in Madrid. The quantitative results of the study along the six years of classroom research will show the adequacy of the DMM and adaptive management as theoretical constructs to explain the evolution of the second language in bilingual education.


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On the pragmatics of pointing: The case of Polish sign language (PJM)

Polish Sign Language (polski język migowy, hereinafter PJM) is an understudied natural sign language used by the Deaf community in Poland. The aim of the present paper is to discuss the pragmatic role of the signing space in that language. I address this issue by examining the linguistic properties of the pointing sign (an index handshape directed to a point in the signing space). My research is based on video material selected from an extensive corpus of PJM (more than 300 hours of footage), consisting of utterances produced by signers who either have Deaf parents or have used sign language since early childhood. The informants are asked to react to certain visual stimuli, e.g. by describing a picture or discussing a video recording. This material includes numerous examples of how pointing signs are used in various contexts. One of the most important questions to be addressed in my talk is as follows: should the pointing sign be treated as a grammaticalized linguistic element, akin to spoken-language pronouns, or should it rather be considered mere gesturing. By discussing PJM corpus data, I attempt to take a position in one of the most important debates in contemporary sign linguistics. According to many researchers (e.g. Emmorey 2002), sign-language pointing signs are pronouns inflected for person and number. Liddell (2003), on the other hand, assumes that the use of
space for pointing is purely gestural (gradient) rather than linguistic, which in turn means that all pronouns are simply deictic points (pronouns “point to” their referents in the same way as hearing people point to locations while gesturing). I follow Liddell (2003) in assuming that there are no reasons to distinguish several pronouns in PJM; however, this does not mean that pointing is nonlinguistic. I conclude that the PJM pointing sign contributes not only to the syntactic side of signed utterances (functioning as an argument), but also plays a crucial role in phenomena like turn-taking, framing reference points, organizing discourse, etc. In short: the use of pointing signs is one of the most fundamental elements of the pragmatic side of natural discourse in PJM.


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*The transfer of culture specific items in audiovisual texts and a pragmatic approach to an assessment of its adequacy: A case study of a Czech dubbing translation of a police procedural drama TV series*

The paper proposes a methodology of translation adequacy assessment, based on the pragmatic speech act approach, thus connecting pragmalinguistics with translation studies. The presentation discusses an adequacy assessment of a transfer of intralinguistic and extralinguistic culture specific items in audiovisual texts, namely of three episodes of the Czech dubbing translation of the police procedural drama television series NCIS. This TV series was chosen as a particularly suitable this kind of analysis because of its strong link to the source culture. Having taken into consideration the constraints imposed on the text by its audiovisual nature, the analysis of the primary illocutionary point of the speaker in both the source text and the target text was chosen as a criterion of the adequacy assessment, applied on both intralinguistic and extralinguistic culture specific items. The presentation argues that a pragmatic approach of translation quality assessment of culture specific items is not only an appropriate, but also highly versatile evaluating method.

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*The adequacy of translation and the cognitive aspect of the text category “author’s individual style”*

The text category “author’s individual style” is considered through modern linguistic approaches to text analysis in order to examine whether special features of an author’s vocabu-
lary, use of metaphors and sentence constructions have any possible influence on the way a translator implements such peculiar features into the language of translation.

The authors state that in spite of the fact that cognitive and linguistic forms of information coding are different forms of knowledge presentation they are closely interrelated and can be identified by a translator as certain makers of an author’s individual style. While analyzing the text of the original a translator should pay special attention to both the cognitive and linguistic markers of the author’s individual style and find adequate sources to implement them into the text of translation making the author’s outlook clear for the representatives of another language and other cultural traditions. Such cross-cultural decoding is an important element of a translator’s work in modern conditions.

The main category of the research is the concept of an individual author’s style, so it is very important to create a concept typology reflecting the characteristic features of his style and to find out the linguistic means of their representation. The next step is to analyze the correlation both with the types of their mental representation and with larger units – cognitive structures. Consequently, the translation of a bells letters can be considered as an adequate one only when all the peculiarities of the author’s style are reflected in it. On the examples from I. Fleming’s and J. Steinbeck’s works possible translators’ mistakes are illustrated, special attention being given to the translation of metaphors as it is through them the author’s individuality (cognitive mechanisms and linguistic features) is reflected in his works.

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*From “español coloquial” to “italiano colloquiale”: Pragmatic variation as the basis for the study of colloquial language in Italy*

This study represents a bridge between an analysis of the Italian linguistic repertoire and its variation depending on the context and the pragmatic purposes. The research aim is to describe how colloquial language in Italy is structured, taking as touchstone the case of the español coloquial.

Starting from the conversational rasgos which mark colloquial Spanish language, it will be possible to detect, from a multilingual point of view, the varieties of the repertoire colloquial Italian is made up of. In particular, the varieties involved are: the local dialect (within the phenomenon of code-switching/code-mixing); the italiano regionale (an Italian language influenced by the diatopic area where it is spoken due to the presence of a local dialect); the italiano neostandard (a variety developed by a re-standardization of the repertoire thanks to the acceptance in spoken use and semi-formal writing of elements coming from oral language in general which had been considered for a long time out of the norm); the italiano substandard/popolare (the language spoken by those who do not have a complete linguistic dominance of Italian but whose items sometimes appear in informal conversation).
This theoretical system is supported by an analysis of informal and spontaneous conversations among people with similar diastratic features collected in Palermo, the biggest and most densely populated town in Sicily. This corpus of vernacular allows to understand both the complex structure of the colloquial Italian and, at a pragmatic level, the aim of every single item belonging to each variety together with the switches from a code to another (especially, Italian > dialect), a very common practice in everyday communication.

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“It’s really insulting to say something like that to anyone”: an investigation of English and German native speakers’ impoliteness perceptions

This paper is part of the new intercultural impoliteness project, which investigates whether English and German native speakers perceive authentic impoliteness events differently or similarly.

The new intercultural project is a follow-up study to the cross-cultural impoliteness project by Culpeper, Marti, Mei, Nirvala and Schauer (2009), which investigated 500 reports of impoliteness events by Chinese, English, Finnish, German and Turkish native speakers. The reports were analyzed with Spencer-Oatey’s (2000) rapport management framework that differentiates between different face and sociality rights categories, which interlocutors can adhere to or violate. The findings of the cross-cultural impoliteness project showed that the reports by the English and German participants differed significantly with regard to the offense type reported. While the English respondents reported more offenses against their face, the German respondents reported more offenses against their sociality rights.

However, the cross-cultural project could not address whether this difference in the amount of reported events indicates differences in the perception of impolite behaviour in both languages. If certain utterances or behaviours would be perceived significantly differently in both languages, then learners of both languages would need to be made aware of these differences.

The present paper addresses this issue by investigating English and German native speakers’ perceptions of 20 authentic situations (10 reported by British English and 10 reported by German German native speakers) that were collected for the cross-cultural project.

The authentic situations as well as two distractor items were presented to 15 English and 15 German native speakers, who were asked to evaluate and rate the appropriateness and politeness of the individual situations and who subsequently shared their reasons for the evaluations and ratings in one-to-one interviews with the researcher.

The talk will present the findings on differences and similarities and address reasons for both that have been established with the interview responses.
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The function of metacommunication in the interactive construction of culture-related key words

Based on functional approaches to metacommunicative acts in relation to their interactional goals, evaluations, rapport management and discourse organization (Techtmeier 2001, Schwitalla 1979, Meyer-Herrmann 1978, Schmitter & Adamzik 1982), we will focus on metacommunication in (filmed) authentic interactions between university exchange students. The film shootings are part of a larger ongoing project initiated at the University of Minas Gerais, Brazil in 2010 in order to create a growing corpus of filmed interactions in intercultural encounters, which are transcribed in the program EXMARaLDA (Schmidt & Wörner 2009) following the conventions of GAT-2 (Selting et al. 2009) (the project is called Intercultural Communication in Interaction and can already be accessed in Portuguese: http://www.letras.ufmg.br/cicdm/).

Based on two shootings realized in the autumn of 2013 with one group of five Brazilian exchange students and one group of five German exchange students, I will show the role of metacommunication for the joint construction of key words for drawing a line between the own and the other culture. The discussions were stimulated by cards asking to talk about the expected and already experienced differences between the target country and their country of origin regarding university, society, religion, family, friendship, relationships, conflicts, styles and language.

The results reveal a complex interplay of verbal, paraverbal and nonverbal contextualization cues (Gumperz 1982) where metacommunicative acts also serve as strategies to construct and reflect on key concepts like ‘being direct/indirect’, ‘individualism/collectivism’ or ‘public/private sphere’.

One pivotal point is the crucial role of metacommunication in calibrating cultural evaluations with regard to the recipient design (Sacks, Schegloff & Jefferson 1974). Hence, we will pay special attention to the question of the addressed and unaddressed participants, as well as the special role of the bystander behind the camera (Goffman 1979) to show how metacommunicative acts in fact should be seen as “an attempt to control the ongoing interaction and to guide (‘exercitively’) the hearer's interpretation” (Caffi 1984, 451).

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Chinese University students’ acquisition of pragmalinguistic skills in Italian as a second language

Statistics show that the number of Chinese migrants in Italy is constantly increasing (Istat 2013), and that the total number of Chinese University students in Italy has grown in recent
years as well. In particular, a bilateral agreement through Italy and China gave birth to the “Marco Polo–Turandot” project, through which Chinese undergraduates and postgraduates can spend several months in Italy studying in intensive Italian courses. The above-mentioned agreement has given a great contribution to the promotion of Italian in Chinese universities.

The main purpose of this work is to analyse in depth the processes of acquisition of pragmalinguistic skills in Italian as a Second Language of a rich corpus of Chinese University students attending intensive Italian courses within the “Marco Polo–Turandot” project at the University for Foreigners in Siena.

According to a theoretical background (Valentini 1992, Banfi 2003, D’Annunzio 2009, Rastelli, 2010) and to a comparison with similar researches carried out in other countries (e.g. Wang Yingpin 2007), and taking into consideration data gathered and analysed in previous personal empirical studies about Chinese students’ acquisition of Italian and German conducted in the Empolese–Valdelsa district (near Florence) in 2010 and at the Ludwig-Maximilians-Universität in Munich in 2011-2012, I will try to focus my attention to the most common difficulties in the process of Chinese University students’ acquisition of pragmalinguistic skills in Italian.

The main aim of the work is to try to explain the reasons of the diffusion and the persistence of some kinds of irregularities, and to try to suggest new teaching techniques in order to help these students to overcome them.

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**Pragmatics of intercultural communication: Differences between monolingual and bilingual speakers**

It is well known that culture is the principal channel to understand and produce linguistic meanings, but the effect of intercultural contact in everyday communication is still under investigation and requires a new awareness and knowledge in relational pragmalinguistics.

This research aims to study intercultural communication strategies that underlie the communication in bilinguals of the Croatian region Istria, in particular in situations of language conflict. According to the Statute Istria has two official languages, Italian and Croatian, even if the younger generations tend to an Anglo-Croatian bilingualism.

Starting from Bryam’s (1997) basic definition of intercultural competence, we came to identify in Van Ek's (1986) strategic and socio-cultural competence two axioms from which we can develop additional elements for the pragmalinguistic data analysis.

The study begins with a brief analysis of two different corpora: 2 videos of quarrels in Croatian language and 5 in Italian, taken from YouTube and accurately transcribed; the length is about 15 minutes for each language. After indentifying the basic elements of the monolingual commu-
nications, we'll make a deeper analysis of the communication among Italo-Croatian bilinguals from Pula (Istria), based on a corpus of 2 conversations long 15 minutes.

Beside the implicit elements present in conversational implicatures and presuppositions, bilinguals use other communication strategies like code-switching, code-mixing, modulation of illocutionary force, and other intercultural negotiations.


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Presuppositions, paralanguage, visual kinesics: Three culture-pragmatic categories of errors and misunderstanding in translation and interpreting illustrated on the basis of the language pair German/Greek

In functionally orientated translation theory the pragmatic dimension is a core element. Given that pragmatics is the study of language as an action with a certain aim, as well as of the social contexts in which linguistic action takes place, according to the functional translation theory, translation as a special form of cross-cultural communication has to be looked upon as the study of verbal and/or non-verbal action carried out by experts in order to functionally bridge two different cultural backgrounds. The significance of this contrastive culture-pragmatic approach in translation is grounded on the fact that it reveals the culture-specific use of language, text and mental concepts, which constitutes a major translational difficulty.

In intracultural communication, the use of presuppositions, paralanguage and visual kinesics is intensively grounded on an unspoken common socio-cultural background, i.e. a culture-specific knowledge system of common norms, traditions and habits, mental conception of the world, expectations, behavior etc. Given that cultures differ from each other in terms of their underlying knowledge systems, these three discourse elements constitute pragmatic obstacles for translation and interpreting as cross-cultural communication. Thus, an imperfect knowledge of the source culture’s use of presuppositions, paralanguage and visual kinesics in specific discourse situations may lead to misinterpretations of the source input and, hence, to a mistaken target output with possible misunderstandings.

On the basis of the above-mentioned theoretical framework, the central aim of this paper is to demonstrate that misunderstandings may occur due to a false interpretation of presuppositions, paralanguage and visual kinesics of the source culture by the translator/interpreter. For this purpose, this paper will present three different examples from the language pair German/Greek, one from translation and two from interpreting, by which the aforementioned categories of discourse are illustrated. In view of its significance, this paper concludes with suggestions on specialized training for the elaboration of cross-cultural expertise of translators/interpreters in their working languages.

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**Question-answer sequences for the first conversation with new people in an intercultural setting: English and Japanese conversation between English and Japanese speakers**

This study focuses on question-answer sequences for the first conversation with new people in an intercultural setting. The goal of the first time meeting with new people is to get to know each other. Participants try to get the information from the other participants. At the same time, they would like to be more polite to the other participants since it is their first time meeting. They need to build new relationships. The videotaped data analyzed for this presentation are conversations between English speakers and Japanese speakers. Twelve of the conversations were conducted in English and two in Japanese. Each conversation has a 30-minute length.

A previous study compared English conversations by English native speakers and Japanese conversations by Japanese native speakers. These mono-cultural sets of data showed that English speakers tend to use polar questions (yes-no questions) and content questions (wh-questions), while Japanese ones tend to use tag-like questions and disclaiming-knowledge type of questions (e.g., “I’m not sure about that.”, “I do not know about that.”). Regarding answers, the expected amount of answers and expected answering structures tended to vary in between English and Japanese conversations.

The present study compares successful and unsuccessful intercultural conversation. Since English and Japanese speakers have different perspectives on and expectations about question-answer sequences, participants in this intercultural setting occasionally experience discomfort in conversation. This may be due to the choice of question type (polar-question, content question, tag-question and so on), and also the amount of information provided in response to a question. English native speakers provide sufficient information for Japanese participants; therefore, Japanese speakers do not try to elicit more information, whereas English speakers ask information more often, which makes Japanese feel that they are interrupted while talking. This picture will be discussed in relation to language education and cultural awareness training.

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**Audience adaptation where it counts: Teaching public speaking to international students from their point of view**

Public speaking is taught at virtually every college and university in the United States and student presentations are an integral part of most every course. Some international students are able to take the standard offerings and do well, but for others the basic course in public speaking presents a hardship. Pain, humiliation, suffering, loss of face, shock, these are among the
things that may not be readily visible to the student’s professors or peers. How is a public speaking course different for the international population? How can culture hinder or enhance the classroom experience? How does ethnocentrism influence the grading process? Public speaking is ranked as the number one fear of American students, is this true of those studying from other countries? If so, how does this fear manifest itself? What can be done to temper it? Is it possible to successfully teach domestic and international students in the same course? How might the needs of international students differ from their American counterparts? How can we best address those needs? This paper takes a systematic and rhetorically oriented look at public speaking education in the United States as it relates to international students, with an eye toward developing a course well-tailored to the needs of this population. A sample syllabus is included. Both the paper and suggested syllabus are presented by a Professor who set a national record for public speaking in the United States as an undergraduate and who has traveled the world extensively. This person holds a PhD in Behavioral Science from the University of Massachusetts at Amherst and has taught intercultural communication and gender and communication for many years in the United States.

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Ownership in intercultural business negotiations: When authoritative and democratic interactional styles clash

It is common knowledge that cultural diversity brings with it difficulties to intercultural interactions that would not occur to the same extent in intracultural interactions. Conversational style preferences are among these issues in intercultural interactions that have been found to exacerbate personal differences and interpersonal friction. This paper focuses on an aspect of cultural differences in the interactants’ orientation to conversational styles, which pertains to the notion of authoritative as opposed to democratic interactional preferences. The focus of this paper is the concept of ownership, in particular the interactants’ efforts to negotiate ascribed vs. assumed membership categorization. It thereby addresses what happens when authoritative and democratic interactional styles clash, how interactants try to resolve their differences and whether the clash in styles allows interactants to hold on to ownership of their preferred membership identities. The paper examines in detail how interactants construct, deconstruct and try to negotiate membership categorization. The findings indicate that clashes in authoritative and democratic style preferences hamper desired ownership and self-determination of membership categorization, resulting in disempowerment and general dissatisfaction. Not only did several issues of business remain unresolved due to such clashes, but they also led to unsatisfactory interactional outcomes that left all parties involved feeling irritated and frustrated.

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The Romanian cultural-anthropologic pattern and the expression of emotions: Some diachronic and synchronic aspects

The paper deals with the cultural-anthropologic pattern of the Romanian culture and its inter-cultural and cross-cultural communication implications, starting from the well-known theoretical framework of cultural dimensions variation developed by G. Hofstede (1984).

In the first part, we focus on the characteristics of old Romanian (16th – 18th centuries) “emotionology” (Stearns/Stearns 1985; the system of social and cultural feeling rules and display rules (see Mesquita/Frijda/Scherer 1997)) and its related cultural-anthropologic parameters (extroversion, transparency, in-group sharing of personal experience, the hierarchical codification of social roles etc.), illustrated by the affective conceptualization, lexicalization and contextualization in a representative corpus of old Romanian texts. We put forward that the appraisal and the expression of emotions within a particular cultural setting (see the cognitive model for the emotions, Russell 1991) is a basic marker of a larger specific cultural pattern that can instantiate diachronic variations. For the old Romanian culture three basic cultural dimensions seem to be salient: collectivism (undergoing a social-cultural frame of interdependence), extroversion of self (as a consequence of the collectivistic characteristic), social-communicative hierarchies. (Cross-)cultural differences may emerge along with these parameters.

In the second part, we illustrate these cultural characteristics by a case study, analyzing the contextual-semantic occurrences of the word a săruta [to kiss]. Based on the corpus evidence, two specific functions of săruta can be distinguished: (a) (lexical) marker of a real emotional state, prototypically designating the somatic-behavioural expression of love or friendship; (b) (lexical) marker of a pseudo-emotional state, indicating a stereotypical affective-expressive behaviour (usually performed as part of a formal, ritualistic protocol), highly complying with the specific societal display rules. In relation to present-day Romanian culture, few mutations can be noticed.


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The role of metapragmatic awareness in the development of irony comprehension

According to Verschueren (2000), metalanguage is an important topic for pragmatic research because it reflects metapragmatic awareness, a crucial force behind the meaning-generating capacity of language use. In his approach, metapragmatic awareness, which is the ability to re-
flect on language use in a conscious way, is central in verbal communication. That is, there is no language use without a constant and a certain degree of consciousness or awareness. Therefore, there is always a possibility of reflexivity towards the discourse structure, the linguistic behaviour of the speaker or the interpretation process.

In Tátrai’s (2011) cognitive pragmatic approach based on the above mentioned theory, irony is treated as a metapragmatic reflection of a linguistically expressed representation of an implicit viewpoint overwriting or making the interpretation or evaluation of the original representation in the particular context or situation relative.

Kotthoff’s (2003) results provide some empirical evidence supporting the metapragmatic theory that, besides pragmatics of irony, metapragmatics can have a great importance in guiding the overall evaluation of the ongoing interaction among the ironist, the utterance, the situation, and the public. In the developmental literature it is found that, although the comprehension of ironic-sarcastic implicatures was acquired late, it was accompanied by metapragmatic knowledge when it was present (Bernicot et al 2007).

The specific aim of the present study was to investigate whether the development of metapragmatic (MP) awareness would play a role in irony comprehension of preschoolers.

Thirty-nine typically developing preschool children, whose percentages of an irony test in a previous study (Szücs in press) had been below 40%, were selected as participants of the experiment. They were allocated into two groups: 20 children (aged 4;5–6;11) in the MP developing group and 19 children (aged 4;2–7;2) in the control group. The MP developing group took part in metapragmatic awareness developmental processes three times, during which they could learn about the literal and the intended meaning of ironic utterances, the ironic intention of the speaker, the difference between the deceiving and ironic language use. After the training both groups were tested again with the original irony comprehension test, and the difference between the first and the second results were compared.

The results have shown a significant difference between the two groups (t(37)=-5.386; p<0.001): the development of the MP group was 53%, while that of the control group was only 3%. These findings suggest that the metapragmatic awareness can play a crucial role in the development of irony comprehension at these ages.

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Evaluation in media discourse: Managing criticisms in Taiwanese talent shows

Evaluative languages are prevalent in the media discourse these days with the growing popularity of TV programs featuring talent competitions for people of different skills. In evaluative languages, praising and criticizing are the most oft-occurring illocutions. Different from compliment, negative critical comment is potentially face-threatening, since it violates people’s desire...
to be appreciated by others. Criticizing illocution, therefore, is frequently mitigated in one way or another. This paper sets out to investigate how criticism is modified in the media spoken discourse in the Chinese-speaking community in Taiwan where social harmony is highly accentuated. Evaluative languages of the present research are elicited from the TV program Super Designer. Criticizing illocutions found in the episodes of the first season are analyzed. In this research, Brown and Levinson’s (1987) face-threatening politeness model is followed, particularly the concept of positive and negative face. However, differently from Brown and Levinson’s approach, a single sentence is not taken as the fundamental unit of illocution analysis. Instead, a speech move, a discourse unit that expresses the speaker’s communication intent, is embraced as the analytical domain for examination of the concerned speech illocution. Criticizing illocutions are analyzed in accordance with the pragmalinguistic strategies proposed by Brown and Levinson. Results show that while delivering criticisms, speakers may express their negative remarks indirectly or directly. The indirect criticizing strategies include applying hypothetical statements, rhetorical questions, suggestive statements, ellipses, and self-denigrations. On the other hand, while delivering negative evaluations directly, speakers often modify their speeches with positive and/or negative mitigation strategies, including emotionally-charged words, hedges, imposition minimizers, general attributions, other attributions, personal attributions. Although the imposition degree of direct criticisms is higher, speakers tend to express their critical opinions in a direct manner, which should be attributed to the judges’ knowledge power and relative higher status in the context of evaluation discourse.

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Do we still understand each other? A cross-cultural analysis of discourse practices in French and Dutch political debates

In 2011, Belgium broke the world record for going the longest time without a government. This severe political crisis was a culminating point of Belgium’s complex political history, in which two major linguistic communities grew apart on many levels of society, including the public sphere (Sinardet 2009). During this crisis, the question sometimes arose whether it was still possible for the Dutch and the French speaking community to understand each other.

In this context, our research focuses on the cross-cultural and intercultural communicative (and linguistic) dimension. More specifically, our aim is to examine discourse practices of both language communities, in order to check whether (general) divergent conversational routines and conversation styles may hamper/complicate intercultural communication and, particularly, political negotiations.

Our paper presents the results of a pilot study consisting of a fine-grained quantitative analysis of a corpus constituted by two long political debates (within similar programs that focus on political actuality), broadcast respectively by the Flemish (VRT) and the French (RTBF) public broadcasting corporations in Spring 2012. Following Béal (2010), we examine some typical features of the turn-taking system, such as turn-openers, backchannels, gaps between turns, over-
laps and interruptions. The results show some statistically significant differences between Dutch speaking and French speaking participants in the debates (e.g. gaps between journalist's questions and participant's reactions being significantly longer in the Flemish debate). Interestingly, these results confirm some of the differences observed by Béal between Australian and French speakers.

On a more general level, our study takes part in the scientific debate opposing two hypotheses with respect to turn-taking, the first one stating that turn-taking is a universal system with minimal variability, the second one considering turn-taking as language and culture dependent (cf. Stivers et al. 2009, Oloff 2009). Through the quantitative study of cross-cultural and intercultural data sets, we hope to be able to contribute to the testing of both hypotheses.

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*Non-native discourse strategies as a barrier to intercultural communication*

The paper analyses cross-cultural pragmalinguistic and sociopragmatic transfers in L2 discourse production of Russian L1 speakers using English as their L2 in spontaneous role-played interactions. The data was obtained through the cross-cultural pragmatic discourse analysis technique that can be used as an efficient method for studying the influence on communication of different culture-bound assumptions about the implicit rules and conventions that govern social interaction.

The study explores communication between native and non-native speakers of English in everyday situations, focusing on non-native discourse performance as compared to the native interactions.

It has been shown that L2 speakers regularly transfer their native speech strategies into the target language discourse behaviour at the interactive organisation level (e.g., types of speech acts and their order) as well as at the linguistic level. As their discourse strategies are different from conventional speech patterns of the target language culture, even fairly advanced L2 speakers may fail to convey or comprehend the intended illocutionary force or politeness value of speech acts when communicating with the native speakers of this language. As a result, linguistically correct but pragmatically problematic expressions produced by non-native speakers can be misleading and cause communication failure.

The data indicate that in cross-cultural communication the speakers’ native values and norms of interaction tend to shape both the production and the interpretation of discourse even if they converse in a different tongue. This may suggest that the participants’ cultural backgrounds, as well as the socially and culturally shared frames of reference, play a significant role in interpersonal communication which should not be disregarded or diminished when a complicated multifarious phenomenon, such as intercultural communication, is analysed.
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Carston on eternal sentences

In her Thoughts and Utterances (2002), Robyn Carston argues against what she calls the ‘convenient abbreviation view’ of linguistic underspecification. Roughly, this is the view that although the meaning encoded by a natural language sentence S usually does not fully encode the proposition intended by an utterance of S, there always exists some ‘eternal’ sentence $S'$ that does. The fact that the proposition intended is usually underspecified by the speaker is then merely a matter of effort-saving convenience, as an eternalization could always be supplied (cf. Quine 1960, Katz 1972). Against this view, with some help from Wettstein (1979), Carston maintains that it’s quite implausible that for every utterance there is a single eternal sentence corresponding to the proposition intended. Thus there are many non-synonymous eternalizations of a particular utterance of, say, ‘She left in a hurry,’ and none of them seems to be privileged in a particular context. Carston concludes that underspecification is essential to natural language rather than an artifact of mere convenience.

Although Carston’s conclusion should be accepted, this argument for the ‘abbreviation’ view is really invalid. Even if every utterance can be uniquely eternalized it doesn’t follow that every context-sensitive utterance abbreviates its eternalization. Convenient abbreviation is usually a relation between two things of the same type, often two linguistic expressions. But no such relation could possibly hold between a particular utterance and the sentence that uniquely eternalizes the proposition intended by that utterance. We can even assume that speaker/hearers have infinite memory and infinite intelligence, and that there is an enormous library that lists all propositions, providing each one with a unique name. If such ideal speakers still speak a natural language the meaning encoded by the sentences of the language will usually or always underspecify the proposition expressed. Thus, Carston’s alternative ‘essentialist’ view of underspecification should be argued for on other grounds. In the final part of my paper, I indicate how such an argument might be formulated. Very briefly, if it is accepted that what is said and the evidence provided by the speaker are different kinds of objects – one may be a proposition while the other is a sentence type in a particular language – it is reasonable to think that one cannot constitutively determine the other.


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Color sentences, compositionality and truth

According to Travis (1995, 1997), the meaning of a simple color sentence like ‘The leaf is green’ does not determine its truth conditions because both the meaning the sentence and the world can stay the same, while an utterance of that sentence might be true and another false. They
must differ in truth conditions and such difference cannot be traced back to meaning. It is then argued that the truth conditions of utterances are not fully determined by meaning.

My reply to Travis is grounded on multipropositionalism (Perry 2012). On that approach utterances are at the center of the stage, and an utterance of a sentence determines many different propositions, contents or truth conditions. Multipropositionalism also makes a clear distinction between different roles of content. The semantically determined content of an utterance, the content determined by meaning only, has the role of cognitive significance of that utterance. It must be distinguished from the content having the role of official truth conditions of an utterance and assigned a truth value by considering facts. The same content can have both roles. The contents playing these roles also sometimes differ. In any case, these roles must be distinguished. Travis emphasizes the context-bound nature of utterances’ truth value assignment. He is concerned with official content. First, I contend that Travis makes his point by invoking a common sense notion of truth that has no role in semantics. Semantics is not interested in truth-value assignment. The latter notion of truth prima facie motivates modifications of content. Second, the content Travis is concerned with is not the semantically determined content that has the role of cognitive significance of the utterance. As a consequence, Travis’ argument impacts neither the principle of compositionality nor semantically determined contents or truth conditions.

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**(Dis)preferred responses in Dutch and Indonesian: A matter of politeness?**

People follow certain ‘rules’ in conversation: when (not) to speak, when (not) to take turn, when (not) to change the subject. These systems of conversational organization seem to be universal. But conversations are guided by a different set of norms as well; norms guiding the manner in which we speak: what type of response is expected and accepted, what type of answer or response is taken to be sufficiently informative, how you show disagreement or support. These norms presumably differ from one speech community to another, but every (near-)native speaker of a particular language supposedly has some basic standards and assumptions as to what is valued and expected in conversation (Wierzbicka 2003). The way in which people show (dis)agreement to what was said can provide insight in the conversational norms they observe.

Following Clark (1996), every initiating turn is believed to propose an activity or project for the participants to undertake. Interlocutors generally try to formulate their utterance in a way they believe to illicit a preferred response, i.e. a response that supports their proposed action. Based on data from my contrastive Dutch-Indonesian corpus, I will demonstrate that what is accepted as a response differs strongly between the two languages.

In fact, what is and is not a preferred type of response seems to differ. For instance, whereas Dutch interlocutors are direct and to the point, the Indonesian interlocutors often keep their comments vague, marked by the abundant use of hints. I will argue that conversational norms
guiding these preferences are best discussed in terms of politeness, or that maybe, politeness is best understood in terms of such conversational norms.

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**Mitigating devices in scientific verbal interactions: A corpus analysis with a view to cross-cultural variation**

Written texts seem to be the preferred way for communicating science. Nevertheless, there is a great deal of verbal interactions focusing scientific topics: congresses, conferences, and round tables, academic lectures and exams, study groups, talk-shows, editorial board meetings, talks delivered in front of a non-specialized audience, spontaneous debates, small talk around news in science, etc. Of course, several differences arise between written texts, on the one hand, as products of a fully planned activity, and partly planned – partly spontaneous discussions and conversations, on the other hand.


My paper investigates mitigating devices in oral interactions among linguists discussing linguistic issues. The analysis is based on a 7 hour corpus of recorded interactions among Romanian linguists in various circumstances: work groups, public speeches, exams with students in linguistics, informal meetings. The first part of the article briefly presents the theoretical framework: an integrative approach which supplements Grice’s four maxims (Grice 1975) with a fifth one intended to accommodate Brown and Levinson’s theory of politeness (Brown & Levinson 1987) by proposing the Maxim of Prudence: “mitigate your communicative contribution to protect yourself and others against undesirable side effects of the information transaction process”. The second part of the article is dedicated to the corpus analysis and reveals the mitigating strategies preferred by Romanian linguists. The third part contrasts the strategies observed in the analyzed interactions to the strategies developed in written texts as presented in the literature of the topic, in order to detect specialized strategies in oral interactions vs. written texts. The fourth part suggests correlations between the cultural style of mitigating in oral scientific interactions and the Romanian style of interaction - as predicted by high contextualism (in Hall (1976)’s definition), moderate collectivism and masculinity, high power distance and uncertainty avoidance (in Hofstede et al. (2010)’s terms).
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**A comparison of the realization of requestive speech acts in Italian and German**

The purpose of this study is to draw a comparison between the realization of requestive speech acts in Italian and in German, and to investigate the relationship between indirectness and the perception of politeness in these two speech communities. After an introduction concerning the main theories of verbal politeness belonging to the Western tradition (according to which indirectness basically coincides with politeness), some alternative views (e.g. Wierzbicka 1985) are offered and possible sources of intercultural miscommunication are outlined.

The empirical part of the study consists in the comparison of 320 requests formulated by Italian and German speakers. Linguistic data were elicited by means of a “Discourse Completion Test” containing 4 socio-pragmatic situations. Realizations of requests were analysed according to the Cross-Cultural Speech Act Realization Project’s (CCSARP) “coding manual”, reported in Blum-Kulka, House and Kasper (1989), and discussed at two levels: the cross-cultural variation and the situational variation.

Results show that both groups of participants are perfectly aware of the differences between the situations proposed and tailor their requests according to the context. It is found that both groups of subjects rely heavily on conventionally indirect strategies. On the whole, German speakers appear to use more indirect request strategies than their Italian counterparts. Italian speakers tend to select slightly lower levels of indirectness but compensate with a consistently larger use of external modifiers.

My results differ in interesting ways from general expectations in the situation in which the face threat is arguably the highest, calling for further investigation of the difference in the perception of the social parameters determining the rated face threat between the two speech communities. Deeper insights into the link between indirectness and politeness in the two cultures at issue are also needed in order to understand the reasons behind the pragmatic choices observed.


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**Italian dubbing from pragmatic interference to language change: Evidence from the analysis of two back-channel signals**

There exists a number of studies (i.e., Pavesi 2005) concerning Italian dubbing which claim various linguistic expressions to be interference phenomena due to the audio-visual translation (AVT) process from (American) English. These studies also state such expressions have affected the end users’ language. However, no empirical evidence of such an influence has been provided so far. This research aims to empirically assess whether Italian dubbing can be considered as an agent in pragmatic language change.
For this purpose, a total of 72 linguistic expressions have been gathered and categorised in the light of the definition of pragmatic interference adopted throughout (Thomas 1983): linguistic formulas that appear similar in their meaning or structure are transferred from one language into the other. Three main categories stemmed from our review analysis: pragmatic markers (sub-categorised in metadiscourse markers, attention getters, modality markers), formulaic language (including forms of address, rituals, greetings and farewells), and fixed expressions (simple formulas, sayings, similes).

A diachronic, lexicographic and quantitative analysis carried out within dictionaries and corpora of written Italian (DiaCORIS, CORIS) led to a shortlist of 57 phenomena most likely to have been affected by pragmatic interference from dubbing. From this investigation, 58 items have been identified and their presence and frequency searched within spoken Italian corpora (LIP; LABLITA; CLIPS).

In this paper, the results of two back-channel signals are presented: esatto (exactly) and sì? (yes?). The findings strongly indicate that, at the pragmatic level, an influence from dubbed Italian on spontaneous Italian cannot be excluded.


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**Meaning and imagery in metaphor interpretation**

Lepore and Stone (2010) have recently sought to revive the Davidsonian view that a metaphor has no meaning (or cognitive content) beyond its literal meaning. But Lepore and Stone make clear that, on their view, it’s not just that the words don’t mean anything beyond what they literally mean. The speaker doesn’t mean anything either – she doesn’t communicate any determinate content when she utters a metaphor. In this respect, they claim, metaphors are more like jokes or hints than like ordinary literal assertions. One can use a metaphor to make a point, they allow, but this point “is not a property of the metaphor itself” (ibid: 173). Instead, it is something the speaker wants the hearer to notice but “without communicating it to him” (ibid: 177).

I will aim in this talk to do two things. First, I will show that the parallel with jokes and hints does not establish that metaphors lack a communicative dimension. Lepore and Stone rely too much on the idea that metaphors either have cognitive content or act in a non-communicative, indirect manner. Much more plausible, I shall contend, is to make room for both. Second, I will take up the positive part of Lepore and Stone’s view, the claim that the ‘point’ of uttering a metaphor is to get the hearer to engage in ‘metaphorical thinking’. This metaphorical thinking seems centrally to involve using imagery and searching for similarities. A number of other authors have also suggested that these elements play key roles in the interpretation of meta-
Partitive of subjectivity in Finnish adjectival predication

Applying the traditional distinction into pragmatics, syntax and semantics, partitive can be described as a semantically conditioned grammatical case which is rarely found in world’s languages, among them Finnish. The present talk addresses the use of the Finnish partitive in adjectival predicatives – one of the constructions in which it is known to also carry some pragmatic freight. While studies of Finnish adjectives in copular clauses tend to focus on constructed sentences considered in isolation, the research reported here is concerned with language in actual use. On the basis of an analysis of spoken Finnish, the present talk points to some interesting facts not attested before. When used in predicative APs, the partitive has functions pertaining to discourse identifiability, the expression of speakers’ personal judgments and points of view. These are approached under a global term of subjectivity, which is nominally understood as “the expression of self and the representation of a speaker’s (or, more precisely, a locutionary agent’s) perspective or point of view in discourse” (Finegan 1995:1).

Similarly to studies which, by focusing on language use, review and add to the description of language structure (e.g. Helasvuo 2001), the present talk shows that there are factors connected with the use of linguistic units in interactional discourse which help better understand their meaning. I will address the interplay of form and use to demonstrate that the semantic features of the partitive, e.g. non-referentiality, known from the presently available descriptions of Finnish, need not necessarily be separated from the pragmatic ones. I will also touch upon some theoretical issues and discuss whether the subjective use of the Finnish partitive reported here can be treated on a par with similar uses in other types of constructions, e.g. existential clauses.


Disagreement in semantics: On recent contextualist answers to the challenge from disagreement

Disagreement has been a reference point in the recent debate over the semantic content of utterances between contextualism (understood here as a cluster of views according to which certain features of context have the role of providing elements into the semantic content of utter-
ances) and relativism (understood here as a cluster of views according to which the same features of context have the role of providing elements in the circumstances with respect to which utterances are evaluated). One major argument for relativism has been contextualism’s inability to explain what I call the “challenge from disagreement” – the allegation that contextualism cannot account for the intuition of disagreement in dialogues containing the target expressions (of the form “Avocado is tasty.” “No, avocado is not tasty.”).

In this paper I examine recent contextualist answers to the challenge from disagreement. Two main strategies have been employed. According to the first, relativists have focused on a limited range of uses of the target expressions, ignoring a host of other uses for which contextualism can easily account for disagreement. According to the second, relativists have focused on too narrow a conception of disagreement, ignoring a host of other ways in which people are legitimately taken to disagree and with which contextualism is compatible. In connection to the first strategy, I show that acknowledging those other uses of the target expressions is not enough to fend off the challenge from disagreement, since that challenge focuses on specific uses whose existence is hard to deny and that don’t seem amenable by the contextualist without additional theoretical costs. In connection to the second strategy, I show that acknowledging those other types of disagreement is, again, not enough to fend off the challenge from disagreement, since that challenge focuses on a specific form of disagreement (what I call “propositional disagreement”) whose existence is hard to deny and that, in addition, is needed by the contextualist herself to explain disagreement.

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*The pragmatics of English loans in conflict situations*

Lexical borrowing research has largely been conducted from a systemic and structuralist perspective, focusing on processes of adaptation and nativization of loanwords and on the borrowability of various parts of speech. Recently, however, more attention has been paid to the pragmatic effects of using loanwords (e.g. Furiassi et al. 2012; Zenner & Kristiansen 2013).

This paper aims to contribute to this emerging trend by studying the use of lexical borrowing as a discourse strategy. More specifically, we present a local interactional analysis of the English loans used in the Dutch reality TV show Expeditie Robinson. The utterances from one series were carefully transcribed, resulting in a dataset of 3,120 utterances - 314 of which contain English insertions. Our analysis zooms in on English multi-word units (e.g. home sweet home), which are mainly used by three male participants on the show.

By means of quantitative and qualitative analysis, we demonstrate how two of these participants form an ingroup; they form a community of practice that has its own discursive norms, of which the regular use of English multi-word units forms an important part. Focusing in on ingroup delineation in times of conflict, both within the ingroup and between the ingroup and
other participants to the show, we demonstrate how strategic use of English multi-word units allows both ingroup members to acquire and maintain a firm social position on the island.

An interesting opposite is found in the third male participant who uses English highly frequently. In his case, this does not help him attain any notable social prestige on the island. Through conflicts with various team members, he quickly becomes an outcast on the island. This outcast identity is corroborated instead of overruled by the interactional processes concerning his use of English multi-word units in discourse.

Overall, contrasting these two case studies allows us to illustrate the pragmatic effect of borrowed phraseology in discourse.

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What lies behind the mirror: An intercultural pragmatic study of citations in academic writing by novice Chinese ESL/EFL writers

Writers in academic discourse are set in the socio-cultural context, searching for recognition from potential readers with the relevance-governed and cooperation-directed citation as a bridge. The issue of citation goes to the heart of cross-cultural relations that emerge in academic context. As a prominent feature of academic discourse, citation is viewed as the ability to use sources effectively and appropriately and an essential skill which novice writers must acquire (Pecorari and Shaw 2012). However, due to ESL/EFL writers’ insufficient disciplinary linguistic competence and the unbalanced power relations between them and potential readers, appropriate citation may be hard to achieve, which is particularly true for ESL/EFL writers considering their ongoing cross-cultural construction of identities and the differences in various disciplines. Studies on citations, in the context of novice Chinese ESL/EFL writers, have had a myriad of foci, such as their perceptions, their strategies, genre features, culturally favored literacy practices (Pennycook 1996), linguistic competence, inferential thinking, etc. These altogether form the scattering image of the issue, which is far from being complete and integrated to pursue. Due to the inherent fuzziness and complexity of the issue in question, any study from one perspective, for example, cultural influence, would easily fall into stereotypes. This paper reports on an emic, interview-based study investigating novice Chinese ESL/EFL writers’ accounts of their attitudes, motives and self-initiated strategies developed upon citations in academic writing in English. The combination of the cognitive-philosophical approach and the sociocultural-interactional approach are adopted to analyze their citation practices purporting to piece together a complete image of the perplexing issue. The aim of this paper is to not only help readers get a better understanding of ideology of novice Chinese ESL/EFL writers but to also encourages more acceptance of ESL/EFL writers in general from the international academic arena.