

**Istvan Kecskes, State University of New York, Albany, USA**

### **Intercultural impoliteness in the socio-cognitive paradigm**

There has been a lot of research on impoliteness focusing on one particular language or cross-cultural differences (e.g. Bousfield 2008; Bousfield and Locher 2008; Kienpointner 2008; Culpeper 2009). However, much less attention has been paid to intercultural communication in which all or some speakers communicate not in their native tongue. The goal of this presentation is to analyze intercultural interactions to find out how some of the major tenets of impoliteness theories work in those situations.

Almost all researchers seem to agree that no act is inherently impolite, but such a condition depends on the context or speech situation. The presentation will examine this context-dependency in intercultural communication where interlocutors cannot always rely on much of existing common ground and conventionalized context but need to co-construct most of it in the communicative process. I will argue that the lack of shared background may restrict the interpretation process to the propositional content of an utterance, which may result in an increased context-creating power of that utterance. Current research (e.g. House 2002; Kecskes 2007) shows that in intercultural communication the most salient interpretation for non-native speakers is usually the propositional meaning of an utterance. So interpretation generally depends on what the utterance says rather than on what it actually communicates. As a consequence, focusing on propositional meaning interlocutors are sometimes unaware of impoliteness because it is conveyed implicitly or through paralinguistic means.

**Istvan Kecskes** is Professor of Linguistics and Education at the State University of New York, Albany, USA where he teaches graduate courses in pragmatics, second language acquisition and bilingualism. His latest publications include five books *Foreign Language and Mother Tongue*. 2000. Erlbaum (with T. Papp); *Situation-Bound Utterances in L1 and L2*. 2002. Mouton; *Cognitive Aspects of Bilingualism*. 2007. Springer; *Explorations in Pragmatics*. 2007. Mouton (with L. Horn); *Intention, Common Ground and the Egocentric Speaker-Hearer*. 2009. Mouton (with J. Mey). His next book "Intercultural Pragmatics" will be published by Oxford University Press in 2013.

Professor Kecskes is the founding editor of "Intercultural Pragmatics", the Mouton Series in Pragmatics and the bilingual journal "Chinese as a Second Language Research". Together with Pilar Garces Blitvich he founded the "Journal of Language Aggression and Conflict" to be published by John Benjamins from 2013. ([www.albany.edu/~ik692](http://www.albany.edu/~ik692))

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## **Mona Baker, Centre for Translation & Intercultural Studies, University of Manchester, UK**

### **Translation, Representation, and Narrative Performance**

Translation is one of the core practices through which any cultural group constructs representations of another and contests representations of the self. Part of its power stems from the fact that as a genre, it tends to be understood as 'merely' reporting on something that is already available in another social space, that something being an independent source text that pre-exists the translation. Using concrete examples of subtitled political commercials and video clips created by both political lobbies and activists, this presentation will attempt to demonstrate that far from being a documentary practice that follows and is subsidiary to an independent source text, translation is imbricated in an ongoing process of (re)constructing the world through narrative performance.

**Mona Baker** is Professor of Translation Studies at the Centre for Translation and Intercultural Studies, University of Manchester, UK. She is author of *In Other Words: A Coursebook on Translation* (Routledge, 1992; second edition 2011) and *Translation and Conflict: A Narrative Account* (Routledge, 2006), Editor of the *Routledge Encyclopedia of Translation Studies* (1998, 2001; second edition, co-edited with Gabriela Saldanha, 2009); *Critical Concepts: Translation Studies* (Routledge, 2009); and *Critical Readings in Translation Studies* (Routledge, 2010). She is also founding Editor of *The Translator* (St. Jerome Publishing, 1995- ), Editorial Director of St. Jerome Publishing, and founding Vice-President of IATIS (International Association for Translation & Intercultural Studies – [www.iatis.org](http://www.iatis.org)).

#### Websites

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**Lynda Yates, Macquarie University, Sydney, Australia**

**Intercultural communication and the transnational: Managing impressions at work**

Whether in pursuit of a safer place to live, economic advancement or simply from a desire to travel, increasing numbers of professionals find themselves working in cultures and languages in which they did not train. As a country of migration, Australia is home to many such transnationals. Despite high levels of proficiency in English, however, many find that communication at work can be something of a challenge, and that different perspectives on professional roles and identities as well as differences in pragmalinguistic and sociopragmatic assumptions can become almost invisible barriers to success and progression. In this paper I will draw on recent research into the demands of three different professions: childcare, teaching and medicine to consider some of the issues faced by transnationals seeking to master not only the language but also the professional and community cultures underlying expectations about how they should talk at work. I reflect on the contribution that such studies can offer new arrivals as they seek to understand both how and why people talk the way they do at work.

**Lynda Yates** has had wide experience in adult TESOL in Europe, Armenia and Egypt, and has consulted to industry. Her research interests centre around adult language learning and communication in workplace and further study contexts, focussing in particular on speaking skills, pronunciation and interpersonal pragmatics. After ten years as Senior researcher and then Acting Director of the Adult Migrant Education Program Research Centre in Australia, she is currently Head of Linguistics at Macquarie University in Sydney.

[www.ling.mq.edu.au/about/staff/yates\\_lynda/index.html](http://www.ling.mq.edu.au/about/staff/yates_lynda/index.html)

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**Minako O'Hagan, Dublin City University, Ireland**

**Modern digital entertainment as a locus of intercultural communication: Gamer response to translated games**

This presentation aims to introduce a relatively new area of translation research known as game localisation which entails a set of translation practices invented by the game industry to make video game products available in international markets. In particular, the presentation discusses game localisation from a perspective of intercultural communication, highlighting game-specific cultural issues which arise during the process of localisation. The

presentation touches on a new research direction based on a pilot experiment designed to capture physiological data of the gamer playing a localised game in order to tap into the effect of translation through the gamer's less conscious as well as conscious behaviour.

**Minako O'Hagan**, PhD, is a senior lecturer at Dublin City University and a member of the Centre for Translation and Textual Studies. She has been involved in interdisciplinary, cutting-edge translation research with a main interest in the impact of emerging technologies on the practice of translation. Funded research projects include a feasibility study on Machine Translation of subtitles for DVDs and eye-tracker studies on translation tools and game players. More recently her research focus has been on video game localisation and translation crowdsourcing on social media platforms.

[www.dcu.ie/info/staff\\_member.php?id\\_no=1488](http://www.dcu.ie/info/staff_member.php?id_no=1488)

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**Patricia von Münchow, Université Paris Descartes, France**

**“Believe me when I say that this is not an attack on American parents”: Intercultural parenting books in an interdiscursive network**

*Battle Hymn of the Tiger Mother* (Chua, Bloomsbury, 2011) and *French Children Don't Throw Food* (Druckerman, Doubleday, 2012) are two recent global bestsellers belonging to a relatively new discursive genre: The intercultural parenting book. Within the theoretical framework of Cross-Cultural Discourse Analysis, in the tradition of French Discourse Analysis, I will examine these books – with a special emphasis on Franco-American publications – in order to identify self and other-representations of motherhood, fatherhood, and parent-child relationships. I will also insist on discursive strategies designed to prevent conflicts that might occur when foreign parenting practices are presented as a model.

The results of the analysis will be confronted with the outcome of an earlier contrastive study of three German, three French and three US-American parental guidebooks in order to discover if representations are the same or different, which ones are explicitly mentioned in what can be considered metadiscourse and which ones are more implicit or even unconscious. Finally I will show what kind of (often conflictual) reactions intercultural parenting books bring about in reviews, comments on reviews, etc. and how these different texts form an interdiscursive network.

**Patricia von Münchow** is Professor of Linguistics and director of the Master's program in Linguistics at the Faculty of Human and Social Sciences – Sorbonne, Paris Descartes University. She is specialized in Contrastive Discourse Analysis and author of *Les journaux télévisés en France et en Allemagne. Plaisir de voir ou devoir de s'informer* (Presses Sorbonne Nouvelle, 2004, second edition 2005, third edition 2009) and *Lorsque l'enfant paraît... Le discours des guides parentaux en France et en Allemagne* (Presses universitaires du Mirail, 2011).

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**Ana Rojo, University of Murcia, Spain**

### **The Impact of Translation on the Empirical Scale: When Translation Makes a Difference in Cognitive Processing**

Translation has played for long a supporting role in the research scenario under the wing of linguistic and literary studies. More recently, the theoretical and methodological concerns arisen by process research have given translation an additional role in cognitive science. The interest in the cognitive aspects of translation has led scholars to turn to disciplines such as cognitive linguistics, psycholinguistics or even neurology in search of innovative approaches and research methods. This talk aims at presenting the audience with a variety of the empirical studies that have contributed to enlarge our knowledge of translation. The intention is to show that the joined work of disciplines from cognitive science may have an influential say in defining the potential impact that translation research has on communication and language processing as well as on those factors that condition the translator's work.

**Ana Rojo** is Senior Lecturer in Translation at the University of Murcia (Spain), where she is currently also Head of the Translation and Interpreting Department. Her main areas of research are the fields of Translation and Cognitive Linguistics. She has authored and co-edited the following books and monograph issues: *Contrastive Cognitive Linguistics* (University of Murcia, 2003), *Cognitive Linguistics: From Words to Discourse* (University of Murcia, 2007), *Step by Step. A Course in Contrastive Linguistics and Translation* (Peter Lang, 2009), *Trends in Cognitive Linguistics* (Peter Lang, 2009). She has also written many scholarly articles which have appeared either in specialised national and international journals or as book chapters published by several national and international publishing

houses (Atrio, Anubar, Mouton de Gruyter, John Benjamins, Livius, Sendebare, Babel, Languages in Contrast, Meta, Across Languages and Cultures, etc.).

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## **Phil Wood**

### **‘I See What You Mean’**

As encounters between diverse groups and individuals become ever more frequent the demands upon our communicative faculties increase. I will talk of my own encounters in various cities with people and projects which, through ingenuity and pragmatism, find the communicational means to enable us to live together and thrive on diversity.

**Phil Wood** describes himself as an urban therapist. As a researcher, writer and activist he works with communities to maximise the opportunities and minimise the challenges of change. He is the author of ‘The Intercultural City: Planning for Diversity Advantage’ and principal advisor to the Council of Europe’s Intercultural Cities programme.

<http://philwood.eu/>

## **SPECIAL PANEL Cross-cultural Pragmatics and Professional and Community Translation**

**Makiko Mizuno, Kinjo Gakuin University, Japan**

### **Linguistic and cross-cultural studies of community interpreting and their applicability in practice**

The concept of community interpreting was not widely known in Japan until the time of the *bubble economy*, an economic boom that occurred in the period between the latter half of the 1980s and early 1990s, which attracted a large number of immigrant workers from all over the world. With this new social phenomenon, Japanese society, which had long been characterized by linguistic and cultural uniformity, has come to face an urgent need to provide interpreting and translation services to foreigners who do not speak Japanese. The government, however, is not yet fully prepared to cope with the situation of long-term residency of foreigners, and therefore, there is no well-developed public certification system nor systematic training programs for community interpreters. With the increasing awareness among service providers and interpreters that community interpreters should be trained professionals and quality control of interpreting is an important issue, many kinds of studies have been conducted in order to reveal the reality of community interpreting. The most preferred themes for such studies have been related to legal interpreting and healthcare interpreting, such as impacts of court interpreting on decision-making of judges, the interpreter's role as a cultural mediator in healthcare settings, and so forth.

Linguistic studies of court interpreting which I and my colleagues conducted revealed that impression formation and decision-making of lay judges (Japan introduced the lay judge system in its criminal procedures in 2009) were influenced significantly by interpreters' speech styles and to some extent by their lexical choices. It was also revealed that interpreters tended to hesitate to translate expressions which might damage their "face" and soften such expressions, and such alterations could create different interpretations of the facts on the part of the listeners. Findings from cross-cultural studies of healthcare interpreting which I conducted revealed that many interpreters regarded themselves as a cultural mediator but the degree of such awareness varied depending on their cultural and language backgrounds.

In this presentation I would like to introduce the findings of my past research and explain how they could be applied to real scenes of community interpreting. For instance, the data

collected from the above linguistic research of court interpreting contributed significantly in writing expert opinions on the accuracy of court interpreting in a criminal case in 2010. It is expected that findings from linguistic and cross-cultural studies will contribute to improving the quality of interpreting, because they can demonstrate how interpreters could give negative (or positive) effects on the process of communication and help enhance the awareness among interpreters of practices best suited in the settings.

**Makiko Mizuno** worked as an instructor in interpreter training schools for more than 20 years before joining her present institution. She currently teaches interpreting and translation to undergraduate students and graduate students at Kinjo Gakuin University and other universities. Her research areas encompass Interpreting Studies (Community Interpreting as a main area), Language and Law. She holds a Master's degree in International Relations from Ritsumeikan University, Japan, and has served as a conference interpreter and a court interpreter for about 10 years. <http://www.uea.ac.uk/lcs/research/news-and-events/makiko-mizuno>

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**Joanna Drugan, University of East Anglia, UK**

**Ethics in practice: Engaging professional translators and interpreters**



Why do practising professionals need to reflect on ethics? How can this be done effectively? This paper reports on training offered recently to practising translators and interpreters, both online and 'live'. Concrete feedback from this training is reviewed in order to identify the ethical issues on which professionals value on-going support, and appropriate methods of delivery.

**Dr Joanna Drugan** is Senior Lecturer in Applied Translation at the University of East Anglia. Her research focuses on translation quality, translation technology and professional ethics. Her recent book on Quality in Professional Translation has just been published by Bloomsbury.

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**Jan Cambridge**

**"How to keep your head, when all about you are losing theirs."**

**On the re-victimisation of vulnerable refugees**

Re-victimising vulnerable refugees happens when an inexperienced interpreter, perhaps with their own recent Diaspora trauma unresolved, finds themselves the target of emotional manipulation, and obliged to reject requests for help. Sometimes these interpreters are so affected by their refugee client's story that they succumb to its emotional aspects and allow their own distress to show. The Emergency Transit Centre established by UNHCR in Timișoara in western Romania in 2008, was the first of its kind in Europe and refugees who go there are considered vulnerable. Most have been trafficked (bought, sold, tortured); men, women and children. They have learned to live on the street, trust no-one, and many arrive too traumatised to speak. A psychologist at our masterclass told us she had needed 12-15 meetings per patient before any of them would talk to her.

A volunteer team went to Timișoara to pilot a short course which we described as a "three day masterclass in impartial working". This included interpreting theory, practical tips, teddy bears, and 19 specially written role-plays. I will describe the class; the teaching and learning styles; the sense of growing enthusiasm; and the low mood of one or two participants at the end of day 1. Their feedback on us was appreciative. Our feedback on them was admiring of their commitment and professional attitudes. We went there to deliver a single strand of good practice and all parties learned a lot.

**Dr Jan Cambridge** - With 30 years professional practice in first the unregulated and now the slightly regulated field of public service interpreting, Jan Cambridge has a lot of experience. She trains interpreters and writes about interpreting as well as doing it. She holds the DPSI in law and in health, a postgraduate training diploma and an MA in linguistics from Manchester. Her recently completed PhD, "Interpreter Output in Talking Therapy", awarded by Warwick Medical School will be available on the Warwick University website (WRAP) very soon. Meanwhile she is a walking dictionary and know-all with an opinion on anything to do with interpreting in hospitals. She really hopes there may be some doctors and nurses present at this conference! For her CV and list of publications see [www.spanishinterperting.wordpress.com](http://www.spanishinterperting.wordpress.com)

## **Paper Abstracts**

Please note: where bibliographical references are not given in the abstracts below, they will be provided by presenters when giving their paper.

## **Abbamonte and Cavaliere**

### **Mis-Representing Italian Americans in the U.S. media – faked identities and dignitary harm**

Lucia Abbamonte, Second University of Naples  
Flavia Cavaliere, University of Naples Federico II

This study aims to gain a comprehensive perspective on the role of media and virtual representations in the construction of the Italian American identity and to highlight how deeply this prejudicial vision, based on uninspected assumptions, is rooted in today's US socio-cultural landscape. Recent polls revealed that, on average, more than 70% of Americans associate Italian Americans with either criminal activities or blue-collar work. Such perceptions, however, are disconfirmed by official data which demonstrate that only a very small percentage of the 26 million Americans of Italian descent –the fifth largest ethnic grouping in the States – is involved in organized crime, whereas two-thirds of the Italian Americans are in white-collar jobs as executives, physicians, teachers, attorneys etc. That notwithstanding, in the world of the U.S. media, Americans of Italian heritage are represented through conventional Mafia-themed scenarios. Quality print media and Italian Anti-Defamation leagues have investigated and protested against such popular culture's obsession with the Italian Mafia. Films like *The Godfather* and *Goodfellas* have 'promoted' the widespread persuasion that every Italian-American must have some "mob" connection. Not to mention the recent success of the TV series *The Sopranos*, which has done much to confirm such assumption, thus creating an unjustified cultural boundary between insiders and outsiders of the national community.

In the field of advertising the mob stereotype has recently popped up with more frequency, selling everything from beer to pancakes, from ragu to hamburgers, and cars. In a Multimodal Critical Discourse Analysis perspective (Prior & Hengst 2010; Kress & van Leeuwen 2001, 2006; Iedema 2003), we analyzed a corpus of 120 commercials (a small qualitative sample will be shown and commented on in our presentation) and isolated 'traits' that significantly construe and depict these stereotyped identities. Common components are Italian-American accent/ Southern Italian dialect (with subtitles), silence, innuendo, music, costumes and re-semiotised quotations from mob films, all sketching out 'narrowed', comic, and even grotesque identities. This greatly contributes to make being an Italian-American a deceptively difficult legacy, although organized crime represents a miniscule fraction of Italian-Americans (Laurino 2000). Further pragmatically oriented research is thus needed to pre-empt the further spreading of such communication-impeding and dignity-harming clichés.

## **Acosta Acosta**

### **Developing Intercultural Competence by Exploring Foreign Online Communities**

Pablo Enrique Acosta Acosta, Universidad del Cauca – Colombia

This presentation reveals the findings of an ethnography carried out in a two-semester-long undergraduate class project aimed at providing pre-service teachers with tools for analyzing and interpreting target cultures. Attendees will be illustrated on how by using discourse analysis and being aware of the existence of other cultures, pre-service teachers were able to find an alternative methodology for conceptualizing otherness so as to explore teachers'/students' own identities and gain intercultural competence.

Undoubtedly, one common complaint of language teachers/students in many places where English is studied as a foreign language is the difficulty found in developing intercultural competence due to limited contact with members of other cultures, scarce opportunities to access their cultural products, and infrequent cross-cultural living experiences, among other reasons. However, the problems of accessing target cultures and/or interacting with members of other communities can in part be solved by taking advantage of the developments of third generation Internet-based broadband and wireless technologies that have literally transformed the way social relationships are established and online communities created. Indeed, online discourse communities are considered new social phenomena that have revolutionized the way people interact, as is the case of the National Public Radio (NPR) that claims that its community service “offers NPR listeners the chance to interact with each other and with NPR staff, and to share thoughts and feedback about NPR programming”.

Thus, this paper addresses the questions of how intercultural competence can be developed in those settings where EFL teachers/learners speak the same L1 and feel that they share the very same culture, and what type of knowledge/strategies EFL teachers/students need to gain in those places in order to be able to access the target culture and cultivate reflective practices about their own culture and identities. Considering contributions from different disciplines, discourse analysis and ethnography are taken as the core disciplines and research methods in order to explore, interpret, and describe the language behavior of the NPR community and its relationship to their social structure. The data suggest that by studying foreign online communities like NPR's, EFL pre-service teachers will be able to form a picture of American culture and therefore understand how it can be taken from an intercultural perspective. It also suggests that the development of intercultural competence through rigorous and systematic study of foreign online communities might help language teachers/students to avoid misunderstanding or stereotyping others, or increasing gaps between human beings.

**A Cross-Linguistic Analysis of Resources of Intersubjective Positioning in English and Persian Newspapers**

Fateme Akbarzade Haromi – Shahid Chamran University of Ahvaz, Iran

Hossein Shokouhi – Shahid Chamran University of Ahvaz, Iran

Despite the paramount interest in unraveling patterns of inter-subjective positioning in texts of various types, there have hardly been any extensive inventories of such appraisal tools in English and Persian newspaper discourse and in particular within a corpus of texts covering the same topic. The present study aims to uncover the persuasive means of inviting or restricting alternative voices in English and Persian quality press. 216 editorial articles taken from six highly circulated English (written by Native and Non-Native writers) and Persian newspapers (i.e. The New York Times, Washington Post, Keyhan International, Tehran Times, Iran and Aftab-e-Yazd) covering Iran's nuclear program provided the empirical base for this research. To this end, appraisal theory (Martin & White, 2005) was adopted as the general theoretical framework with specific focus on the engagement system. The data were then subjected to qualitative and quantitative analysis.

The Chi-square recorded significant differences among the editorials under study in their preference of the utilization of engagement resources. In fact, the study revealed that, depending on the context of publication, the editorialists opted for a particular combination of the resources of inter-subjective positioning. In other words, whereas Persian and Non-Native English editorials written by Persian writers took the lead in using dialogically contractive resources, Native English editorials opted for the majority of dialogically expansive expressions. Moreover, the study indicated no significant difference between the Non-Native English and Persian editorials in terms of their utilization of such resources, which can be attributed to the similar socio-political environment in which such media operate.

**Keywords:** inter-subjective positioning, engagement system, dialogical expansion, dialogical contraction

**Al-Gahtani**

**Insert and post-expansion in L2 Arabic requests**

Saad Al-Gahtani, King Saud University

Research on requests is a mainstay of interlanguage pragmatics work but has rarely investigated the development of learners' ability to participate in extended interactions. In this study, I am comparing requestive interactions involving learners of Arabic as a second language at four proficiency levels from beginner to advanced. Interactions took place in an institutional setting and were authentic, i.e., not elicited or role played. Employing an Applied Conversation Analysis framework, I focused on insert expansions between the request and request response as well as post-expansions subsequent to the response. With regard to insert expansions, I found that the interlocutor was affected by the learners' proficiency level in that he produced more post-first and fewer pre-second insert expansions with lower-level learners but this tendency was reversed for higher-level learners. In terms of post-expansions, lower-level learners barely used even minimal post-expansions while those were common among higher-level learners. Only advanced learners produced non-minimal post-expansions, contesting interlocutor responses that were less than fully accepting of the learners' request. I conclude that interlocutors use learners' display of their interactional abilities to adjust their own participantship, and that the social action of contesting a dispreferred response interacts with learners' second language proficiency.

**Cross-Cultural Perceptions of the Speech Act of Thanking: From Jordanian and British Perspectives**

Nisreen Al-khawaldeh, University of Bedfordshire

Vlad Zegarac, University of Bedfordshire

This paper presents research and argument which show that thanking could be freed from the claim which labels it as an intrinsic face-threatening act as argued by Brown and Levinson (1987). Thanking is employed to establish and sustain social relationships, thus it should also be viewed as having interactional and relational functions as argued by Arundale (2006). This research compares Jordanian and English native speakers' perceptions towards expressing thanking. The study is concerned with pragmatic features of communication, mainly those socio-pragmatic aspects associated with the social usage that interlocutors make with respect to the linguistic phenomenon of politeness and with their attitudes towards realising the speech act of thanking. The 40 interviews conducted **revealed** evidence of slight similarity and remarkable differences across both groups' perceptions in terms of the significance of thanking, the variables affecting it, its style including verbal or non-verbal strategies, its functions and causes of awkwardness and misunderstanding. Such cross-cultural differences appear to be crucial as they may cause negative attitude towards others which in turn might lead to cultural misunderstandings and miscommunication.

The comparison provides valuable insights into theoretical issues concerning the nature of speech acts, the relation between types of speech act and the general principles of human communication, especially rapport among people in social interaction, and the relation between culture-specific and universal features of speech act types. This knowledge of cross-cultural politeness variation provides an essential basis for successful intercultural communication. The study concludes with a consideration of the importance of the findings in politeness theory and speech act theory. The results are also pertinent to applied linguistic issues and could have a didactic implication for developing curricula and teaching each of these languages as a foreign or second language. The findings are expected to be of a great significance to those members of both of these cultures under investigation who have engaged or are planning to engage in intercultural communication with members of the other culture resulting in fruitful cross-cultural communication. The present research highlights the worth of exploring cross-cultural speech acts-based differences as this uncovers people's distinctive socio-cultural values in a certain community which could play an essential role in maintaining positive social and cultural relationships. The present study indicates some other useful suggestions about promising directions for future research.

**Keywords:** Cross-cultural pragmatics, speech act of thanking, perception of politeness



**Alavi Nia**

**"We Believe the Iranian Nation Can": The Manifestation of Power in Iranian Televised Presidential Debates**

Maryam Alavi Nia, Shahid Chamran University of Ahwaz

In his quest for power, a candidate has to weigh every possibility so vigilantly that conquering each ordeal would garner the electoral support and pose hindrance to his rivals. Consequently, from one battlefield to another he has to draw upon various strategies so as to wage a war on whoever attempts to depict him as less desirable: sometimes plunging into a fight with sharpened spears and sometimes protecting himself with armors and shields. Hedges and boosters are among the rhetorical tropes which assist candidates to establish power asymmetry in the discourse of televised debates. Despite the roles hedges and boosters can play in dominating and influencing the counter-candidate in a debate and the audience, it seems fair to assume that no study has considered the role of such stance markers in creating power asymmetry in Iranian televised presidential debates. Therefore, the study aims to scrutinize the use of hedges and boosters by the Iranian 2009 presidential election winner (Ahmadinejad) by analyzing the three presidential debates in which he participated. A bottom-up method of analysis was adopted to analyze the debates in terms of hedges and boosters and a functional model was proposed. The notion of power was used in the sense defined by Locher (2004) and García-Pastor (2008). This study, specifically, aimed to reflect on the following question: How does political power shape the distribution and functions of the hedges and boosters exploited by Ahmadinejad in his 2009 presidential debates? The findings showed that not only did Ahmadinejad's hedging and boosting styles undergo significant fluctuations from one debate to another but the functions these devices fulfilled in each context were also varied.

**Who needs competence? From models and taxonomies to interaction**

Jo Angouri, University of the West of England, Bristol

Zhu Hua, Birkbeck College

Francesca Bargiela-Chiappini, University of Warwick

'Skills and competence' discourses are at the core of the knowledge based economy as they provide a way to formalise and measure knowledge and learning. From this point of view, the relatively 'new' term of Intercultural Competence (ICC) is embraced by various sectors as encompassing key indicators of outcomes or targets of cultural learning, ways of facilitating effective 'intercultural' communication among workforce and, in some cases, as recruitment and selection criteria. A range of projects (e.g. INCA project UK) has aimed to introduce competence taxonomies, to capture and measure this new 'competence' which has been seen as the sum of personality traits and skills for dealing effectively with 'difference'. For education scholars ICC competence has also been related to the Common European Framework of Reference for languages and the description of skills and competences as introduced by the INCA project in the UK. As with many terms in the area of 'culture' and 'communication', ICC has been defined differently by different scholars. Recently some scholars have attempted to place more emphasis on 'language' for ICC competence; however, language has thus far been largely marginalised.

Against this backdrop, the aim of this paper is twofold. Firstly, we seek to problematise the core assumptions upon which ICC competence theories and models are based. Abstract notions such as 'tolerance' and 'respect' as well as culture specific information about the 'cultural other' form the core of models and approaches to ICC competence. From this point of view a rather static understanding of 'culture' appears to underpin the discourses of ICC competence. Our paper aims to problematise these discourses and contrast ICC competence to the well-known sociopragmatic understanding of competence (e.g. Hymes' communicative competence; also: Hall 2011). Secondly, the paper aims to show how 'competence' is not a static property of an individual but something we negotiate and develop within specific communicative events. We draw on our empirical work in intercultural interaction analysis to illustrate our theoretical argument. The stance we take is that competence approaches which marginalise the role of language practices, often fail to capture the interpersonal dynamics of interaction. We close the paper by discussing how current Applied and Sociolinguistic research can feed back into ICC scholarship and provide powerful insights into the negotiation of 'competence' in various everyday and professional contexts.

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**Negotiating the frontiers of an online diaspora: hospitality and language choice**

Hassan Atifi, Université de technologie de Troyes, France

Michel Marcoccia, Université de technologie de Troyes, France

The emergence of the Internet has naturally contributed to the development of online diasporas. In particular, the platforms dedicated to online discussions (as discussion forums, for example) can play an important role for online diasporas.

In order to determine how online discussions contribute to setting up an online diaspora, we propose in this paper to study a set of messages posted on the forums available on the diasporic site *Bladi.net* ("the portal of the Moroccan diaspora"), using a pragmatic conversation analysis approach. These forums are multilingual, with a dominance of French. Our aim is to establish how various aspects of this online diaspora are defined and negotiated through the online discussions: how its frontiers are defined, who is entitled to become a member of the community, and what kind of community this is.

To answer these questions, we focus on the following two main aspects: the rules governing membership of the group, as reflected in the sequences in which new participants are welcomed (defined as the interactional achievement of hospitality) and the language choice in the forum. Here it is proposed to examine how these two aspects evolve as the result of the participants' exchanges and describe how these exchanges constitute negotiations over the right to membership of the community and the definition of its frontiers and contribute to the evolution of the online diaspora.

In this paper, we observe that welcoming sequences contribute to creating an open diasporic group, where being Moroccan is not a prerequisite for membership. During these sequences, it was observed that the members of the online diaspora did not necessarily all have the same idea as to what the criteria for eligibility should consist of, and that this point sometimes gave rise to negotiations.

On the other hand, the fact that the choice of the languages used on the site is negotiated and endorsed by the members of the virtual community enhances the vitality of this widely scattered group. Although French is the main language, the users can use other languages (such as Arabic, Berber, English and Spanish) to create sub-communities for discussing local or personal topics.

All in all, the online diaspora consisting of the users of the *Bladi.net* site is not just a replica of the original offline diasporic group. It is a heterogeneous entity resulting from a process of exchange, with negotiable frontiers.

## Azuma

### Collectivism and activism on Japanese earthquake t-shirts

Shoji Azuma, University of Utah, USA

"The Eastern Japan Great Earthquake Disaster" which occurred on March 11, 2011, was the most powerful earthquake known to have hit Japan. The quake was followed by a massive tsunami which swept across the northeast coast of Japan, reaching a death toll of more than 28,000 people.

How are the Japanese people coping with the national crisis? What kind of public discourse can be observed? Following the claim that the t-shirt is a type of "open-text" that reveals attitudes and norms of people (e.g., Crane 2000), this study focuses on social messages and slogans displayed on t-shirts and other earthquake related souvenirs sold in northeastern Japan where the combined earthquake-tsunami-nuclear devastation was the greatest.

In the summer of 2012, 16 months after the earthquake, our team visited a total of 20 stores where t-shirts and earthquake related goods were sold. We recorded the slogans verbatim and took a digital photograph of each item that referenced earthquake and tsunami. In total, 24 different slogans were identified on items such as t-shirts, pens, stickers, pins, hair bands, lunch boxes, and soft drink bottles. Some of the representative slogans are *Kizuna* ('Bonding'), *Ganbaroo*, *Toohoku* ('Hang in there, Toohoku'), and *Tomoni mae e* ('Together, forward'). The significant majority of the slogans converge on the theme of "solidarity." By evoking the metaphor of "family," the slogans promote a social relationship of being united, offering mutual aid, and enduring the difficulty together.

Disasters often lead to the expression of solidarity among people, as was seen with the display of American flags in the aftermath of 9/11 in the U.S. (Collins 2004). However, unlike a terrorist attack, a natural disaster is utterly impersonal. Without a specific enemy, as with a natural disaster such as a hurricane, the expression of solidarity may be less prominent, as was reported in Macomber, Mallinson & Seale (2011). In their study of Hurricane Katrina, Macomber et al. (2011) found slogans with political, cursing, humorous, and sexualized themes. In contrast, the present study on the Japanese earthquake has found no such slogans, suggesting the persistence of collectivism in Japanese culture, where *wakimae* ('discernment') plays a crucial role (Ide, 1989).

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## Baider and Constantinou

***"Those who have betrayed this country – it's time for them to be afraid! We are coming!" ...***

### **Neo-nazi discourse in Greece and France: a contrastive semantico-pragmatic approach**

Fabienne Baider, University of Cyprus  
Maria Constantinou, University of Cyprus

Since the last decade far-right wing parties have considerably grown and gained breeding ground amid deep anxiety about recession, high levels of unemployment and immigration. In 2002 the president of the French far-right wing party (Front National) J.-M Le Pen dumbfounded the majority of the public opinion by beating the socialist candidate L. Jospin in the first round and **gaining nearly 17 percent of votes**. Similarly, in June 2012 the Greek neo-nazi Golden Dawn party, blamed for numerous violent incidents, stunned the whole of Europe by winning 6.7 per cent of the vote and 18 seats in Greek parliament. Although both ultra right wing parties deny their neo-Nazi identity, they appear to follow in the steps of Hitler. For instance, Golden Dawn extremists have adopted the Nazi salute and have a stylised swastika as their logo, while practising nazi policies such making inroads in areas of Athens where there are large numbers of immigrants. The founder and leader of the party Michaloliakos known for his bigotry has also openly expressed his wish to bring back death penalty, force immigrants into work camps and plant landmines along Turkish borders. As for the Front National, Jean-Marie Le Pen has famously dismissed the Holocaust as a "detail of history" and has been convicted of contesting crimes against humanity for stating the Nazi occupation was not "particularly inhumane".

The neo-nazi discourse as being by definition populist (Charaudeau, 2011), is constantly looking for a scapegoat (Charaudeau 2011), especially with a view to constructing a sense of community (Thiesmeyer, 1999). Relying on the discourse of superiority (Thiesmeyer, 1999), the leaders of both parties in their public speeches and in an effort to provoke negative anti-immigrant sentiments such as fear, anger and hate utilize negatively charged expressions. Our objective in our presentation is to identify the recurrent linguistic expressions used in such extremist discourse and understand the conceptual 'baggage' on which racism and hatred are built. We will first examine how this neo-nazi identity is built and constructed through the speech of the leaders and supporters of these extremist parties. Based on a socio-cognitive approach (Kecskes, 2008) and discourse analysis (Charaudeau 2011) we compare expressions and lexical associations while studying the underlying conceptual metaphors these expressions may instantiate in order to bring out differences and similarities between Greek and French neo-nazi discourse.

## **Black**

### **Understanding what is not said: A comparative look at comprehension of naturalistic video examples of implicature by Japanese L2 speakers and native speakers of English**

Emily Black, Leuphana University Lüneburg

Meaning that is implied rather than explicitly said can prove particularly challenging for speakers of a second language and thus create barriers to effective communication. This pilot study follows in the footsteps of Taguchi (2002) in its exploration of the inferencing strategies of Japanese second language speakers of English. It probes their interpretations of implicature, comparing them to the interpretations of native speakers. Additionally, it investigates elements of the surrounding context, both visual and aural, that contribute to and influence participants' understanding. An underlying aim of this initial study was to pilot a methodological approach designed to expand the boundaries of Interlanguage Pragmatics, where a general focus on data collection via various forms of written production questionnaires has restricted the lines of inquiry being pursued. Participants were presented examples of implicatures in the form of video clips taken from the British reality show, 'The Family'. They were asked to record their understanding of the speaker's intended meaning and to identify any clues they believed lead them to this interpretation. Advantages of this approach were that it allowed participants to identify clues to meaning not only in the conversational sequence, but also in the prosodic information and the body language of interactants. Data was analysed with reference to two influential theories of implicature comprehension, Grice's (1975) Cooperative Principle and conversational maxims and Sperber and Wilson's (1986, 1995) Relevance Theory. Also considered are Blum-Kulka's levels of conventionality in conversational implicatures, which follow in the Gricean tradition and Levinson's (2006) "Human Interaction Engine" derived from his ethnographic observations of human interaction. It is shown in the analysis that native and non-native speakers alike actively engage in a simulation of a speaker's mind, forming assumptions about the speaker's intentions, feelings and motivations. The results, however, showed widely different rates of agreement in the assumptions made by the nonnative speakers as compared to the native speakers. In accounting for the variation it was the contextual differences existent in the video clips along with the levels of conventionality in the implicatures that proved significant.

**Blackwell, De Los Heros, González Cruz**

**PANEL: Cognitive Frames and Stereotyping in Spanish Discourse: Examples from Narratives and Television Programs**

Sarah Blackwell, The University of Georgia

Susana De los Heros, University of Rhode Island

María Isabel González Cruz, Universidad de Las Palmas

**Panel Abstract:**

Stereotypical ways of interpreting events and portraying people emanate from language usage. In this panel, we employ Frame Theory, Discourse Analysis, and Critical Discourse Analysis to examine how speakers' preexisting cultural frames and the media can shape the way we interpret events and influence how people are portrayed in certain stereotypical ways.

**PAPER 1**

**"Framing and causality in Spanish film narratives: How cognitive structures shape reasoning and reveal stereotypes"**

Sarah Blackwell, The University of Georgia

One's mental knowledge structures based on previous experience influence language production and comprehension. In this study, I apply frame theory, defined broadly as dealing with "our knowledge of the world" (Bednarek 2005:689), in the analysis of Spanish narrative and conversational discourse. Specifically, I examine how Spanish speakers' preexisting "smaller narratives", called "frames" (Lakoff 2009:22), based on stereotypical knowledge and prior experiences, influence the expression of causality in spoken discourse.

The data consist of thirty oral narratives elicited from thirty native Spanish speakers after they watched a brief film called *The Pear Film* (Chafe 1980) and were asked to tell another person about it. Using a discourse-analytical approach, I analyze expressions of causality in the narratives both qualitatively and quantitatively in terms of type of causal relations expressed following Sweetser's (1990) tripartite classification of causal constructions as *content*, *epistemic*, or *speech act* uses, and also with regard to the underlying frames that influence the expression of cause-consequence and inference/claim-justification relations. Specifically, I examine utterances with *porque* ('because') and other causal connectives (e.g. *como*, *ya que*, *puesto que* 'since'), as well as cases where causality is conveyed implicitly by means of asyndetic linkage, whereby connectivity between utterances is indicated by the sequential proximity of the utterances as well as the fact that a causal relation can be construed between them. I show how the reasons narrators provide to explain events and/or justify inferences about elements in the film reveal their underlying frames regarding stereotypical roles, relationships, and activities that were not directly conveyed in the film itself.

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**PAPER 2**

**"The use of ethnic humor to maintain negative stereotypes: The case of the Peruvian TV program *La Paisana Jacinta*"**

Susana De los Heros, University of Rhode Island

Humor is a universal phenomenon which many people associate as a positive one. Still, humor can put down individuals and social groups by criticizing and reinforcing differences in power and status.

The rhetoric of humor differs depending on the situation and the genre in which it occurs. In the media, humor is exploited using a variety of linguistic, contextual and visual resources presented in a cultural framework. Fictional characters are also portrayed through *stylization* and *language play*. Stylization occurs when a character's artificial use of language represents a linguistic variety. The selection of a linguistic variety is intended to project identities that are related to certain social groups whose language variety is easily recognized by the larger society. Similarly, characters respect socio-linguistic conventions in their interactions to make the *fictional* situation "real".

This paper analyzes ethnic humor in *La Paisana Jacinta*, a Peruvian sitcom whose main character, Jacinta, an Andean immigrant in Lima, speaks Spanish with an Andean accent. Discourse analysis and Billing's (2005) critical humor theory are utilized to examine ethnic humor. The results show that Jacinta's projected ethnic identity (evidenced through her dress, mannerisms and language variety) cause negative humor aimed at diminishing the value of the cultural and ethnic characteristics of both Jacinta and Andeans in general. These humoristic strategies help reinforce negative ethnic stereotypes in Peru.



**Blackwell, De Los Heros, González Cruz**

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**PAPER 3**

**“Canarian stereotypes through humor in the first locally-produced sit-com in RTVC”**

María Isabel González Cruz, Universidad de Las Palmas

Most of the TV sit-coms that people in the Canary Islands (Spain) have access to are either foreign or from the Spanish Peninsula. Peninsular TV programs usually do not have Canarian characters, and when they do, they have minor roles. Between December 2011 and May 2012, there was a change: the Canary Islands public television channel (RTVC) aired, for the first time in prime time, a regional humorous program that was locally produced called “La Revoltosa”. It was the most ambitious production in its 10 years of existence. Since TV programs portray social subjects in stereotypical ways, this series displays a regional and humorous interpretation of Canarian society. Indeed, Santi Falcon, the executive producer, mentioned that the characters reflected ordinary Canarian families. The plot of the story narrates the conflicts and troubles of “a family where there are official and illegitimate members, who are forced to live together under the same roof”.

In this presentation, I discuss two of the episodes of “La Revoltosa”, applying Critical Discourse Analysis to study the role played by language to provoke humor, to analyze how characters and situations are portrayed, and to determine whether or not there are stereotypes. I also examine universal humor in contrast to regional humor.

## **Bonomo, Fruhbeck Moreno, Trovato, Muscará**

### **PANEL: Cross- and intercultural crossings: multilingualism, education, mediation, and media communication in the globalized setting.**

Annalisa Bonomo, Kore University, Enna  
Carlos Isidro Fruhbeck Moreno, Kore University, Enna  
Loredana Trovato, Kore University, Enna  
Marinella Muscará, Kore University, Enna

#### **Panel Abstract:**

The social and the affective factors of cultural and linguistic differences ask for a complex paradigm about how the planetary era and the globalized aspects of the world can be known.

For this reason, cultural and translation studies as new interdisciplines search for different and integrative principles through which bridging gaps and fostering an “eco-ethic” and complex turn in understanding social and educative development, quoting the French philosopher Edgar Morin.

Such a perspective redefines thought schemes which involve language studies, science, philosophy, literature, didactics and sociology as well; it renegotiates the fundamental importance that cross-cultural communication has today and will have in the future. Moreover, the idea of “space” has changed. Cultures are losing restrictive geographical boundaries; they move making the experience of the foreign one of the leading aspects of the daily life all around the world.

So, culture is both a system of actions and a dynamics of thought which asks for multilingualism, education, mediation and media communication reviewed according to the globalized setting; in other words they are all part of a polyphonic journey of respect, freedom and equality.

#### **PAPER 1: Rethinking Multilingualism: complexity, interculture and mediation**

Annalisa Bonomo, Kore University, Enna

Language studies are part of the newest cross and inter-cultural crossings; they create the new “world-society” – to quote Edgar Morin, who thinks the ecological metaphor as the new goal of every new educative challenge. But, what’s the point of speaking about multilingualism as a leading part of the theory of Complexity?

What’s the reason why so many countries feel a strong need for English as a *lingua franca* but fear all the possible effects that it may bring with it?

Or, does intercultural communication need what Jennifer Hartog calls “a rethinking of the misunderstandings and the cultural stereotypes” so common about it?

And what about the English language as a powerful tool in contemporary language planning and policy (as in the case of Maghreb countries)?  
(language of the proposal: English)

**Bonomo, Fruhbeck Moreno, Trovato, Muscará**

**PANEL: Cross- and intercultural crossings: multilingualism, education, mediation, and media communication in the globalized setting.**

**PAPER 2: Representaciones de la alteridad en la prensa española: un arma de doble filo**

Carlos Isidro Fruhbeck Moreno, Kore University, Enna

The increased amount of interaction among people from all around the world together with a freer flow of information affect the mutual relationship between media and individuals. But, more specifically, how do Spanish mass media interpret the Mediterranean space as a place for the newest multicultural challenges? How to interpret the “other” and its representation(s) in such a context? How does the media – and journalistic speech in particular – encourage global awareness thereby promoting cross-cultural understanding and acceptance of ethnic, religious, cultural and gender differences in communities across the world? What’s the actual relationship between ethnocentrism and interculture? (language of the proposal: Spanish)

**PAPER 3: Le défi du français dans l'espace plurilingue de la Méditerranée**

Loredana Trovato, Kore University, Enna

France’s presence in the Mediterranean multicultural scenario has been longstanding. But how does francophone tradition cope with transnational spaces and identities in a globalized view of the world?

Moreover, where and how does French language still represent the privileged code of mediation between languages and views of the worlds substantially different from the modern patterns of the global society, as pointed out since 2008 on the occasion of the constitution of the dell’ *Union de la Méditerranée*? The relationship with its former colonies (particularly the Maghreb countries) stirs a never-ending debate about what multilingualism means in such geographical spaces and how the francophone tradition gets on with a picture so complex as the one represented by Mediterranean frameworks and their cultural and linguistic dilemmas.

(language of the proposal: French)

**Bonomo, Fruhbeck Moreno, Trovato, Muscará**

**PANEL: Cross- and intercultural crossings: multilingualism, education, mediation, and media communication in the globalized setting.**

**PAPER 4: Intercultural education: a new challenge for the new globalized society**

Marinella Muscará, Kore University, Enna

The rapidly expanding horizons of modern intercultural citizenship urge new pedagogical questions about the definition of “intercultural learning” which appears to be necessarily a lifelong one. As a consequence, intercultural education represents a new challenge for the new globalized society.

But, how to cope with such a new educative paradigm? What's the role to be played by the first, second and third generations of immigrants as regards genuine intercultural education which is both part of formal curricula and of larger intercultural facets of school communities? International education bridges the gaps between cultures without meaning overlapping or juxtaposition; but stemming from such a perspective, what is the actual relationship between linguistic education and intercultural education? How does intercultural communication become an essential response to cross- and intercultural crossings? How to facilitate the integration of all newly arrived students (new comers) granting them an education in democratic values and educational success?

(language of the proposal: English)

## **Buchanan**

### **Journeying Concepts through the Practice of Bible Translation**

Sarah Buchanan, Queen's University Belfast

Intercultural Communication can be constrained by a lack of awareness of the differing conceptual frames between languages, cultures and groups. This paper will examine various translations of the New Testament biblical book of Galatians, targeted towards audiences of varying cultural and confessional backgrounds.

The book of Galatians, attributed to the apostle Paul, contains many theological terms and concepts which are central to Christian thought and has therefore been described as containing the crux of the Christian message. However, it must be recognised that diverging audiences and readers have different conceptual frames for which one type of translation may not always be most applicable or accessible. Therefore, it is possible to examine Galatians and explore the migration of key concepts and fields of thought between audiences, as different translation approaches are employed by various translators and translation organizations. How do concepts migrate between languages and audiences? There has been a shift in the philosophy of Bible Translation in the past fifty years since the influence of Eugene Nida's dynamic and formal equivalence and the cultural turn in translation studies. This has led to a more target-centred approach and a decline in authorised versions, opening up dialogue about translation for different purposes and uses. As this dialogue has opened up, new issues have come to light, such as the oral quality of the biblical text, the genre of various biblical books and intertextuality within the Bible. How are these issues dealt with and what is notable about translations that target certain groups? By examining various translations of a New Testament book, this paper addresses, what are the ideological markers of translations for different communities and where do patterns begin to emerge across and between linguistic, confessional and cultural boundaries? The methodological approach involves a selection of key terms from the book of Galatians to include Χάρις (grace), νόμος (law) and δικαιοσύνη (justice/righteousness), a study of their connotations in the original context and an examination of their renderings in a corpus of translations, written for confessionally and linguistically diverse audiences. This corpus comprises translations into English, German and Spanish, for Roman Catholic, Protestant and Messianic Jewish communities.

This paper makes use of Ernst August Gutt's relevance theory and Steiner's hermeneutic motion, recognizing that all translation involves interpretation yet not negating the possibility of communication through translation of the Bible for differing purposes according to readership.

## **Choi and Stadler**

### **Cross-cultural communication: Which culture? A comparative study of the interactional dynamics of intercultural and interdisciplinary discussions.**

Seongsook Choi, University of Warwick  
Stefanie Stadler, Nanyang Technological University

It is a widely acknowledged fact that the cultural background of speakers and listeners influences the dynamics of an interaction. In communication across cultural boundaries we can observe certain phenomena at play that are less critical to *intracultural* communication (such as meaning negotiation, active listening, attuning, requests for clarification, repetition, etc.) but become critical in the interactional process across cultures. In an arena where shared understanding and common background knowledge can no longer be taken for granted, interactants have to take more active steps to ensure they both come to a very similar (if not the same) interpretation of a message. In other words, they have to commit extra interactional effort to align speaker intention and listener interpretation. However, in many ways this is little different to bridging gaps between subcultures. People talk about communities of practices and their shared codes that are not necessarily similar to mainstream ethnic cultures or the nature of communication specific to organizational cultures. In what way then is communication across cultures different from communication across fields or disciplines?

In this paper we compare the impact of disciplines vs. the impact of ethnic cultures on interactional outcomes and the mutual creation of meaning. To this end, we compare two sets of interactional data; one in which the only difference between interactants consists of their ethnic/cultural background and one in which the different academic disciplines (such as mathematics, statistics, biology, computer science) become foregrounded. On the basis of this data we argue that disciplinary culture can be compared to ethnic culture in many ways and that similar parameters are at work that impact on interpersonal interactions. This is to say that cross-disciplinary interactions are almost synonymous with cross-cultural interactions. In line with these findings, through a discourse analytic approach we take a closer look at the interactional context that determines what type of culture becomes foregrounded, which type of culture overrides other cultural elements and shapes in which way interactants orient to each others' backgrounds.

**Thinking-for-translating: acquisition of English physical motion constructions by Spanish translators in training**

Paula Cifuentes-Férez, University of Murcia, Spain

The present paper examines the acquisition of English physical motion constructions by Spanish translators in training. Drawing from Talmy's (1985, 1991, 2000) typological framework for motion event descriptions and Slobin's (1996, 2003) thinking-for-speaking hypothesis, the main aim of this research is to study whether the acquisition of English lexicalization patterns by Spanish translators in training could be facilitated by instructing them to thinking-for-translating into English. For such a purpose, first, they were told to translate some fragments from Spanish into English. Then, once they completed the task, they were instructed to thinking-for-translating into English. Next, they were told to translate other fragments from Spanish into English. The results show that, overall, instruction contributes to a better performance in the production of satellite-framed constructions but translators in training still have problems in terms of manner granularity and in the use of satellites.

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## Claudel

### **Ways of expressing politeness in French and Japanese personal emails**

Chantal Claudel, Université Paris 8 - Vincennes-Saint-Denis; SYLED (Paris 3 – Sorbonne Nouvelle)

This presentation will examine the ways in which politeness is used in French and Japanese personal emails (i.e. from one person to another). In the first place, writing procedures styles will be examined according to age and relationship between the cyber-correspondents (friends, colleagues, family members, etc.); secondly, the impact of the electronic device on the evolution of writing practices will be considered, in with particular regard to the function of politeness discursive configurations such as greetings, and compared to other in genres like telephone conversations or letters.

Our position on the notion of politeness will be set against a review of the conceptions of politeness in French and Japanese cultures, as well as within the various established approaches to this notion (Lakoff (1973), Leech (1977, 1983), Brown & Levinson (1978, 1987), Ide (1989, 1992), Eelen (2001)). This will lead us to reconsider the notion of face as it has been designed in Europe and Asia (Hu 1944, Goffman 1967, Geyer 2008). Subsequently, the rules of politeness in the context of electronic network will be reviewed from the point of view of netiquette.

The descriptive part of the analysis will focus on linguistic tools (lexicon, deference formula, etc.), pragmatic tools (specific speech acts: greetings, thanks, requests for benevolence, compassionate questions to the addressee regarding health, mood, environment, etc.), and semiotic tools or emoticons (smilies, emoji, kaomoji) used by cyber-writers.

The interpretative part of the analysis will consist of the examination of the most commonly used strategies with regard to the rules highlighted in email writing guides and in comparison with models conveyed in proven genres such as telephone conversations or letters.

The data for the study consist of over 400 emails written in French and Japanese and regrouped by criteria such as the correspondents' gender, age and relationship (close vs distant; hierarchical vs equal).

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## **Collins and Briganti**

### **Cross-Cultural Poetry-Projects in a Japanese University EFL Setting**

William Collins, Nagasaki University

James Briganti, Nagasaki University School of Medicine

The compatibility of Literature and Foreign-Language learning has long been the subject of debate among EFL professionals with many educators questioning the ability of students of English as a foreign language to understand the culture-specific frames-of-reference underlying much poetry. But given that poetry from various language-backgrounds often shares universal themes such as change, personal growth, loss, and filial love, poetry can be an excellent tool for facilitating student L2 communication in a cross-cultural learning context, particularly through collaborative learning-activities such as literature circles and group mind-maps. In addition, given the unique power of poetry to stimulate reader-response and reflection, student-selected poetry and follow-up reflective-writing exercises enable students to bring personal values and experiences into class discussions. Finally, the use in poetry of creative language-play such as metaphor and imagery in encoding culture-specific schemas and norms offers students the opportunity to notice these values and explore them in class and online discussions.

This presentation reports the results of a three-year study conducted in an EFL University setting concerning the impact of cross-cultural poetry study projects on increasing students' written and spoken L2 output, and on developing students' expressive range in the L2 through fostering connections between universal themes in poetry and students' personal experiences. The study was conducted at Nagasaki University and included freshman Japanese non-English majors, 3rd year Japanese English majors in cross-cultural communication and exchange students from China, South Korea, Thailand, Turkey and Kenya. The three main components of the study were: (1) Literature circles and group mind-maps; (2) online multi-thread student forums focusing on student-selected poetry; and (3) student presentations on poetry from their home-cultures as tools for increasing student discussion and reflection on universal themes in poetry from different language-backgrounds.

**Keywords:** Cross-culture, poetry, literature-circles, mind-maps, universal themes, online student forums

## **Comstock**

### **Collaborative and Contestive Humour as a Resource in Intercultural Relational Work: Brokering Between Norms in Russian-British Teleconferences**

Lindy Comstock, University of California, Los Angeles (UCLA)

In the study of interactional norms within the workplace, humour has been addressed as a key resource in relational work (Hay 1994; Stubbe 1999; Holmes and Marra 2002) specific to the discourse repertoire of a particular community of practice (Wenger 1998); workplace humour typically predominates in one of two forms: either as the collaborative or contestive function of humour, based on its pragmatic orientation (Holmes and Marra 2002; Holmes 2006). However, in an intercultural environment, pragmalinguistic failure in the interpretation of established intracultural norms may result in a deficiency of knowledge or false assumptions about the repertoire of foreign colleagues, thereby creating the potential for intercultural miscommunication (Bailey 2000; Marriott 1995; Spencer-Oatey & Xing 2000) or non-alignment (Lindström 2009; Schegloff 2007) between participants, and thus the failure to successfully achieve interactional goals. By means of discourse analysis, CA analysis (Sacks, Schegloff, & Jefferson 1974), and deviant case analysis (Silverman 2006; Hymes 1979), this paper examines the strategic deployment of humour as a resource for relational work in the intra- and intercultural work environments of a multinational IT company's British and Russian teams. Ten hours of recorded transcripts of actual corporate interactions were collected: five meetings among native Russian speakers and five intercultural teleconferences composed of members of both cultural groups. For each context, collaborative and contestive practices are assessed in regard to their particular pragmatic function within the interaction. Intracultural norms established in Russian meetings are compared with practices employed during intercultural teleconferences to determine whether linguistic strategies are wholly transferrable, negotiated or "brokered" (Wenger 1998; DePalma & Ringer 2011), constitute their own unique structures, or ultimately fail to convey the desired pragmatic function.

## Cowley and Hanna

### **Breach of Contact: An intercultural reading of China Miéville's *The City and The City***

Peter Cowley, University of Sydney; University of Queensland

Barbara Elizabeth Hanna, University of Queensland

If intercultural contact is the new normality, how is it attended to, dramatized, discussed and portrayed beyond the academic discourses for which it is a central concern? What are the representations of intercultural communication which are offered for popular consumption and how are they received? The analysis presented in this paper, which forms part of a wider study of tropes of cultural contact in various genres, seeks to respond to these questions.

In this paper, we turn to China Miéville's 2009 "Weird" detective novel *The City and The City* for its *mise en scène* of chronic cultural separation. This is a tale of two city states, culturally distinct, between which unpoliced contact is forbidden. While residents of each city can learn about the other's history, geography, politics, see photographs and watch news footage of the other city, relations between the two are tightly monitored and any direct contact requires a series of protocols, some of which might seem reasonable, or at least familiar: entry permits, international mail, international dialling codes, intercultural training courses. What complicates these apparently banal measures is the relative positioning of the two cities, each one *around, within, amongst* the other. The two populations live side by side, under a regime which requires ostentatious and systematic disregard or "unnoticing" of the other in any context but a tightly regulated set of encounters. Rules of intercultural pragmatics are therefore foregrounded in the book, to the extent that the plot itself hinges on their observance and violation.

For all that interculturality is endemic to everyday life in the 21st century, what is striking is that critical and popular uptake of this novel so frequently decries the undesirability, the immorality even, of the cultural separation between the two populations, framing it as an allegory of unjust division within a single culture, and thus by implication endorsing the erasure of intercultural difference.

We propose an alternative reading which sees this novel as exploring the management of intercultural encounters, and staging the irreducibility of intercultural difference. We examine how intercultural agency is established in the novel, and ask how it compares to the forms of agency predicated on our theoretical models.

## **Cranmer and Williams**

### **Promoting Intercultural Competence in Translators, A Collaborative EU Project – Outcomes and Reflections**

Robin Cranmer, University of Westminster  
Rob Williams

It is acknowledged by many practising translators and academics as well as by the EU's Directorate General for Translation that intercultural skills are an integral part of what translators need. At the same time, these skills are often not explicitly developed in postgraduate programmes in Translation and there is little published literature making rapid innovation difficult.

Against this background, seven institutions from different parts of the EU, all involved in work in this area, applied successfully to the EU for partial funding of a two-year project to start in October 2011. The core aim of the project is to make it easy for HE institutions within the EU to introduce Intercultural Competence into their postgraduate programmes or to improve their provision.

To this end, the project is producing –

- (1) a report on a survey conducted in six EU countries across a wide range of Higher Education institutions all running postgraduate translation programmes. The survey focused on current and desired practice in the teaching of Intercultural Competence to translators
- (2) a curriculum framework, linked to the survey outcomes, which can form the basis of a syllabus for a stand-alone module in Intercultural Competence for Translators or which can guide the introduction of intercultural elements into modules right across their programmes
- (3) a set of sample materials for the teaching and assessment of Intercultural Competence as both a stand-alone module and as a cross-modular theme

The methodology employed in the generation of these things is fairly standard within the context of curriculum design and innovation. The survey aimed to determine what HE institutions need and want in order to move forward. The curriculum framework was based on the survey and on the input of the experts in Translation Studies and Curriculum Design within the participating institutions. The teaching and assessment materials correspond directly to the individual components of Intercultural Competence identified in the curriculum framework and will all be carefully piloted and revised and, along with the other outcomes of the project, will be freely available on the project website ([www.pictllp.eu](http://www.pictllp.eu)).

This paper will not only present the outcomes of the project but will also include a critical reflection on the project's limitations. It will also reflect on different ways of thinking about the intercultural capacities needed by translators, on how those capacities are most appropriately articulated and at the implications for pedagogical practice.

## **Cutrone**

### **Listenership across cultures: What does this mean for Japanese EFL speakers?**

Pino Cutrone, Nagasaki University

This presentation builds on the researcher's previous work in the area of listening behaviour (i.e., listenership) across cultures. With misunderstanding as the focus of this analysis in cross-cultural pragmatics, this presentation is designed to tackle various real-world problems experienced by Japanese L2 English speakers. Thus, from the perspective of an EFL teacher in Japan, the aims of this presentation are twofold: (1) to provide a descriptive account of Japanese EFL speakers' listenership and (2) to demonstrate which of their observed conversational behaviours might run the risk of misunderstanding and/or miscommunication in spoken intercultural encounters using English. To this end, listenership (consisting of what is often called backchannel feedback) and its effect on intercultural communication were investigated in 30 dyadic conversations in English between Japanese and American participants. The findings of this study demonstrate several differences in how members of each culture used backchannels in terms of frequency, variability, placement and function. This study also found evidence supporting the hypothesis that backchannel conventions which are not shared between cultures contribute to negative perceptions across cultures. Thus, the findings of this study support the conclusion that listenership warrants more attention in EFL classes in Japan. By being made aware of some of the major differences in listenership across cultures, and from gaining a general understanding of the specific issues experienced by Japanese EFL speakers in this area, EFL professionals in Japan will have a better idea of how to begin creating a pedagogical framework for the inclusion of listenership in the EFL curriculum. In addition to the advancement of pedagogical implications, this presentation explores various theoretical constructs related to the field of pragmatics, i.e., specifically, how various long-standing theories in pragmatics such as Grice's theory of conversation and Brown and Levinson's theory of politeness can be interpreted through an intercultural lens. Lastly, the findings of the above-mentioned study also offer potential insights into the linguistic variation of native English speakers. That is, the negative perceptions American native English speakers reported of their Japanese EFL speaking interlocutors' listener responses in the above-mentioned study were not as pronounced as those reported by the British native English speakers in a similar study conducted by the same researcher.

## **D'Amore and Lira Saucedo**

### **Conflicto, símbolo e hibridez en la obra de Jorge Salmón. Hermenéutica y traducción**

Anna Maria D'Amore, Universidad Autónoma de Zacatecas

Salvador Alejandro Lira Saucedo, Universidad Autónoma de Zacatecas

La obra literaria del escritor mexicano Jorge Salmón retoma símbolos, mitos y ritos que transitan entre referentes claramente localizables para el lector en general, frente a otros propios de su región —como las representaciones rituales de conflictos históricos que forman parte de una memoria cultural. Un caso a considerar son las llamadas “Morismas de Bracho” en la ciudad de Zacatecas, México. Estas representaciones aludidas en la literatura, además del sincretismo suscitado, causan dificultades al traductor deseoso de participar en la difusión de tales obras entre lectores no familiarizados con el contexto. Con el objetivo de realizar una traducción al inglés de este tipo de literatura —a partir de un proyecto de traducción de autores zacatecanos— se propone tomar en cuenta elementos de la hermenéutica para intentar dar una justa dimensión a la propuesta literaria de Jorge Salmón.

Esta ponencia busca realizar un análisis hermenéutico de los elementos simbólicos, míticos, rituales y literarios de la reproducción ritual de los conflictos históricos en la obra de Jorge Salmón, que implica la representación, origen, apropiación, discurso interreligioso e integración en un complejo literario. El análisis además aborda la hibridez lingüística y cultural de la obra utilizando elementos teóricos y conceptuales de la sociolingüística y del poscolonialismo; todo lo anterior con vistas a lograr una traducción exitosa y la subsecuente difusión de su obra.

## **David and Saeipoor**

### **Cross-cultural interactions in multi-cultural Malaysia: focus on the academic community**

Maya Khemlani David, University of Malaya, SKET

Neda Saeipoor, University of Malaya, SKET

Ranked as the world's 11th largest exporter of educational services, Malaysia is a new destination for the pursuit of higher education among students from around the world. Malaysia currently houses more than 93,000 international students from more than 100 countries, with 150,000 targeted by 2015 and 200,000 by 2020. The expanding academic migrant community in Malaysia is an interesting target for pragmatic studies due to its diverse racial and linguistic profile and the variety of different cultures that this country hosts. The number of "academic migrations" including lecturers, researchers and students has increased globally. Inevitably they experience some problems in social interactions and communication. The fluid status of their stay in the host country and the environment in which the academic migrants have to interact affects their "coping" process. The hybridization of migrant academicians' native culture with cross-cultural forces produces new patterns of acculturation in personal and social aspects. The main objective of this study is to discover the extent to which Iranian academic immigrants in Malaysia have assimilated into the Malaysian culture in order to overcome their communication problems regarding making polite requests as a speech act. Iran is chosen since it has the third largest international student population in Malaysia after China and Indonesia. Chinese and Indonesian students were not included in this study since they are able to communicate in Mandarin and Malay-languages which are spoken in Malaysia. The study will be conducted qualitatively collecting data through interviews with five Iranian postgraduate students and five lecturers supervising international students, supplemented by the researchers' observations. The analysis of the data will be based on the components of the Discourse Politeness theory introduced by Umami (2006) including both verbal and nonverbal communication. The differences between "politeness norms" in the host community and the immigrant community when making requests are the focus of this study. Iranian postgraduate students in Malaysia tend to apply cultural norms based on their own cultural standards in their social behaviour and communication. But is this enough to be considered polite by their Malaysian partners, or should they integrate Malaysian cultural standards too? The extent to which international academics assimilate in the Malaysian context or not and the effect this choice has on their communication is an important area of study as it can affect the relationship between the academic immigrants, the academic organization as a whole and the individual members of the academic community.

## **Deane-Cox**

### **Translating Cultural Memory in the Museum: The Case of Oradour-sur-Glane**

Sharon Deane-Cox, University of Edinburgh

Both memory and translation share a lexicon of transmission, of selectivity and of loss. But despite the points of commonality between these two acts of re-encoding, little scholarly attention has been paid to their interplay, namely to the impact of cross-cultural translation on the mediation of the remembered past. Similarly, both Translation Studies and Memory Studies are interdisciplinary in scope, and yet cross-fertilization in terms of theories, concepts and methodologies remains resolutely rare. This paper seeks to bring together approaches from both fields in a mutually informative manner in order to explore and evaluate how translation serves to perpetuate (or to distort and obstruct) cultural memory within the context of the museum.

Specifically, the paper will undertake a comparative case study of the French and English audioguides which are provided for visitors to the Centre of Remembrance at Oradour-sur-Glane in the Limousin region of France. The Centre serves as a gateway to the village which was massacred during WWII by retreating Waffen SS soldiers, and the audioguides play an integral part in preparing the visitor, intellectually and emotionally, for their entry into the preserved ruins. Drawing on Memory Studies, the audioguides will first be understood as technological vehicles of “prosthetic memory” (Landsberg, 2004), whereby visitors gain a visceral experience of a past through which they did not live. Discourse analysis (Hatim and Mason, 1990) will then be used as a means of discerning how and to what effect translation remedies the way in which visitors engage with the scenography of the museum, the emotionality of the events, the national discourse of resistance and the thorny question of collaboration. The paper will argue that the English audioguide presents the visitor with a different embodied experience of and epistemological window onto the past, and will subsequently consider the ethical implications of this remediation. In sum, the findings will yield new insights into the communicative possibilities and risks inherent in the transmission of cultural memory through multimodal translation.

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## **Dippold**

### **Und so weiter, und so fort: the acquisition of general extenders by L2 learners of German**

Doris Dippold, University of Surrey

General extenders such as "and things like that" or "or something" have been found to fulfil discourse functions on the textual domain (by indicating that an element is representative of a wider category) and the interpersonal domain (e.g. positive and negative politeness, intersubjectivity & solidarity). Overstreet (2005) for example identified four functions of adjunctive general extenders (intersubjectivity, solidarity, iconicity, evaluation) and three functions of disjunctive general extenders (indicating lack of accuracy, negative politeness, emphasis in questions) in both English and German.

While previous research has compared the use of general extenders in English and German (Overstreet 2005, Terraschke 2007) and thrown light on their use by nonnative speakers (Terraschke 2007 for German native speakers with English L2), the development of general extenders in an L2 has so far received little attention.

This paper will discuss the following research questions:

What similarities and differences do native speakers of German and native speakers of English display in their use of general extenders?

- To what extent is the use of general extenders by L2 learners of German similar to or different from native speakers of German?
- What developments across levels can be observed in L2 German learners' use of general extenders?

Data stem from a cross-sectional research project on the acquisition of pragmatic strategies by L2 learners of German (L1 mostly English) who participated in dyadic argumentative discussion tasks. Data were collected from learners at three levels of proficiency (B2, C1 and C2 on the CEFR scale) as well as from native speakers of German and native speakers of English.

The analysis of the native speaker data confirms earlier results that native speakers of German use general extenders more frequently than native speakers of English (Terraschke 2007), although there is little qualitative difference in their use. The learner data however display differences to native speaker usage of general extenders in quantity, range and quality. While their frequency increases in line with proficiency, the range of markers does not reach native speaker level even at the highest proficiency level. Moreover, disjunctive extenders are acquired later than adjunctive extenders.

Functionally, general extenders develop from being used mainly for textual and discourse effects - i.e. to indicate that more could be said ("iconicity") or as fillers to give speakers time to plan - to fulfilling a wider range of pragmatic functions. This includes the expression of lack of commitment to the strict accuracy of what is being said and, resulting from this, avoidance of possible imposition (negative politeness). Some pragmatic effects however are not or very rarely observed in the learner data, most notably the expression of solidarity and intersubjectivity.

This suggests that processing constraints make it difficult for learners below a certain proficiency threshold to attend to the form and function of pragmatic particles, but also indicates a lack of exposure to these items in the input. I will therefore also discuss the question of whether explicit instruction can help increase the salience of pragmatic particles to the L2 learner.

## **Dippold**

### **Making a difference to students and lecturers in higher education: What cross-cultural pragmatics can contribute to universities' internationalisation agendas**

Doris Dippold, University of Surrey

The internationalisation efforts of universities across countries that form the 'inner circle' of English speakers (Kachru 1992) – e.g. the UK, Australia, the USA – have sparked an interest in students' and lecturers' experiences and practices of classroom interaction, with studies being conducted by researchers in applied linguistics – in particular pragmatics – as well as education studies

This paper has two purposes: Firstly, to review the existing literature on 'international' classrooms with a focus on contrasting the research methods and epistemologies used and their various contributions to our understanding of students' and lecturers experiences of such classrooms and the way they manage such interactions. A particular emphasis will be on the role accorded to 'culture' in classroom interaction and the question of interactional norms.

Secondly, the paper will show, using a case study approach, the interactional issues students and teachers face in international classrooms. I will draw on the transcript of video-recorded interactions from one undergraduate Accounting classroom and an interview with the tutor of this classroom. My analysis will suggest that, whilst the varieties of English students and lecturers use, their educational socialisation and their current competence levels in English contribute to their strategic choices and judgments, successful classroom interaction is dependant on students' and tutors' co-joint efforts in meaning-making. In addition, the power of the 'gatekeeper' within an interaction may determine the course of an interaction.

I will close by proposing that cross-cultural pragmatics, using the principles of interactional sociolinguistics, can make a difference to students and lecturers by contributing to training programmes based on the principle of 'reflective practice' (Jones & Stubbe 2004). However, I will also argue that, to further enhance students' and lecturers' experiences of the 'internationalised' classroom, researchers in the field could benefit from cross-disciplinary collaboration with colleagues in education studies, leading to cross-fertilisation of ideas, research methods, epistemologies and discourses of internationalisation. I will also suggest how existing gaps in research might be addressed through a cross-disciplinary approach.

**Pragmatic Strategies Used in ELF Interactions in an Academic Setting**

Zohreh Eslami, Texas A&M University

Mahmoud Abdi-Tabari, Texas A&M University

English as a Lingua Franca is used as a contact language among speakers from different first languages (Jenkins 2009). If English is going to fulfill its role as the world's international lingua franca, it goes without saying that it must be capable of achieving mutual intelligibility. The concern, or rather interest, then becomes how ELF speakers reach a level of mutual intelligence and understanding when they come from such diverse cultural, linguistic, and proficiency levels. The use of appropriate pragmatic strategies has been emphasized by recent research for reaching successful communication between ELF speakers. A final result of understanding the pragmatic strategies used in ELF communications is an increased awareness and cultural sensitivity to the difficult process of successful interaction in an intercultural setting such as ELF. Firth (1996) labeled interactions where English is the L<sub>2</sub> for all participants "lingua franca interactions" and characterized strategies used in ELF interactions as "letting it pass" or "making it normal". Other researchers (House 2009; Seidhofer, 2001, Mauranen, 2006, Pickering, 2009) have indicated that ELF users are very skillful at manipulating the English language for their own purposes via idioms, chunking, intonation, and innovative modifications. This presentation focuses on communications of students in group-work in a higher education setting where English is used as a medium of instruction and examines the pragmatic strategies that students use to have successful interaction. The findings demonstrate the effect that variables such as proficiency level of the students and native-native vs. native-nonnative interactions might have on the pragmatic strategies used in an ELF context.

**Fan**

## **Re-narrating 'Otherness' in and out of China**

Lingjuan Fan, University of Manchester

As China is rising up as the second economic power in the world, its social and political development is crucial to the globe. Translation is an indispensable means for people to follow different narratives on China and to spread the narratives detailing China's political issues. Ethnic issues in China attracts much international attention. China as a nation with diversified ethnic groups, its 'story of self' is never confined to the Chinese citizens, but covers a wide range of ethnic groups derived from different racial, cultural and historical backgrounds. At the international level, 'otherness' however, is defined in a much broader way of national identity. Drawing on the narrative tools introduced by Baker in translation studies from the socio-narrative theory (Somers 1992,1997; Somers and Gibson 1994; Bruner 1991), coupled with notions proposed by Marshall Ganz (2007), named 'story of self', 'story of us' and 'story of now', the paper works on the relation between personal narratives and public narratives to discuss how Chinese and international audiences perceive and react to each other by defining their respective roles as 'us' or 'others'. The first component 'story of self' is the personal story that enables others to learn what we have experienced in our lives. When other members of a community empathize with our story, a 'story of self' will turn into a 'story of us', followed by a 'story of now'. 'A story of now' is what the public narrative drives us to act upon as a community.

By examining a series of recent news relating to the inner and international ethnical conflicts in China, this paper investigates how international narratives of 'otherness' in and out of China were narrated by the international news agencies, and how these narratives were re-narrated by the translators in China through translation. More importantly, what impact these re-narrations may have on Chinese society and China's interaction with other nations? The materials cover both international and domestic news stories. Of particular note are the translated texts selected from the online translation communities which translate and circulate the international news about China. The paper is based on comparative textual analysis of the international narratives and translated ones. This research will fill the gap of academic knowledge of re-narrating China through translation and reveal how translation has become increasingly embedded in the reconstruction and re-narration of China circulating the globe.

**Key words:** re-narration, China, translation, 'otherness', 'story of self', 'story of us', 'story of now'

## **Flores-Ferrán**

### **Pragmatic variation in therapeutic discourse: An examination of mitigating devices employed by Dominican female clients and a Cuban American therapist**

Nydia Flores-Ferrán, Rutgers University

Labov and Fanchel's (1977) seminal study on therapeutic discourse posits that the therapeutic interview contains general rules, constraints, and patterns of face-to-face interaction that lend themselves to the examination of mitigation. Thus, this presentation discusses mitigation phenomenon produced in Dominican and Cuban Spanish in an institutional discursive setting. In particular, it investigates the realization of mitigating devices such as shields, hedges, tag questions, epistemic disclaimers, and proverbial sayings (e.g., Bravo, 1999; Caffi, 1999; Fraser, 1980; Haverkate, 1990, 1994; Koike, 1994; Murillo Medrano, 2002; Orwenjo, 2009; Sbisà, 2001) employed by four Dominican clients and their Cuban-American therapist during motivational interviews in which medication and depression are discussed.

Researchers who investigate politeness and indirect speech in Spanish have reported socio-pragmatic and cultural distinctions with regard to how these are expressed (e.g., Félix-Brasdefer, 2010; Placencia, 1996; Márquez Reiter, 2002). This study posits that different manifestations of mitigating strategies are found among the clients' and the therapist's discourse. The presentation will discuss how clients across interviews tend to use different devices, how the devices correlate to specific topics of depression, how the therapist produced linguistic features of Dominican Spanish to accommodate to his clients. Finally, the presentation will show how all speakers favor the use of the approximator or hedge *como* as in *como* 'like', *como que* 'sort of', *tal como* 'just like', *como+verb* (i.e., *como diría* 'like would say'), *como más o menos* 'like more or less', and *como si fuera* 'as if'.

While some attention has been given to mitigating features in Spanish (i.e., Bravo, 2008; Haverkate, 1990; Hernández Flores, 1999; Murillo Medrano, 2002; Placencia, 1996), overall they remain relatively unattended in Spanish in institutional discourse (Delbene, 2004).

## **Foulquie-Rubio**

### **Integrating immigrant children and their families in school life**

Ana Foulquie-Rubio, University of Murcia

This paper aims at describing the importance of integrating not only children, but immigrant families in school life, as families play a key role in children education. Nevertheless, non-Spanish speaking immigrant families face an important challenge, as they can not fully participate in their children education due to their difficulties to communicate with teachers and other actors in school life.

In the case of deaf children, legislation in force protects parents and children and grants the right to be assisted by an interpreter without any additional cost for either the parents or the school. Most of the works on educational interpreting are focused only on the use of interpreters for hearing impaired children and parents (Shick et al, 1999; Shick et al, 2006; Conrad, 2005; Napier et al, 2006; Winston, 2004). However, works on the role of language interpreters in educational settings are scarce in comparison.

We specifically analyse the role interpreters can play as mediating agents to foster the integration of parents into their children's education. To this purpose, we will compare the role played by language interpreters in educational settings to that of sign language interpreters in order to establish a framework which allows us to define the requirements for the training of interpreters in educational settings. Moreover, we will also focus on how interpreting may help integration of immigrant families in parent associations meetings and other activities organised by schools taking the role played by sign language interpreters as this is a much well known and recognised profession than language interpreters in educational settings.

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## Gallai

### **“Well I was going to say again his voice was a bit coarse *but...*”: Qualitative analysis of discourse markers in interpreter-mediated police interviews**

Fabrizio Gallai, University of Salford

When highlighting the need for legal interpreters to achieve pragmatic equivalence, a number of scholars (e.g. Berk-Seligson 1990/2002; Hale 1999) have analysed words like *well* and *so* – defined as discourse markers (DMs) – as essential in conveying ‘pragmatic force’ (Austin 1962; Searle 1969, 1976) and argue that their treatment shows the legal interpreter’s impact on the interaction. My analysis of five real-life interpreted police interviews – involving four NRPSI interpreters and two linguistic combinations (Portuguese-English and Italian-English) – shows that interpreting practice is variable with respect to the approach to DMs. Alongside cases in which the speaker’s DM is interpreted, there are examples in which the interpreter’s rendition: (i) does not include DMs found in the original; (ii) includes a DM not found in the original and which must be attributed to the interpreter rather than the speaker; and (iii) includes DMs not found in the original, but which are nevertheless understood as being attributed to the original speaker, such as in example (1), where a young victim of assault (M) is repeating that the suspect’s voice was hoarse:

M: E também (.) tinha:: er: nada não não era nada já:: ia a dizer a mema coisa  
    *And also (.) he had:: er:: nothing it was it was nothing I was just:: going to say the same thing*  
da voz (.) que era...  
    *about his voice (.) which was...*  
Int: Mh  
M: Que era rouca  
    *Which was hoarse*  
Int: Yeah he said **well** I was going to say again his voice was a bit coarse **but...**

Within a relevance-theoretic framework (Gutt 2000; Setton 1999), an interpreter’s aim is to produce a ‘faithful’ interpretation of the original, where faithfulness is defined in terms of resemblance in content (Sperber and Wilson 1995). However, as Blakemore (2002) has shown, DMs such as *well* do not contribute to conceptual content, but encode constraints on pragmatic inference. This raises the question of how we accommodate (1) in an attributive account of interpreting which turns on resemblances in content. Focusing on (ii) and (iii), we argue that while the addition of DMs might be regarded as evidence for a ‘visible’ interpreter, the two types of case must be justified in different ways. The cases in (ii) can be regarded as intrusions – analogous to authorial intrusions in free indirect discourse (Blakemore 2010) – which are justified in terms of their contribution to the success of the interaction overall. The cases in (iii) are justified by the aim of providing a faithful representation of the speaker’s utterance in a way that is indicative of the speaker’s perspective rather than the interpreter’s; thus, the interpreter’s ‘interference’ may paradoxically contribute to the impression of the ‘invisible’ interpreter required in Police authorities’ Codes of conduct. My ultimate objective is that police interpreters and interviewers alike will draw out from this research the messages for practice development, implementation and operation.

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## **Gilbert**

### **“Us English like proper sweet stuff like cakes not American pie”: Construction and expression of identities through Facebook user comments on American and British snack food product fan pages**

Lori Gilbert, University of East Anglia

Given the mainstream fascination for food in the USA and UK, perhaps it is not surprising that many food products now have social network ‘fan pages’, where millions of consumers actively engage with corporate product promotions and with fellow consumers through comment posts. In this paper, I analyse Facebook fan pages of a range of American and British snack food products in order to address relationships between language, identity, and snack food consumption.

By initially approaching these Facebook user groups as ‘communities of practice’, as outlined by Wenger (1998), I observe linguistic interactive styles and expressions of socio-cultural values as a basis for cross-cultural comparison and contrast. Through employing a methodology of digital ethnography, or ‘netnography’ (Kozinets, 2010), I begin with observations of features in language use, such as colloquialisms, representations of physiological experiences, and language choice. I also employ multi-modal analysis in order to consider the role of promotional images. In further investigation, I observe representations of cultural values such as national identity and consumer ethics, which are frequent topics within both Hershey’s and Cadbury’s fan pages.

Intercultural communication is a major feature in these forums; the food products in this study have brand identities involving a nation of origin and primary consumer base, but the language choices of users indicate that the distribution of users is global, and that product consumption and message board participation are often motivated by cultural curiosity. Therefore, the function of these Facebook pages as ‘communities of practice’ is not straightforward or certain.

This research has potential value as insight into the relatively recent development of the practice of snacking, which can function as a personal, private act of consumption while also providing a basis for social interaction and community-building. Furthermore, the health crisis resulting from over-consumption of food is increasingly problematic, despite conventional wisdom and government recommendations encouraging individuals to take a healthy diet and exercise. Not only are overweight and obese individuals stigmatised, but entire nations, such as the USA, are stereotyped as having physical and moral failings. Considering the duality of societies where the food promotion industry holds incredible power yet the blame for over-consumption falls on individual consumers, a discussion of the socio-cultural environment may help to inform rebalance.

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## **Gyogi**

### **“Dear Teacher Tom and Wife” – Elementary Learners of Japanese as Mediators Between Languages and Cultures**

Eiko Gyogi, SOAS, University of London

Learners have been increasingly expected to become social agents being able to function between languages and cultures as cultural and linguistic mediators, rather than deficient native speakers (Coste et al, 2009) as shown in the Common European Framework of Reference for Languages, one of the most influential language learning frameworks, published in 2001 (Council of Europe, 2001). An increasing number of studies have been carried out to examine how to promote intercultural competence among language learners (e.g. Byram et al, 2001). However, elementary classrooms tend to emphasise language use for everyday social interaction, put efforts into memorisation and practising of forms, and give little space for cognitively challenging tasks (Kern, 2002) such as those that help them to be aware of, reflect upon and sometimes criticise the ‘otherness’ in the classroom.

This study aims to fill the gap by examining how translation practice helps to promote the intercultural competence (Byram, 1997) among elementary learners of Japanese at university level. Translation has been used in much tertiary-level language teaching for a long time but has been criticised for its over-focus on accuracy without attention to fluency (Cook, 2010). However, recent recognition of the role of students’ first languages in the classroom and ‘social turn’ (Block, 2003) in the field of applied linguistics lead to a re-evaluation of translation in the classroom, and some studies have been conducted to explore new possibilities in this area (Cook, 2010). This study will focus especially on the translation of terms of address in Japanese which often pose challenges to both learners and professional translators, because of the element of untranslatability and differences in usage in English. In the classroom, learners are given a task of translating a ‘thank you card’ starting with ‘Tomu sensei, okusama e’ (literally, “Dear Teacher Tom and wife”) written by a Japanese friend who wants to thank her English teacher. It examines how learners understand, interpret, discuss and show their viewpoint to this term of address through analysis of video-recordings in the classroom, their work, commentary and learners’ diaries. The results indicate that this type of translation task can provide a cognitively challenging and meaningful task to elementary learners of Japanese by allowing them to be more aware of, to reflect upon, to discuss and to criticise potential linguistic and cultural problems and conflicts that might occur and to consider how to tackle these as a mediator of languages and cultures.

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**Hadley**

## **The Past as a Foreign Country: The Relationship between Intercultural and Intertemporal Communication**

James Hadley, University of East Anglia

Much literature in translation studies focuses on translations produced relatively recently. Many of the translation theories that enjoy most attention in the discipline were formulated similarly recently. This paper observes some of the issues that may arise when translations from the distant past are analysed through the lens of contemporary theories and practices. In a survey of papers published in translation studies journals between 2008 and 2012, it was found that around 81% of case studies examined translations produced during the past century. Similarly, around 83% of the studies did not see fit to define what they meant by translation but seem to have assumed the word's meaning to be static. This paper argues that translation practice has the potential to be influenced by a wide range of factors. It suggests that the underrepresentation of pre-modern contexts in translation literature may lead to translation being assumed to have always functioned in the way it does now. The paper argues that intertemporal communication is closely analogous to intercultural communication. In just the same way that the study of an expanding range of cultural contexts demonstrates an increasing diversity of contemporary practices, a greater awareness of translation's role through time can prevent the assumption that translation in a particular geographic context has always functioned in a fixed manner. The paper shows that assumptions regarding the function of practices such as translation in the remote past are potentially as problematic as casual assumptions about the actions of one's contemporaries. It advocates a greater understanding among translation scholars of the diversity of ways in which translation has been understood and used in historical contexts. This paper examines translation as it was employed by Geoffrey Chaucer in the *Canterbury Tales* in the late 14th century. It observes that the mediating goal of translation, often assumed by contemporary studies and theories is not an appropriate description of Chaucer's translation strategy. It notes the influence on Chaucer's translation of the medieval notion of *excogitatio*, which urged translators to speak where the source text is silent and remain silent where the source text speaks. Finally, it observes the impact that this approach has on the study of medieval translation from the contemporary perspective, and the potential implications of neglecting to acknowledge that a difference in understandings may exist. The thrust of the paper is to argue that whether a case is remote in terms of geography or in terms of time, the same care should be taken to avoid the projection of potentially inappropriate domestic assumptions.

## Hijazo-Gascon

### **When 'mistakes' go beyond Grammar: The challenge of acquiring rhetorical style in an L2**

Alberto Hijazo-Gascon, University of East Anglia

The tolerance of native speakers towards pragmatic errors in a conversation with non-native speakers is much lower when those speakers are highly proficient in the second language. In many cases some productions by second language speakers are grammatical but they are not native-like. In fact, it has been shown that even high proficient speakers maintain the L1 conceptualisation patterns (Cadierno 2004). Slobin (1991: 23) claims that each native language trains their speakers to pay different kinds of attention to events and experiences when talking about them. This training, or *Thinking for Speaking* (Slobin 1991, 1996), is considered extremely resistant to change when learning a second language (L2) in adulthood. These important cross-linguistic differences in rhetorical style can be found due to these differences and they can trigger cross-cultural misunderstandings.

However, different studies on bidirectional transfer, i.e. transfers from the L1 onto the L2 but also from the L2 onto the L1 (Brown and Gullberg 2008, 2010, Gullberg 2009) show evidence of this restructuring in conceptualisation, since bilingual speakers perform differently from monolingual speakers. Therefore, it is possible to reach a *rethinking for speaking* (Robinson and Ellis 2008). Nevertheless this re-conceptualisation is not easy to achieve and intercultural problems may arise due to rhetorical style differences, its misleading interpretations and translations (Filipović 2010).

In this paper the rhetorical styles in Spanish as a second language from different L1 are compared (Hijazo-Gascon 2011, Cadierno, Ibarretxe-Antuñano and Hijazo-Gascon 2012). Data were collected through different experiments, e.g. the *Frog Story* or the *Put Project* clips from the Max Planck Institute of Psycholinguistics. The results show that even genetically closely L1 speakers (e.g. L1 Italian) do not show native-like rhetorical style. Although their grammatical mistakes were minimal their rhetorical style was still closer to their first language. It can be concluded that these typological differences in rhetorical style are an interesting area for studies on Cross-Cultural Pragmatics. Indeed, one should be aware of these differences in rhetorical style when communicating in intercultural contexts.

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## Hingston

### **When Common Ground Breaks Down: A Study of Intercultural Negotiation Simulations Between Gulf Arabs and Australians**

Jarrold Hingston, Deakin University, Australia

Hall (1976) and Hofstede (1980) presented cross-cultural communication theories that assist researchers and practitioners to understand how cultural orientations may influence the way that different cultures negotiate. In the case of Gulf Arabic-speaking background Arabs, Hall's theory suggests that negotiations will be high-context. Conversely, English-speaking background Australians are considered to be low-context. Similarly, Hofstede's dimensions of culture also describe cultural differences between these two cultural groups. Hall (1976), Hofstede (1980) and subsequent authors (Smith, Dugan and Trompenaars 1996, House et al 2004) have described how the theoretical frameworks may influence processes of negotiation. Yet, less is known about how the theoretical frameworks relate to processes during intercultural negotiations between Gulf Arabs and Australians. Even more so, little is known and related back to the theories regarding where communicative failures and breakdowns occur.

Clark (1996) developed a theory of 'joint activity' that can be closely mapped to the processes of negotiation. Dealing with issues such as private goals, public goals, presuppositions and common ground, Clark (1996) provided a framework that can support researchers to monitor intercultural negotiation processes and relate them back to prevalent cross-cultural theories such as Hall's and Hofstede's. This paper uses Clark's joint activity theory to track common ground, breakdowns in common ground and instances of repair to relate intercultural negotiation processes to prevalent cross-cultural communication frameworks. The findings are based on fifty-one negotiation simulations conducted in Australia and the United Arab Emirates with university students from Australia and Gulf Cooperation Council (G.C.C.) states. The research was conducted as a part of a Doctorate of Philosophy study and included the participation of sixteen Gulf Arabic-speaking background Arabs and eighteen English-speaking background Australians aged between eighteen to twenty-five years. Eighteen intercultural negotiation simulations were conducted, with eighteen 'Australian only' and fifteen 'Arab only' simulations being conducted. The intercultural and 'Australian only' simulations were conducted in English language, while the 'Arab only' simulations were conducted in the spoken Gulf dialect of Arabic.

The study provided a number of observations including how these two cultural groups structure negotiations, share information, maintain or share private objectives, deal with difficult issues and resolve disputes. Through the application of Clark's 'joint activity' theory, it was also possible to monitor process so that they could be related back to Hall's 'high-context/low-context communication continuum' and Hofstede's 'dimensions of culture'.

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## Holden

### **Verbal disagreement in Anglo-French workplace discourse: an interactionist approach**

Cheryl Holden, University of Manchester

This study looks at disagreement in verbal communication between British English and French speakers in the workplace. Its findings support my hypothesis that disagreement is handled differently by native speakers of each language, and that misunderstanding may result when interlocutors from both cultures disagree whilst doing business.

This is a corpus-based study of six hours of audio recordings of naturally-occurring workplace speech gathered in England and France in the offices of a multinational organisation. Twenty participants were recorded in one-on-one interaction in four language groupings: native French speakers speaking French in France; native British English speakers talking English in England; a French speaker and English speaker using French in France, and a French and an English speaker talking English in England. Quantitative and qualitative analysis took place against a framework of Brown & Levinson's 1987 politeness theory. This involved conversational analysis, and also considered factors including age, gender, hierarchical status and personality traits, and the context of each interaction.

The study indicates different structuring of disagreement in the two languages. Where native English speakers used mitigation before expressing disagreement in indirect forms, e.g. 'then the only thing is if we signed this off and then afterwards we change our minds/ they're all printed I mean what we can/ do is not have anything here and just make it simpler' *mitigation > indirect disagreement included in expression of preferred option/alternative*, native French speakers expressed direct disagreement, before offering mitigation, e.g. 'no we need a- a cut-off date/ because eh' *direct disagreement > preferred option > explanation*.

There is evidence that native English speakers orient towards sentence-initial disagreement from French speakers and react accordingly.

As the corpus is small I make no conclusive claims for my results. Furthermore, earlier research, including Márquez Reiter, 2009: 175<sup>2</sup>, mentions patterns of communication in multinational organisations that differ from those described in the literature as 'norms' for English or French speech. My corpus appears to support this. I do not, therefore, claim these results as typical of all English or French speakers. They point, however, to the need for more research in this domain. A larger study would allow assessment of whether the pattern described is pervasive, or specific to my corpus.

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<sup>1</sup> French speaker interacting in English.

<sup>2</sup> Márquez Reiter, Rosina. 2009. Politeness Studies. In F. Bargiela-Chiappini (ed.), *Handbook of Business Discourse*, 166-179. Edinburgh: Edinburgh University Press

## **Hori Shibata**

### **A pedagogical model for learners of English as a Lingua Franca**

Yaeko Hori Shibata, JAITS, JALT (The Japan Association for Language Teaching), ETJ (English Teachers in Japan)

In the current intercultural/cross-cultural communication, the post-social/language critical pedagogy era, the new target for Second/Foreign Language learners is considered to be “intercultural speaker,” which regards non-native speaker status (involving language, culture, knowledge, identities/attitudes) a part of his/her status within the target language speech community; learning native-speaker norms/cultural facts and their linguistic manifestations is not the whole but part of the renewed target. Accordingly, there has been a growing need to conduct research in constructing apt pedagogical models in language/culture learning classrooms which aims for the recaptured target with relevant theoretical/empirical rationale (both the psycholinguistic and sociocultural theories in the field of Second Language Acquisition/SLA). In response to the need, I conducted qualitative action research in Japan introducing a pedagogical model tailored for specific Japanese university students, who would need to speak and act in English as the “intercultural speakers” in the rapidly transforming globalised setting, and examined its effects.

Instruction/assessment procedures were tailored in developing the pedagogy with relevant theoretical rationale by exploiting strengths of two existing pedagogical models – the theoretical empirical backing in Ishihara’s pragmatic-focused model (2009) in developing learners’ linguistic production and Liddicoat et al. (2003)’s discussion concerning necessary features in fostering a learner’s mutual ground/‘third place’ perspectives indispensable for the present intercultural communication. In addition, some interpreters’ training methods were adapted as part of various interactions embedded in the procedures.

The profiling/multiple-instrument data gathering approach was chosen. Some positive results have demonstrated a modest example that the introduced pedagogical model has potential in helping the learners envision the long-term goal to become intercultural speakers someday, in fostering the learners’ respective ‘third place’ perspectives, and in making them realize the need to develop their pragmatic ability in one variety of English. The adapted interpreters’ methods in the procedure were effective to some extent not only in helping the learners acquire pragmalinguistic forms in one variety of English but also in developing each learner’s ability to utilize the acquired pragmalinguistic forms and express oneself from respective ‘third place’ perspectives. Moreover, the attempt to interpret the instruction/assessment procedures in the theoretical framework has implied that both the psycholinguistic and sociocultural theories in the pragmatics in SLA could be extended to apply to the model; some of the embedded interactions could function as a language/culture socialization process for all who were involved in the research, both learners and teachers.

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\* Teaching English for Speakers of Other Language(s)

**Isiaka Adeiza**

**Socio-Semiotics of Interfaith and Cross-Ethnic Dialogues in Nigeria: Towards Negotiating Healthier Discursivity and Conciliation**

Lasisi Isiaka Adeiza, Adekunle Ajasin University, Nigeria

This paper attempts to explain the semiotic instantiation of interfaith and trans-ethnic formations in Nigeria vis-à-vis the question of (im)politeness across the climes. First, it aspires to establish an ontological prospect for engaging the socio-semiotic elements of textual productions, as well as articulating such in a sort of dialogical relationship. Drawing on a hybrid of conceptual fronts in critical discourse analysis, it probes the semiologic and the sociologic planes of linguistic configurations – the meaning potential of semiotic acts, and their macro-pragmatic implications in social contexts; as deployed in strands of discursive behaviour among people of different ethno-religious extraction. The analysis also explores the interdiscursive grid of these realisations, and accounts for their socio-historical connotations among the audience. Surveying a series of comments and actual acts on religious and ethnic themes, I identify a few socio-semiotic factors which have enhanced appropriacy and mitigated the depth of threat in some; as well as concomitant failures which resulted in fatal outcomes in others. I uncover that instances of interactive inadequacies among faiths and ethnic groups can be blamed on: cross-cultural ignorance, lexico-grammatic transfer, discursive heedlessness, irreverent handling of the inviolate, indifference, and disregard for ideological otherness in allusory references to sacred beings and totems among interactants. Using a dimension of Bhaskar's explanatory critique of *what is* and *what ought to be*, I cite instances of healthier appeasement for offences and suggest less offensive strategies for avoiding impoliteness.

## **Khabbazi**

### **Intercultural Communication in Norfolk Primary Education**

Leila Khabbazi, University of East Anglia

In recent years there has been a sharp increase in the number of pupils learning English as an Added Language in the UK. This rise has particularly been noticeable in Norfolk. Pupils coming from other countries bring to school their own set of cultural and personal characteristics which may be in conflict with that of the teachers and other pupils. When cultural conflict exists between the pupil and the school, miscommunication and confrontation between the pupil, the teacher, and the home; alienation; ... and eventually school failure may follow (Irvine 2003). It is important, therefore, to raise the awareness of both teachers and pupils in matters of cultural diversity in order to enhance communication among pupils and avoid misunderstandings due to different cultural patterns.

This study was carried out to examine the awareness of pupils of cultural diversity in their educational environment in Norfolk Primary Schools. The purpose of the research was to see if there is any progress in the pupils' knowledge of diversity from Year 3 to Year 6. For this purpose a questionnaire with 13 multiple-choice and 5 open questions was designed focusing on different aspects of culture including religion, habits and language. 279 Year 3 and Year 6 pupils and their teachers in six primary schools in Norfolk were asked to fill in the questionnaire to the best of their ability, avoiding guess making. The findings suggest no significant difference between Year 3 and Year 6 pupils' level of awareness. This presentation will discuss the results of the survey, and suggest different classroom strategies based on the existing studies on multicultural/intercultural education (e.g. Nieto 2010, 1992, Irvine 2003, Gay 2000).

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## **Kleinke**

### **Constructing the other – intercultural conflict and cross-cultural differences in public Internet discussion fora**

Sonja Kleinke, University of Heidelberg

Intercultural communication is a widely studied issue, since it helps to illuminate often rather subtle processes of miscommunication between individuals and groups with different cultural backgrounds. Problems in intercultural communication often arise in contexts where personal and group power is exercised by linguistic means and where processes of discrimination and social injustice are involved. The development of virtual online discussions has created new formats of intercultural encounters, which encourage and facilitate a new type of meta-discourse related to intercultural problems, in which both representatives of majority and minority cultural groups take part as equal and ratified participants.

This study examines how cross-cultural differences and intercultural problems are constructed and negotiated in this specific type of interaction. It tries to answer the following questions: Is it at all legitimate to conceive of public online forum discussions, where anonymity is a typical and almost constitutive feature, as 'intercultural encounters'? How do representatives of the majority- and minority cultures handle conflict-laden discussions linguistically, i.e., how do the participants position themselves in this context as members of a minority/majority culture? How do they 'do' culture when discussing controversial issues with the 'outgroup' in a direct, but virtual encounter? How do members of the cultural minority group react metapragmatically towards positioning strategies of the majority culture group in the discussion?

The present study focuses on two discussion threads of the public online discussion boards UK-Debate and the BBC-run HAVE YOUR SAY and examines how users construct their respective cultural in-and outgroups and negotiate group affiliations in a complex web of hierarchically equal and hierarchically different outgroups. Due to the topic of the discussions, members of the cultural minority are mostly treated as an undifferentiated group, not only by members of the majority culture group, but also by self-allocation. Both groups use similar linguistic means to criticize hierarchically higher outgroups outside the forum.

However, users constructing themselves as members of the cultural majority as well as those constructing themselves as members of a cultural minority also develop different patterns of interaction. In both threads, people from minority cultures participate far less actively in the discussion than participants constructing themselves as members of the majority culture. They avoid direct criticism against hierarchically equal outgroups and rarely fuel the discussion by criticising individual members of the thread-internal outgroup directly. By contrast, participants constructing themselves as members of the cultural majority often target their criticism directly against (virtually present) co-participants representing minority groups. The study compares the linguistic means used by both parties to highlight cross-cultural differences and investigate whether and how they contribute to intercultural conflict.

## **Kovalchuk and Vlasyan**

### **Comparative Research of Russian and English Folktale Blends with the Input Space *Woman***

Lidia Kovalchuk, Chelyabinsk State University

Gayane Vlasyan, Chelyabinsk State University

Despite the seeming simplicity of folktales, they can be examined as an encoded source of information about the historic background of a certain nation. The decryption of the folktale metaphoric context can lead to the revelation of ancient customs. Application of the conceptual blending theory by G. Fauconnier and M. Turner [Fauconnier, 1997] to Russian and English female folktale images is an attempt to understand the process of their formation. For the analysis of folktale blends the structure of the input space *woman* was introduced for both languages. The study of etymological and encyclopedic material revealed some features commonly associated with women in Russian and English traditions. The further research showed that the metaphoric projection of those features on animistic and fetishistic symbols of the English and the Russians gave rise to folktale blends.

In English folktales, for example “Dragon Castle”, one of the main heroines is associated with the toad. Whereas a very popular Russian plot involves the transformation of a frog into a beautiful woman, for instance “The Frog Princess”. These images are not occasional. The scheme of their conceptual integration has showed that they are the result of the metaphoric projection from the input *woman* and the inputs relating to amphibians accordingly. Biological characteristics of the animals are very similar. The difference in the structure of the *frog* and *toad* mental spaces is mostly stipulated by folk traditions. That has produced contrary blends appearing in folktales.

The analysis of 16 blended spaces showed that, in most cases, they are formed by the generic space (with all resembling features of the counterparts reflected in tales), some elements from the inputs, and context characteristics which heroines display in the narration. The backward projection of all analyzed blends leads to cultural traditions typical of both nations.

**Kurtes et al.**

**PANEL: ENEIDA Panel (European Network for Inter-cultural Education Activities)  
*Communicative styles across borders and disciplines: Europe and beyond***

Panel convenors:

Svetlana Kurteš, University of Portsmouth, UK

Tatiana Larina, Peoples' Friendship University of Russia, Russia

Panel discussant:

István Kecskés, State University of New York at Albany, USA

Participants:

Tatiana Larina, Peoples' Friendship University of Russia, Russia

Beata Anna Gallaher, University of Pennsylvania and Swarthmore College, USA

Zohreh Eslami, Texas A&M University, USA

Monika Kopytowska, University of Łódź, Poland

Neelakshi Suryanarayan, Delhi University, India

Ryan Platz, Pennsylvania State University, USA

Jesús Romero-Trillo, Universidad Autónoma de Madrid, Spain

Svetlana Kurteš, University of Portsmouth, UK

Igor Lakić, University of Montenegro, Montenegro

Alcina Sousa, University of Madeira, Portugal

The panel is organised by the European Network for Intercultural Education Activities (ENIEDA), a collaborative academic network exploring innovative initiatives that promote the values of plurilingualism, democratic citizenship and intercultural cooperation. Focusing on Europe in geographical and geo-political terms primarily, but not exclusively, ENIEDA is committed to exploring issues in linguistic and intercultural education across geographical and disciplinary boundaries.

The panel intends to explore a range of issues within the scope of the discourse of verbal interaction across disciplines, languages and cultures. It looks into the specifics of how cultural idiosyncrasies impact on values, norms and practices of a society, its specific sub-categorisation of reality and, ultimately, communicative styles. The concept of culture-specific communicative styles, defined as a type of communicative behaviour shaped by culture and consolidated by tradition (Larina 2009), will be elaborated further within a variety of frameworks and approaches and its potentialities in the context of linguistic and intercultural education highlighted.

Ten participants are invited to contribute and their presentations are grouped into two thematically related sessions:

## **Kurtes et al. (contd.)**

**PANEL: ENEIDA Panel (European Network for Inter-cultural Education Activities)**  
***Communicative styles across borders and disciplines: Europe and beyond***

**THEME I. Culture-specific communicative styles: practical applications and pedagogical implications**

**Paper 1: Culture-specific communicative styles as a framework for interpreting linguistic and cultural idiosyncrasies**

Tatiana Larina, Peoples' Friendship University of Russia, Russia

People do not only speak different languages, but use them in a different way on the basis of their cultural values and politeness strategies which form their culture specific communicative style. Culture-specific communicative style can, therefore, be defined as a type of communicative behaviour shaped by culture and consolidated by tradition which manifests itself in the choice and preference of particular strategies and techniques (both verbal and nonverbal) (Larina 2009).

The paper elaborates further on this theoretical model and contextualises it, taking British English and Russian communicative cultures as an example.

**PAPER 2: Communicative Styles of American and Russian Native Speakers and American L2 Learners of Russian based on their Complaints**

Beata Anna Gallaher, University of Pennsylvania and Swarthmore College, USA

The presentation reports on the results of an empirical study of the speech act of complaint as performed by American speakers, Russian native speakers, and American L2 learners of Russian who studied abroad (Moskala-Gallaher 2011). The data show that speakers across cultures differently negotiate a problem due to social factors and cultural norms, and their linguistic behaviours reveal politeness in both cultures. Similarly to other studies (Larina 2009, Shardakova 2009), the findings indicate significant differences in the communicative styles of American and Russian speakers, and possible difficulties for L2 learners.

**PAPER 3: Online Communication and students pragmatic choices in English**

Zohreh Eslami, Texas A&M University, USA

When writing emails, students have to make pragma-linguistic and socio-pragmatic choices concerning forms of address, suggesting new ideas, making requests, expressing disagreement, and closing the email with respect to the level of formality and relationship between the interlocutors (Baron 1998, 2000; Kling 1996).

The paper reports on the investigation into the level of formality in email openings and closings in native and non-native English speaking students' emails sent to faculty members of a US-based university. Hofstede's (1980) cultural dimension of power distance (PD) is used to distinguish between relatively high and relatively low PD cultures.

**Kurtes et al. (contd.)**

**PANEL: ENEIDA Panel (European Network for Inter-cultural Education Activities)**  
***Communicative styles across borders and disciplines: Europe and beyond***

**PAPER 4: Identity and ideology in the newsroom: journalistic discourse in Kenya**

Monika Kopytowska, University of Łódź, Poland

The study explores the dynamics and cultural-conditioning of mass-mediated communication, as reflected in the news discourse, understood both as a product (with its verbal and visual dimension) and a process (journalistic routines of news gathering and editing). The study adopts an eclectic multi-dimensional approach combining a pragmatic perspective on language with the insights from Cognitive Critical Discourse Analysis and media studies and takes the media-scene in Kenya as an example (Grinker 2010; Hamelink 2011; Kalyango 2010; Kasoma 1996).

**PAPER 5: Requesting in Indian English: a study of communicative strategies used by university students**

Neelakshi Suryanarayan, Delhi University, India

Indian English – Hinglish – has acquired its own specific features as compared to British English. This is most visible in the area of communication. A comparison of the British and Indian styles of communication corroborates the fact that even when people speak in the same language they use different communicative strategies depending on their cultural traditions and values and their understanding of politeness.

The paper focuses on the Face Threatening Speech acts and looks into the level of directness that the two communicative styles (British and Indian) tend to exhibit (Larina and Suryanarayan 2012).

**THEME II. Disambiguating the pragma-semantics of daily interaction: transgressing geographical and disciplinary borders**

**PAPER 6: Hispanic pragmatic variation: Comparing advice-giving strategies in Nicaragua and Panama**

Ryan Platz, Pennsylvania State University, USA

Understanding intralingual pragmatic variation serves to enhance intercultural communication and is a crucial part of success in communicative language instruction. Using Spencer-Oatey's (2005) rapport management approach, this study contributes to the literature on Hispanic pragmatic variation by providing empirical data of an understudied directive speech act (advice) and an understudied region (Central America). The eighteen role-plays analyzed reveal that both cultures show similarities to Caribbean and Peninsular Spanish-speaking societies, of which most pragmatic research has associated with conventional indirectness, low mitigation, positive politeness and high involvement (cf. Blum-Kulka et al. 1989; Félix-Brasdefer 2009; Garcia 2008, etc).

**Kurtes et al. (contd.)**

**PANEL: ENEIDA Panel (European Network for Inter-cultural Education Activities)**  
***Communicative styles across borders and disciplines: Europe and beyond***

**PAPER 7: A cross-cultural analysis of multilingual speakers in CLAN (Corpus of Language and Nature)**

Jesús Romero-Trillo, Universidad Autónoma de Madrid, Spain

The Corpus of Language and Nature (CLAN) is an international project that analyses the emotional and linguistic reactions to natural landscapes (Romero-Trillo and Espigares 2012). The corpus design is based on a selection of photographs and is being compiled worldwide, with more than 3,000 web-based multimodal descriptions so far. The project analyzes the relationship between speakers' backgrounds and several linguistic aspects such as vocabulary, prosody, cognitive models etc. (Gladkova and Romero-Trillo, forthcoming). This presentation will describe the cross-cultural features that characterize the preference selection of landscapes by speakers from different backgrounds in order to ascertain the patterns that link culture, language and the choice of landscapes.

**PAPER 8: More on address forms: communicating old and new ideologies in Eastern Europe (the case of Serbia)**

Svetlana Kurteš, University of Portsmouth, UK

The paper looks into the emerging patterns of the forms of address in Eastern European post-Communist societies, focusing primarily on selected instances of public communication and media language in Serbia. A recently conducted corpus-based pilot study suggests that although the demise of the Communist ideology, as the dominant socio-political paradigm, has triggered the re-establishment of the old 'class-based' address forms Sir/Madam/Miss, the old 'ideology-based' title comrade appears to have been able to re-conceptualise itself pragma-semantically and find its niche in daily interaction in Serbia today.

**PAPER 9: The discourse of daily interaction revisited: how to be polite in Montenegro**

Igor Lakić, University of Montenegro, Montenegro

The paper reports on the results of a recent study looking into the emerging patterns of politeness strategies employed by the participants in a variety of communicative situations in Montenegro today. The study took into account a number of variables, including cultural, social, national and religious background of the interlocutors and limited itself to instances of public communication only.

## Kurtes et al. (contd.)

### **PANEL: ENEIDA Panel (European Network for Inter-cultural Education Activities)** ***Communicative styles across borders and disciplines: Europe and beyond***

#### **PAPER 10: 'Pardon, dona or senhora?' Reassessing some forms of address and politeness issues in European Portuguese**

Alcina Sousa, University of Madeira, Portugal

This study intends to discuss the impact of forms of address (pronominal forms and terms of address), and pragma-linguistic choices now in use in European Portuguese (Cook 1995), with a particular focus in Madeira and on the mainland, across domains, social groups, in intercultural communication (Larina 2009). It will look at a number of informants' interviews (differing in age range) as response to the findings of communicative styles inferred from data collected in 2008 and 2012. This is meant to reflect upon the strategies to foster linguistic and intercultural education as is mandatory in the Common European Framework.

The panel will conclude with a discussion led by the panel discussant, highlighting the main points raised in the presentations and suggesting further avenues for research and development. Time allowing, members of the audience will be invited to take part too.

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## **Lemak**

### **Silence Pragmatics: When silence provokes intercultural miscommunication, and how we can prevent it**

Alina Lemak, University of Toronto, OISE

Because of its ambiguous function and usage, silence is a major source of intercultural miscommunication, which frequently leads to negative judgments, and breeds ethnic and racial stereotypes. In today's multicultural world, this creates a significant barrier to intercultural communication. Previous research indicates that cross-cultural differences in silence interpretation and norms are at the root of this phenomenon (Nakane 2007; Kivik, 1998; Jaworski, 1993).

Grounded in a cross-cultural and interactive theoretical framework (thus, conceptualizing silence as a communicative linguistic form that is both semantic and pragmatic), I conducted a five month descriptive qualitative study, which involved an inter/intracultural comparison of silence perceptions among Chinese, Korean, Russian, Colombian, and Iranian ESL speakers, and Canadian native-speakers of English (NS). Multiple perspectives were investigated using stimulated recall, interviews, and a questionnaire. The first perspective was obtained from eight 'silence producer' participants, who were asked to explain their use of silence in the context of a series of intercultural mentoring sessions or one-shot interviews. Then, two other perspectives on these silences were procured, one from a 'listener' participant from the same cultural background as the 'silence producer', and the second from a NS. Thus, speakers' own interpretations were compared with what functions the other two participants attributed to their silences.

Data were analyzed using an interactional sociolinguistic approach. Participants' silence perceptions were examined and most negatively-interpreted silences were identified. Further analysis revealed four emergent themes: 1) the lack of support non-native English speakers exhibit towards each other, 2) that perception of higher language proficiency leads to more negative silence attributions, 3) that negative attitudes towards fillers may underlie cross-cultural silence use norms and 4) the unfortunate outcome of all this: the systematic silencing of ESL speakers. Moreover, findings reinforced and expanded previous research on intercultural (mis)communication, stressed the impact of individual differences on silence interpretation, highlighted the lack of silence awareness among all participants (across all cultures), and showed the West vs. East silence norm generalizations to be crude and superficial. Since silence is not adequately addressed in most ESL classrooms (Cruz, 2008), in order to rectify this problem, teachers need to know what to teach and how to do it. Accordingly, this study's findings have important pedagogical implications, namely, that ESL teachers and curriculum planners need to focus their curriculum construction and classroom instruction on the types of silences which are most likely to be interpreted negatively, because they are potential sites of miscommunication.



Li

## Reaching the Other Side of the River: A Cross-cultural Enquiry into Compliment Responses of Chinese Learners of English

Xiutao Li, Macquarie University

Compliments and/or compliment responses have been studied intensely by researchers from different cultures from both monocultural and **cross-cultural** perspectives (e.g. Golato, 2002, Wang & Tsai, 2003, Yu, 2011, Lin et al, 2012). Many studies on compliments or compliment responses use simplistic questionnaires (e.g. Chen & Yang, 2010) that lack a sufficient nuanced reflection of language use, failing to reference the most natural compliment responses for L2 learners of English to achieve advanced proficiency. In **contrastive** compliment response studies, questionnaires are often translated into L2 (e.g. Tang & Zhang, 2009; Sharifian, 2008), however issues of **translatability** and **transfer methods** have not been well-addressed (see Schaffner, 2004).

The present study is aimed at comparing compliment responses between native Australians and Chinese learners of English. An elaborated **Discourse Completion Task** (in English) with fifteen scenarios and five compliment topics is used to collect data from three groups of participants (10 native Anglo-Australians; 10 mainland Chinese learners of English who were born and educated in China and have lived in Australia for 1 to 10 years; and 10 mainland Chinese learners of English who were born and educated in China, and who have never been overseas). Drawing on the **Speech Act Theory**, Herbert's (1989) taxonomy of compliment responses is further developed into fourteen categories to code data. Systematic data analysis is based on a macro-level and a micro-level scheme.

The **figurative speech, creativity, flexibility and boldness** demonstrated in the native speakers' data prove the **descriptiveness** of language, which is in line with Cheng's (2011) finding that Chinese EFL students struggle with utilizing **a variety of responses** to compliments, such as reassigning the credit to someone else. I argue that **becoming aware of the descriptive (rather than prescriptive) nature of native speakers' speech behaviours assists Chinese learners of English to cross the uncrossable river, which makes them feel like an outsider, and achieve native-like proficiency**. Additional findings of this research project highlight the Australian native English speakers' ability to use **humour, generalization and specification** in their responses, as well as Chinese English speakers' favouritism toward **phatic communication**. This research project intersects with trends in pragmatic research in the areas of **the functionalism** of speech acts (Ephratt, 2008; Wood, 2011; Zhu & Wu, 2011), and **figurative language** such as **humour** (Ladegaard, 2012), **irony** (e.g. Burgers et al, 2012), and **metaphor** (e.g. Han, 2011). This study opens up more new windows for future research in **cross-cultural pragmatics, variational linguistics, hermeneutic pragmatics, compositional pragmatics, postcolonial pragmatics, and emancipatory (anticipatory) pragmatics**.

## **Maglie and Marcon**

### **Making no difference in the language classroom! Queerness representation in children's literature**

Rosita Belinda Maglie, University of Bari, Italy

Mario Marcon, University of Udine

Investigation on Queer children's books, i.e. on non-mainstream children's literature dealing with homoparental family models and gender variance issues, is a new research subject. The recent works by Sunderland & McGlashan (2011, 2012) pointed out some linguistic and visual features of an English corpus of Queer children's books. However, their precious contributions are not overtly correlated to an educational perspective and are limited to the English language. Such contributions may have a stronger impact when compared to similar works in other languages-cultures for exploring the respect for familiar and sexual otherness, especially in educational settings. L1, L2 and FL classrooms may contribute to the validation of all children's lives, notably of those who live in homoparental families or fear to express their sexuality, in order to erase homophobia and promote gender equity. This aim may be achieved by teachers who read or stimulate task-based activities in their language classroom. In such an engaged perspective, we have decided to create a trilingual (English, French and Italian) corpus of children's picturebooks focusing on homoparentality and gender variance. We have adopted a qualitative approach for our contrastive study inspired by Critical Pedagogy and Critical Discourse Analysis (Kress&van Leeuwen 2006, Fairclough 2010), integrating some quantitative techniques used in corpus linguistics. The cross-fertilization of research practices has led to the emergence of different cross-linguistic, cross-visual and cross-cultural narrative strategies to promote acceptance in different socio-cultural and political backgrounds. We have looked at the lexical and visual patterns related to family names/members, and at the representation of physical contact (same-sex couples as well as the whole homoparental families) having a closer look to the preferred environmental settings. Our findings reveal that each culture tends to differ quite sensibly as far as the linguistic facet is concerned. In other words, the English language picturebooks is more overt than the French and Italian ones with regard to family names and physical contact verbalizations. On the contrary, the analysis has shown some similar cross-cultural patterns of visualization, though some minor preferences can be retrieved. Basing on these results, we will also suggest some language-based activities that may help teachers deal with still delicate issues. We believe that each family model should be equally accepted and explained, even in language classrooms, since each person is a precious part in any society.

## Maglie

### **Crossing image and language barriers and connecting cultures in Vogue fashion advertising**

Rosita Maglie, University of Bari, Italy

Given the nature of post-modern culture which involves forms of signification that purposefully defy any linear interpretation, this paper examined the enigmatic fashion advertisement which, through pictorial and written means, resists conventional interpretation. The mysterious advertising landscape was thus explored to discover how the highly persuasive language of fashion communicates with absolute certainty the right dress for success. Specifically, the strategies fashion language uses to persuade consumers to purchase were analysed in advertisements shown in the British and Italian versions of *Vogue*, the classic fashion magazine, according to a trans-linguistic/cultural codification in order to see clearly whether, and to what extent, fashion changes to best speak to the target audience.

By bringing together different approaches to explore the enigmatic language(s) of fashion in *Vogue* advertising, this study aims to promote an additional vision of fashion which reveals the overlooked and underestimated depth of cultural meaning behind contemporary mainstream advertising, drawing on the work of linguists such as De Saussure (2009), Sinclair (1991), Halliday and Matthiessen (2004), Kress and van Leeuwen (2006), semiologists such as Barthes (1991) and Calefato (2004, 2009), sociologists such as Barthes (1988) and fashion historians and illustrators such as Hill (2004). To achieve such goal, a corpus was thus created ad hoc, comprising all advertisements from the May 2009 to June 2012 issues of *British Vogue* and *Vogue Italia*. Moreover, in same time span, editions of *Vogue* coming from other countries (e.g. *Vogue India*, *Vogue Paris*, *Deutsch Vogue* etc.) were also added to the *Vogue* corpus to detect if there are differences in the types of communication (visual and verbal) women of these other countries receive in comparison with those in Italy and the UK.

Dress in fashion advertising shapes our dreams and offers itself as a powerful, playful and subversive communicator when words fail or are absent. In such cases, dress becomes a text/fabric to be read and admired, which not only shapes women's bodies and dreams but is at the same time shaped by social processes and phenomena such as beauty, time, class, gender and religion. Fashion and advertising in *Vogue* are linked together in a never-ending, constantly changing translation into other languages and cultures since visual and written language is not always transparent and universally understood across countries, but it is often linguistically and culturally specific and adapted.

In conclusion in this paper aimed at obtaining insights into how dresses excite across languages and cultures, the complex advertising landscape, centred on the clothed body works as a very persuasive social discourse crossing over channels of transmission by being both global and local in the search for an acknowledgement of the different wor(l)ds of meaning enclosed in the way we dress which mirrors our socio-cultural life embedded in – and constitutive of – today's multicultural, post-modern society.

## **Maha**

### **La transmission de l'arabe marocain en France : une étude comparative des pratiques de deux familles**

Abourahim Maha, INALCO (Institut National des Langues et Civilisations étrangères, Paris)

Les deux familles issues de l'immigration marocaine présentées dans cette étude, ayant fait l'objet d'un travail de thèse soutenue en octobre 2011, présentent 3 générations, plus ou moins bilingues, pour lesquelles les représentations et les pratiques du français varient en fonction des profils sociolinguistiques.

Deux types de familles seront représentées : l'une dans laquelle les membres de la première génération ont été scolarisés au Maroc et ont donc apporté avec eux, lors de leur émigration, un minimum de bagages linguistiques en français leur permettant de pouvoir communiquer avec leurs enfants et petits enfants, et l'autre dans laquelle les membres de la première génération n'ont pas été scolarisés et ne pouvaient donc pas utiliser le français avec les membres des deuxième et troisième générations.

Après avoir présenté les profils sociolinguistiques de chacun des membres des deux familles, l'analyse des dyades et des conversations, enregistrées sur une période de sept années d'observation participante, sera exposée afin de rendre compte des différences d'usages du français face à l'arabe marocain. Ensuite, il sera question de présenter les discours épilinguistiques de chacun des membres pour pouvoir ainsi tenter de comprendre quels sont les facteurs qui influent sur les représentations linguistiques et les comportements langagiers.

## Maiorani

### **The discourse of Space as a conflictual territory: a multimodal approach to the analysis of Leicester National Space Centre**

Arianna Maiorani, Loughborough University

The National Space Centre in Leicester is the UK's largest visitor attraction dedicated to space and space exploration, welcoming around a quarter of a million visitors each year since its opening in June 2001. It was created after an idea of the University of Leicester, with support from Leicester City Council. It was also the subject of joint bid to the Millennium Commission as a Landmark Millennium Project for the East Midlands.

Its Rocket Tower is its most distinguishable architectural feature, it can be seen from afar and has become the symbol of the centre. The tower hosts the area of the centre devoted to the Space race and the history of space travel: its exhibition starts from a Victorian cinema that shows the first science fiction film and then covers all missions launched both by the USA and the Soviet Union in the attempt at putting the first human foot on the Moon.

The tower's intended educational path seems to move from visions of space travel to realization of space travel through war technology development. However, it also highlights very clearly the unfriendly relationship existing between the two competing nations, so much that the scientific and educational nature of the discourse one would expect from exhibition becomes dangerously blurred in favour of the representation of a deep cultural conflict.

My study will try to propose a methodology for analysing the tower's display made of objects, video and audio materials, visual and verbal communication, and specifically functional environments that contribute to the multi-layered and very complex structure of its multimodal discourse.

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## **Marquez**

### **Interculturality in action**

Rosina Marquez, University of Surrey

In this paper I discuss the extent to which intercultural communication is a relevant concept to understand the nuances of what conversational participants are doing when they invoke it in their intercultural encounters.

To this end, I draw on talk gathered in contemporary interactional environments primarily resulting from globalisation, namely telephone calls collected at a migrated call centre servicing the needs of Latin Americans from various parts of Central and South America (Márquez Reiter 2011) and unstructured interviews (Wortham et al 2011) with members of the Latino diaspora in London and Madrid (Pujolar, 2008-2011).

In both these interactional arenas intercultural communication forms part of the daily experience of many of the call centre telephone agents and clients as well as for members of the Latino diaspora when communicating with other Latino migrants within their community (e.g. with first generation migrants from different Latin American countries, with second generation Madrid/London born Latinos, etc.), with migrants from other parts of the globe, with native speakers from the host country, with family and friends back home and with members of similar diaspora elsewhere. For these speakers intercultural communication is all too important a factor in facilitating wider access to resources.

The analysis primarily concentrates on conversational excerpts in which intercultural communication was made relevant by the participants. It analyses the role it played in the trajectory of the interactions and its sociocultural import as indexed by the way in which it was treated by the participants. Drawing on the analysis of the interactions the paper concludes by exploring the potential as well as the limitations of concept for understanding communication in late modernity.

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## Mizuno

### **Recent linguistic and inter-cultural studies of community interpreting in Japan and their applicability in practice**

Makiko Mizuno, Kinjo Gakuin University, Japan

The concept of community interpreting was not widely known in Japan until the time of the *bubble economy*, an economic boom that occurred in the period between the latter half of the 1980s and early 1990s, which attracted a large number of immigrant workers from all over the world. With this new social phenomenon, Japanese society, which had long been characterized by linguistic and cultural uniformity, has come to face an urgent need to provide interpreting and translation services to foreigners who do not speak Japanese. The government, however, is not yet fully prepared to cope with the situation of long-term residency of foreigners, and therefore, there is no well-developed public certification system nor systematic training programs for community interpreters. With the increasing awareness among service providers and interpreters that community interpreters should be trained professionals and quality control of interpreting is an important issue, many kinds of studies have been conducted in order to reveal the reality of community interpreting. The most preferred themes for such studies have been related to legal interpreting and healthcare interpreting, such as impacts of court interpreting on decision-making of judges, the interpreter's role as a cultural mediator in healthcare settings, and so forth.

Linguistic studies of court interpreting which my colleagues and I conducted revealed that impression formation and decision-making of lay judges (Japan introduced the lay judge system in its criminal procedures in 2009) were influenced significantly by interpreters' speech styles and to some extent by their lexical choices. It was also revealed that interpreters tended to hesitate to translate expressions which might damage their "face" and soften such expressions, and such alterations could create different interpretations of the facts on the part of the listeners. Findings from cross-cultural studies of healthcare interpreting which I conducted revealed that many interpreters regarded themselves as a cultural mediator but the degree of such awareness varied depending on their cultural and language backgrounds.

In this presentation I would like to introduce the findings of my past research and explain how they could be applied to real scenes of community interpreting. For instance, the data collected from the above linguistic research of court interpreting contributed significantly in writing expert opinions on the accuracy of court interpreting in a criminal case in 2010. It is expected that findings from linguistic and cross-cultural studies will contribute to improving the quality of interpreting, because they can demonstrate how interpreters could give negative (or positive) effects on the process of communication and help enhance the awareness among interpreters of practices best suited in the settings.

## **Moutinho**

### **Redefining the teacher's positioning of a gatekeeper in a PFL class in Macau**

Ricardo Moutinho, University of Macau

The positioning is a dynamic socio-interactive phenomenon that is assumed by the participants during a social encounter. Even in very typical hierarchical situations, such as institutional ones, there is always a room for improvisation (Erickson, 1996) and changes that breaks the expected way by which the participants were supposed to interact. Those breaks cause the (re)negotiation of the positionings institutionally imposed. Thus, as argued in Rae (2001), Kasper (2004), Candela (2005) and Rampton (2006), we assume that positioning not as a stable analytical category, but something open to reconfiguration and transformation at each moment in which the subjects reorganize the interactive *locus*. For this paper, we discuss some data collected from a class of Portuguese as a Foreign Language (PFL) in a Luso-Chinese primary school in Macau. Using an Ethnographic Microanalysis (Erickson 1996), some moment-by-moment data will be interpreted, identifying aspects that reorganize and redefine concepts, identities and interactive roles that participants play at a macrosociological level. The results indicate that the teacher creates a traditional and conservative environment. However, even being the central figure of the interaction, she cannot maintain this "role" throughout the lesson, momentarily losing her status of classroom gatekeeper. Many verbal and nonverbal elements present during the interaction exercise influence upon the reconstitution of the participants' positionings, reorganizing the conversational floor during the social encounter. All those changes enable the students to temporarily assume the positioning of gatekeepers, usurping the power usually delegated only to the teacher (Bakhtin, 1986). Following Rampton (2006), this kind of behavior can be considered "exuberant" once it is not limited to the rules imposed by a traditional teaching system.

**Keywords:** positioning, reorganization of the interactive locus, PFL



## **Musolff**

### **Social and biological “parasites”: nomadic metaphors across cultures**

Andreas Musolff, University of East Anglia

The categorization of individuals or groups as social "parasites" has often been treated as an example of semantic transfer from the biological to the social domain. Historically, however, the scientific uses of the term "parasite" cannot be deemed to be primary, as their emergence in the 17th and 18th centuries was preceded by a much older tradition of religious and social meanings. The paper discusses the main traditions of diachronic variation in the history of the term "parasite" and its cognates in European languages from its etymological origins to the present day and their implications regarding the relationship between (perceived) “literal” and “metaphorical” meanings. In conclusion, a model of transfer between scientific and political cultures is proposed that highlights the role of metaphorization and re-metaphorization in discourse-history.

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**Norrby, Lindström, Wide, Nilsson**

**Pragmatic Variation in Pluricentric Languages – Interpersonal Orientations in Finland Swedish and Sweden Swedish Service and Health Care Interactions**

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Communication across national and linguistic borders plays an increasingly important role in a world characterised by globalisation and transnational movement. While speakers of different first languages are often aware of the potential cross-cultural miscommunication their different linguistic backgrounds might cause, interlocutors who speak the *same* language, but belong to different speech communities – broadly speaking different nations – are not as likely to be prepared for any communicative failure. In Europe alone there are many languages that have more than one national centre, so called pluricentric languages. For example, English, French, German, Dutch and Swedish are all languages that have official or national language status in more than one European country. Despite this, there has been surprisingly little research into how national varieties of pluricentric languages differ in terms of interactional and pragmatic patterns as a result of their use in different societies. The aim of the present paper is to report on early findings from the large-scale, bi-national research programme *Interaction and Variation in Pluricentric Languages – Communicative Patterns in Sweden Swedish and Finland Swedish* (funded by The Bank of Sweden Tercentenary Foundation from 2013 to 2020). The programme involves a systematic comparison of communicative patterns in the two national varieties of Swedish, based on naturally occurring conversations in the domains of service, education and health care. It will also contribute to international theory development for the study of pluricentric languages. Using theories and methods such as conversation analysis and ethnography of communication the program will be able to describe and explain pluricentric language phenomena that previous research has not been able to identify.

In this paper we highlight the breadth of pragmatic differences between the national varieties of Swedish by focusing on how interpersonal orientations are manifested in specific activities in the service and healthcare domains: 1) how a request for goods or service is introduced in service encounters and 2) how professional advice is introduced and managed in medical consultations. Our results indicate that there is a greater tendency towards more formal address and greeting patterns in Finland Swedish service encounters, and self-introductions tend to follow patterns, which are more typical of Finnish than of Swedish. Interpersonal orientations in Finland Swedish doctor–patient interaction show, again, more formal patterns of address as well as feedback tokens that differ from those that are typically used in Sweden Swedish.

**Norrby, Hajek, Kretzenbacher**

**Hi Steve, this is Jane! Address and introductions in English as a pluricentric language: intercultural communication at international conferences**

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John Hajek, The University of Melbourne

Heinz L. Kretzenbacher, The University of Melbourne

This paper explores how speakers introduce themselves and others – in English --- in a particular intercultural setting, i.e. at international conferences. Such first encounters involve several important choices where speakers need to decide how to address one--- another and how to refer to themselves and others – e.g. by first name, first name and last name or by title and last name. The way we address one another is fundamental in marking social relationships and can involve careful consideration.

The academic conference provides a particularly interesting site for socio---pragmatic research given its specific characteristics and the need to balance countervailing features that can impact on address choices. On the one hand, the conference is a formal academic activity, with status differences between the participants, who vary in age, institutional seniority, and international reputation. On the other hand, all conference participants can also be considered as peers with an underlying sense of solidarity and even egalitarianism.

Pragmatic norms in introductions amongst academic colleagues can also be expected to differ across languages, given different cultural traditions and address practices and structures. However, less is known about what variation is possible within the same language, including in English as first language (L1). In this paper we focus specifically on address in academic introductions in L1 English, drawing on different national varieties of this pluricentric language (e.g. American, Australian and British).

Our data sample involves quantitative and qualitative questionnaire data collected at a number of international conferences, and allows us to consider such things as country of origin and of residence as well as age as relevant factors.

It is widely considered (as noted by some of our subjects) that L1 English speakers are relatively informal at conferences, with a marked preference for introductions involving first names only. However, our results show that this particular pattern is not necessarily evident, and that patterns of address and introduction also depend on the specific national variety of English. Across varieties, relative age plays a critical role in our results, as does the particular introduction type (e.g. self---introduction v. introduction of another), with American respondents showing the most formal behaviour. The address framework recently developed by Clyne, Norrby and Warren (2009) provides us with a useful set of principles that can be applied to account for differences reported amongst different national varieties of English.

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## O'Neill

### **The presentation of the multilingual self in professional life: A performance narrative inquiry approach**

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In today's environment of increased human mobility the ability to move between languages and cultures is seen as a valuable addition to the curriculum vitae of professional people and a 'hot topic' for research in cross-cultural/intercultural communication (Kramsch, 2009). Current research in applied linguistics has shown that people involved in intercultural communication must often contend with misunderstandings, preconceived ideas and negative evaluations. These consequences may be compounded by ethnocentric attitudes in the host culture towards individuals of diverse linguistic and cultural backgrounds. The research of Christine Béal and Véronique Traverso, drawing on the seminal work of Anna Wierzbicka, has highlighted how the transfer of speech acts from one language to another can result in pragma-linguistic and socio-pragmatic failure. Taking a cross-cultural pragmatic and a conversation analysis approach, their research demonstrates the diversity of the French and Australian cultures as they map onto the French and English languages. Looking at the experience of individuals from these two languages and cultures, the current study takes a performance narrative inquiry approach to broaden our understanding of how multilingual speakers navigate diverse languages and cultures and negotiate their cultural and professional identities. A series of semi-structured interviews with twelve French professionals who have relocated to Australia was designed to elicit personal experiences of moving between languages and cultures. Drawing on the theorizations of Goffman (1969, 1974), Ricoeur (1984) and Riessman (2008), the participants' narratives are analysed to show how multilingual speakers strategically negotiate interactions to present preferred selves and frame their experiences in such a way as to make sense of their professional and social lives in Australia. I argue that exploring how multilingual speakers make use of their linguistic and cultural capital (Bourdieu, 1991) to manage the risks and opportunities of moving between languages and cultures is a step towards making a difference in an increasingly linguistically and culturally diverse society where intercultural understanding can be valued not only in professional contexts but also more broadly in society.

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## Orthaber and Marquez-Reiter

### **'How early is early enough for you?' Face-threats in calls for service**

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Rosina Márquez-Reiter, University of Surrey

The paper explores the ways in which face is interactionally manifested in service calls to a call centre of a Slovenian railway company. The two calls analysed in the study are inbound calls made by the customers to the call centre, in which prospective passengers enquire about departure and arrival times for trains to various national and international destinations, about fares and special offers, which means that in this context, the exact transfer of information is of utmost importance. Given the institutional nature of the setting, the interlocutors' interactional goals are likely to coincide as the customer telephones to request information and the agent has been hired to do exactly that. However, as the conversational excerpts, discussed in this paper show, the agent poses threats to the callers' face when communicative failure occurs or when intersubjective understanding is lost due to comprehension trouble or due to the caller overhearing or misunderstanding the information provided by the agent, with which sequence progressivity is also inhibited. The analysis shows that the agent, who handles the calls, reacts in a face-threatening or face-attacking manner. The agent does so not only by shifting the blame for communicative failure directly to the callers, but also by straightforwardly exposing and criticizing them for it, thus blatantly ignoring their face needs. The type of customer-oriented interactions such as the ones examined here should be face-attentive (Tracy, 2011) and as such *face concerns, especially on the part of the agent, should, without a doubt, be* the fundamental motivating force underlying the management of social relations (Goffman, 1967). The analysis draws on Goffman's (1967) notion of face and incorporates techniques from Conversation Analysis into what is best described as interaction analysis (cf. Márquez-Reiter, 2011).

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## Ponton

### **Insider or outsider? Face in a modern Buddhist movement**

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This study explores the question of politeness/face in a modern religious movement, and how these impact on the question of group membership. Membership of a social group, in fact, frequently implies the acceptance of local understandings of language behaviour. Religious groups, in particular, tend to develop guiding principles that bind individuals into forms of collective response (Oakes 1994: 89). The boundaries separating such groups from the wider social context are rich terrain for exploring issues of membership and identity construction, as well as variations in social practise and linguistic reflections of these (Cook and Walter 2005).

Via analysis of verbal interaction, reported in autobiographical material by a member of the Friends of the Western Buddhist Order - freely available on the internet<sup>[1]</sup> - patterns of local understanding are explored. The data suggests that local contexts of interaction may be invoked to account for different interpretations of what, in society at large, would certainly appear as verbal rudeness. The interactions are explored in terms of Brown and Levinson's well-known 1978 model of politeness, which purports to describe 'universals' in language use. In the case of the FWBO, a special understanding of the term *friendship* allows the more experienced members of the community to criticise the less experienced, in the interest of the latter's spiritual development. Brown and Levinson (1987: 13) do accept, in fact, the role played by 'cultural elaboration', and the text in question allows us to appreciate the operation of such effects, which are pragmatically determined by features of the local cultural context. Complete group membership, then, can be said to be achieved only when an individual shows, by his verbal behaviour, that he has 'internalized' such processes. Analysis of such mechanisms has much to tell us about the nature of boundaries between social groups, of various kinds, and the wider language communities of which they are a part.

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## **Pounds and de Pablos-Ortega**

### **Understanding and Promoting Appropriate Communication Practice in *Ask-The-Expert* Healthcare Websites: Insights from a Cross-Cultural Comparison**

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Carlos de Pablos-Ortega, University of East Anglia

Through online forums dedicated to specific health complaints fellow sufferers may either share their experiences and advice or ask medical experts for information and professional advice. While studies of online support communities have mainly highlighted their advantages in providing a form of much needed social support to health sufferers (e.g. McCormack and Coulson, 2009), 'ask the expert' sites have primarily been evaluated on the quality and accuracy of the information provided (Bromme et al., 2005) rather than on their interactive value. The few existing studies on this latter aspect are particularly concerned with the dehumanising potential of on-line interactions (Lovejoy et al. 2009), resulting in a possible weaker patient-clinician relationship than in face-to-face interactions, especially in the case of asynchronous exchanges. The potential loss in the quality of the interaction is particularly alarming, given the central role of communicative competence (empathetic and patient-centred approach) in medical consultation practice (e.g. Hojat et al., 2002 and Silverman et al., 2005). An existing study of English and Dutch sites (Dedding et al., 2011) reveals, however, that a number of interaction-enhancing effects may indeed be observed in this type of online exchanges. Further studies of similar forums in other cultural settings may, therefore, provide a fuller overview of the interactive potential they may afford. The study presented in this paper addresses the following three related questions:

1. To what extent are Features of Quality Interpersonal Communication (FQIC) between clinicians and patients represented in 'ask-the-expert' healthcare sites and to what extent do they appear to be enhanced or hindered by the online mode of interaction?
2. Are there any significant differences in FQIC between sites set up in different linguistic and cultural settings (UK, Spain and Italy)?
3. How may insights from this analysis be used to inform good communication practice and/or promote understanding of current constraints and culture-dependent differences in this healthcare domain?

90 exchanges from the leading independent health websites *Netdoctor* (UK and Spanish sites) and *Medicitalia* (Italy) were analysed (30 per site). The analytical framework was partly derived from an existing template, developed for the linguistic analysis of clinical empathy (Pounds, 2011) and combining discourse analytical, conversation analytical and pragmatic categories. The analysis shows that FQIC are present in the online expert sites to varying degrees and may be linked to differences in socio-cultural constraints and expectations. Suggestions are made as to how the findings from this research may be used to increase the quality of on-line healthcare provision and/or promote awareness and understanding of different cultural practice.

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## **Rabadan-Gomez**

### **Action Research and Pragmatics – Awareness in the Foreign Language Classroom**

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In the 21st century it has become evident that some of the most frequent communication problems in intercultural encounters happen due to a pragmatic failure (Thomas 1983). Nowadays, language graduates are often expected to act as mediators in intercultural situations where they will need to be proficient as well as competent speakers.

According to Kasper (1997) competence, whether linguistic or pragmatic, is not taught but developed and thus, the challenge for language teachers and teaching materials is to create situations that favor the development of the communicative competence of language students from every perspective. However, it has been argued that the task of designing materials focused on the pragmatic competence would be a nearly impossible feat to accomplish due to the highly context-dependent nature of pragmatics in general (Levinson 1983). Although some very interesting work has been developed in this direction by language teachers and researchers such as Tomlinson (1994), Bardovi-Harlig and Mahan-Taylor (2003), Ishihara and Cohen (2010), a consistent integration of activities for the development of pragmatic competence in the foreign language materials is far from being achieved.

Based on Burn's (2010) definition of Action Research, we propose a simple but systematic way in which language teachers can develop a practice led, small - or large - scale, and personalized research to improve the development of pragmatic competence in their students. Moreover, the results of their classroom research could potentially be very valuable information for material designers and publishers willing to produce pragmatics sensitive teaching materials.

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**Salih**

**Polysemy and Translation Challenges: A cross linguistic analysis of connectives between English and Kurdish**

Rashwan Salih, University of Leicester, UK

This paper examines and compares the Polysemy and textual functions of the English connective *but* and establishes corresponding Kurdish connectives through translation. The methodology in analysing the functions of *but* is a combination between the polysemy approach toward pragmatic markers (c.f Doherty 1998, Gellerstam 1996 and Fischer 2006) and procedural theory towards the textual function of connectives (c.f Sperber and Wilson 1995). So, *but* is considered as pragmatic marker that contributes to the continuity of texts and is a vital element used for achieving communicative targets. The organisational role of the *but* and its Kurdish equivalents are examined and analyzed so as to establish the link between translation and linguistic studies. The importance of this paper lies at the fact that it is a contribution towards enriching cross linguistic and cross cultural approaches to discourse analysis and translation. The paper seeks to answer questions such as: what can translation add to linguistic studies? and what are cross linguistic issues that arise between English and Kurdish, especially in the case of *but*?

**Key Words:** Connectives, Translation, Cross Linguistic challenges

## **Scammell**

### **What Sarkozy Said: Putting the Foreign Back into Foreign News Translation**

Claire Scammell, King's College London

Global news agencies perform a crucial role in intercultural communication by delivering international news to subscribers worldwide. Translation is a key yet often invisible part of this process and has in recent years attracted due attention from Translation Studies scholars concerned by the manipulative nature of the translation strategies employed. Examination of the translation process has revealed highly acculturating translation practices which allow the reader to consume international news without needing to step beyond the confines of their own language and culture. Rather than promoting understanding of the cultural other behind the text, any trace of the foreign language and culture are removed in order to offer the reader a fast and effortless understanding of the facts.

Using a parallel corpus of French and English versions of news stories from France relating to Nicolas Sarkozy's social politics I aim to demonstrate the manipulative nature of the acculturating translation strategy and to question whether a less acculturating translation strategy could be a practical alternative for news agencies. I will focus in particular on the translation of reported speech and the omission or addition of information. Drawing on the principles of Vermeer's *Skopos Theory* and Toury's *Translation Norms*, the practicality of possible strategy changes will be assessed in terms of the communicative function of the translated texts.

## **Scholz**

### **The making of a European Higher Education Area (EHEA) in national contexts. A corpus analytical approach to the discourse on the “Bologna Process” in the German and French press between 2001 and 2011**

Ronny Scholz, University of Warwick

In my paper I shall compare the German and French media discourses on reforms in higher education initiated within the Bologna Process between 2001 and 2011. The study shows how transnational politics is implemented in different national political cultures. The Bologna Process was launched at the end of the 1990s at the Sorbonne conference (24th-25th May 1998) by the German, French, Italian and British ministers of education in order to create a European Higher Education Area (EHEA) in which different national educational systems should be made compatible to the point that their diplomas become comparable. The Bologna reforms were supposed to improve the mobility of students and their employability in Europe. The reforms were also part of a larger project aiming to make “the European Union the most competitive and dynamic knowledge-based economy in the world capable of sustainable economic growth with more and better jobs and greater social cohesion” by 2010 (Lisbon Strategy). To this end the Bologna process was meant to facilitate the creation of a transnational higher education market.

The Bologna conference in 1999 marks the beginning of a globalisation process of higher education which is characterised by a new modus of taking decisions on a transnational level that influences a political domain which remains within the competence of the national states (Croché 2009). Depending on the national political culture this “multilevel governance” is not exercised in the same way within the different countries that apply the decisions made by the Bologna signatory states. This discourse analysis explores how the media discourses take part in the creation of new realities by representing higher education reforms. It seeks to analyse to what extent the governance is based on and is justified by these new realities.

The study is conducted in a multi-language press corpus using contrasting quantitative methods of corpus analysis which have been developed since the 1960s in France under the label of lexicometrics. A collocation analysis allows exploring the connections between the respective debate in every national context and the semantic network of globalisation and Europeanization. Furthermore, the analysis is completed with some qualitative methods of text analysis. The study shows some substantial differences in the way how different political cultures cope with the new transnational political influences.

## **Shiltagh**

### **A Contrastive Diachronic Study of Politeness Strategies Used in English and Arabic Religious Texts**

Ghufraan Shiltagh, University of Baghdad

Religious discourse is the most influential speech that one can deliver and listen to. It should be convincing in order to be popular. With the appearance of new religions and the fact that some preachers now such as televangelists try to force some psychological facts along with a few verses from the Holy books leads one to wonder about how religious discourse is presented during two different periods in the history of two religions. In particular, the present study is concerned with investigating those macro- and micro politeness strategies used in Christian and Islamic texts within two different periods of each religion. The periods to be investigated are ancient period of the prophets and the modern period of the television and Internet preachers. The social and the cultural gap between these two periods will be revealed through the religious discourse used. The main aim of the present article is to identify those characteristics that can really represent a universal and convincing discourse that may help preachers of each religion to find a common way to converse.

The Politeness Theory of Brown and Levinson (1978, 1987) proves itself when it is applied to investigate the language of many types of discourse. Therefore, this model is adopted in the present study to investigate the type and frequency of politeness strategies used in each period of each religion. The English data of the present study will include twenty verses from the Holy Bible to represent the ancient period of Christianity and twenty extracts from Joel Osteen's bestselling books to represent the modern time. The Arabic data, on the other hand, include twenty sayings of Prophet Muhammad's Hadith to represent the ancient period of Islam and twenty extracts from Amr Khalid's bestselling books to represent the modern time in the Islamic society.

The present paper is after the following two questions:

1. What type of super-politeness strategy is used in each religious period?
2. Do the two religions use the same super-politeness strategy in each period?

The present study argues that positive politeness strategy should be the most effective strategy used in initiating any religion, whereas negative politeness strategy is effective in the modern time. The rationale for this argument is the fact that the ancient society, unlike the modern one, is a closed society.

**Communicating business in Europe: variation in written genres from an intercultural pragmatic perspective**

Hanna Skorczynska, Universidad Politécnica de Valencia  
Rosa Giménez-Moreno, Universitat de València

The current economic problems in Europe have brought to light significant differences between the Northern and Southern countries, consisting in distinct culturally motivated political and workplace practices. Europe certainly is a multilingual and a multicultural area with the differences that can be distinguished between the countries in this geographical area. Kolman and colleagues (2003), for instance, reported important variation in the value orientations in Western Europe (represented by The Netherlands) and Central Europe (Czech Republic, Slovakia, Hungary and Poland), where notable differences between the individual countries were also observed. With regard to business cultures, Gesteland (2002) described differences in negotiating styles between the business practitioners from a number of European countries. From the perspective of intercultural business discourse studies (Bargiela-Chiappini, 2007), Nickerson (2002) identified a few differences between Dutch and British employees of a multinational corporation using English in email interactions, and pointed to the existence of a typified corporate discourse, which tends to shadow individual cultural differences between the users of English. Finally, Author and Author (in press) observed certain variations (move structure and register) in email interaction in English between British, Polish and Spanish employees of tourist companies. In view of the research conducted, this study aims to identify further differences among the three European cultures mentioned (British, Polish and Spanish) including other genres written in English and used in business contexts, such as chairman's letters to shareholders, companies' press releases, newsletters, reports and webcasts. The intercultural pragmatic perspective (Spencer-Oatey, 2010) adopted in this research has allowed for the evaluation of the writers' pragmatic competence in communicating business issues. The preliminary results show that the genres analysed share similarities, which might be attributed to a strong intercultural pragmatic competence in international business communication, but the fine differences were also identified, and they could be related to cultural differences. The study provides corpus data on cultural variation in Europe and points to the need to consider these differences for a better integration of European countries on the political, economic and cultural level.

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## **Skorokhod**

### **Misrepresentation and meaning transfer in translated Russian newspaper discourse: the case of political conflict and intervention**

Olena Skorokhod, University of East Anglia

In a news text translation performs a function of interlingual mediation. Through translation narration of certain events and interpretation of meaning is presented. In this paper I propose to discuss the role of contextual transformation and misrepresentation through translation in a news text (Schäffner, 2005; Bani, 2006; Bednarek & Caple, 2012; Harding, S.-A., 2012).

This study is designed to examine the data, which covers news texts produced by Russian periodicals within the context of political tension, instability and humanitarian as well as military intervention. By analysing misrepresentation in translation of a particular conflict and context allows to demonstrate peculiarities of misrepresentation and its potential influences on the discourse of a conflict, its development in the way that it might be perceived and interpreted by the readers of a text, general public and political figures.

In the course of this paper I pose a question on the role authenticity plays in content transfer from the original context to the target, and how in the process of such transfer representation can stand undistorted. If journalistic practice is about rewriting, editing and modifying news content, this is not made clear within translated utterances and paragraphs, and thus, has all the potential to be perceived as fact by the reader, rather than the adapted content in its interpretation.

By looking at the practice of news translation as the process of adapting source content to the target context, I argue that equivalent transfer of meaning and construction of authentic representation is possible if analysed within the framework of Systemic Functional Linguistics (Halliday, 1978, 2001, 2004) and its theory. Looking at the existing guidelines of translation within the journalistic practice as outlined by the Guardian, the New York Times and Reuters, I examine the ways in which equivalence of meaning transfer and authentic representation can be achieved through the notion of linguistic choice in translation.

Discussing the superficial amount translation is given within the existing journalistic guidelines, I argue that by means of adaptation of news content to the needs of the target audience and the existing discourse, a greater potential for misrepresentation is created. Applying the notion of linguistic choice and the theory of Systemic Functional Linguistics, and the tools it provides for the study of news texts, I suggest an incorporation of the notion of equivalence in representation as one of the main questions in the analysis of translated news texts.

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## **Soltys and Katsos**

### **Cross-cultural pragmatics and the strategic speaker approach: An empirical study on off-record indirectness in British English and Iberian Spanish**

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Off-record indirect speech – acts, such as hints and innuendo, that are interpretable for both literal and implied meanings – have long been the subject matter of investigations in linguistic politeness and, by extension, in cross-cultural pragmatics.

Brown & Levinson suggest that such acts are ideal for situations deemed to require high levels of negative politeness, namely those in which the social distance between the interlocutors is great, their relative power differs, and the degree of imposition upon the hearer is significant. Though the authors suggest that their theory is universal in its application, they note that imposition, in particular, is “culturally and situationally defined” (1987, p. 77). As such, a given situation may be associated with vastly different degrees of imposition in any two (or more) cultures.

A series of studies by Blum-Kulka (1987) and Blum-Kulka and House (1989) suggest that the use, and perception, of off-record indirectness varies cross-culturally. American English speakers, for example, rated off-record utterances as more polite than their Hebrew-speaking counterparts. A study on requests in five languages found significant cross-linguistic differences in both the types of situations in which off-record utterances were preferred and in the frequency with which participants produced them.

Pinker and colleagues (2008, 2010) have recently proposed an alternative approach. Casting their theory in a game theoretic model, they assert that off-record indirect speech is an optimal solution for ‘taboo’ acts such as bribery, threats, and sexual propositions, which may pose significant financial, legal, or social consequences to the speaker. The off-record act, they claim, affords the speaker plausible deniability, thereby allowing him to effectively balance any potential costs and benefits associated with compliance. Their complementary empirical study was conducted solely with American undergrads.

The proposed paper aims to replicate and expand upon Pinker’s findings, and to address Brown & Levinson’s assertions, from a cross-cultural perspective. Preliminary findings from two empirical studies – questionnaires comprised of both closed and open questions and conducted with native speakers of British English and Iberian Spanish – will be presented. Comparisons will be drawn between participants’ ratings of distance, power, and imposition for each of the tested scenarios, addressing cross-cultural pragmatic variation by detailing the (potentially contrasting) ways in which the social specifics of a given scenario are perceived in each culture. The utterances produced by both sets of participants will be shared with the aim of understanding how off-record indirectness is achieved in both British English and Iberian Spanish.

## **Sturm**

### **What does the OTHER do to YOU? A multi-method approach to the other's traces in the translating mind**

Annie Sturm, University of Geneva

Otherness is pivotal to translation. Despite of the central role of the other, none of the major dictionaries and encyclopaedias dedicated to translation studies has dedicated an entry to the "other", although most of us may be inclined to agree with Robinson's description of translation as an "other-directed act" (2001:8). But not only does the translator operate as mediating channel on the axis between two "others", namely the source text author and the target text reader: the core concept of equivalence has been replaced by the categories of identity and difference as early as in 1986 by Fritz Paepcke. For Paepcke, the understanding of a text is "neither an act of imparting knowledge, nor an accumulation of information, but the gradual control of consciousness that turns what once was alien and strange into something familiar and intimate" (cit. in Prunč 2012:121, trans. by the author). According to this view, the translator has to use her intuition and empathy to recreate the original other, the author, for her re-creation of the author's text in the mind of the second other, the target public – whom again, she has to intuitively imagine.

Intuitively, scholars of translation and beyond may agree that translation training also trains you seeing the world with the other's eyes. However, hardly any empirical testing has been used to investigate this point.

In the study I shall present, I use fMRI, eye-tracking, key-logging and qualitative translation analysis to answer this question. In a first experiment, I compare the oral translations that BA and MA translation students produced in an fMRI block design. According to the hypothesis that translation training also trains you in seeing the world with the others' eyes, MA students show indeed higher activation in the relevant brain areas for perspective-taking. The qualitative analysis of the translations produced, however, do not show any influence of perspective-taking beyond individual behavioural patterns. This first result, however, will be further triangulated by key-logging and eye-tracking studies in order to get a more detailed picture of the translation process.



## **Tipton**

### **Public narrative and public service interpreting: the role of disciplinary and personal narratives**

Rebecca Tipton, University of Manchester

This paper engages with the conference theme of public debates about multi-/intercultural society and examines the challenges of constructing and promoting public narratives (following Baker 2006) about public service interpreting and translation (PSIT), which can be effectively leveraged in the planning and provision of services. This paper focuses on the process of public narrative construction with particular reference to disciplinary and personal narratives and their potential to inform such processes.

The first part of the paper focuses on disciplinary narratives in public service interpreting research and considers why such narratives often fail to generate the desired level of impact on decision makers. The extent to which 'uncritical valorisation' (following Baker 2005), that is, an over-romanticized view of interpreting activity, may be undermining the reach of research in the field and potential correctives are discussed.

Further, in recognizing that disciplinary narratives are shaped by the discourses and fields invoked in their development, the paper draws on the work of Ozolins (2010) in contrasting the leverage generated by legalist discourses in shaping the public narrative in the legal domain with other domains where interpreting is needed but where the public narrative is less compelling. In this regard, the leverage potential of discourses such as human rights and social capital is considered.

The second part of the paper focuses on the analysis of personal narrative development strategies used by public service interpreters in social media (in this case Twitter) in contesting the public narrative of outsourcing services in the legal domain. The aim is to examine whether the narrative strategies developed by the interpreters (albeit under the constraint of a limited character count) reinforce or challenge the nature of 'uncritical valorisation' of interpreting activity identified at the disciplinary level, and shed some light on the barriers to the influence of the personal on public narrative construction.

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**Tseng**

**What Taiwanese Prophecy Poetry Tells Us about Metaphor: Complementary Perspectives and Metarelevance**

Ming-Yu Tseng, National Sun Yat-sen University

Taiwanese prophecy poetry, known as *tshiam-si*, is an Eastern genre written in Chinese and used in many temples in Taiwan. As a type of prophecy poetry in the form of a quatrain, it provides a rich source of metaphors. By analyzing how its metaphors are actually interpreted in the so-called *tshiam-si* practice, this study contributes to expanding the range of metaphor examples that Western metaphor studies have used. The collected data consisted of not merely prophecy poems but, more importantly, how they were actually interpreted in on-the-spot *tshiam-si* consultations—a service provided by some temples where an oracle seeker consults a *tshiam-si* expert concerning what a picked prophecy poem means in response to his/her real-life problem. Following several recent studies (e.g. Tendahl & Gibbs 2008; Gibbs & Tendahl 2011; cf. Wilson 2011) that advocate complementary perspectives on metaphor, this study demonstrates how explanations of *tshiam-si* interpretations benefit from cognitive linguistic and relevance theoretic approaches to metaphors and how the complementary approaches fit in well with some aspects of real-life *tshiam-si* interpretations. In order to integrate the complementary perspectives on metaphor, this study proposes the notion of “metarelevance”, which goes beyond relevance and is not confined to cognitive linguistics. The notion assists in strengthening the advocated complementary perspectives on metaphor and, meanwhile, enriching the sociocultural dimension of metaphor studies. Four aspects concerning *tshiam-si* metaphor are scrutinized: (1) metaphor motivation in relation to *tshiam-si* production, (2) the nature of metaphorical meaning, (3) verbal prompts and the factors not explicitly verbalized but critical in interpreting metaphor, and (4) the pragmatic force transmitted by metaphor. These aspects will be addressed in detail in the light of the complementary perspectives and the notion of metarelevance. The analyses argue for four main points concerning metarelevance, with each point corresponding to one of the four aspects about metaphor. Firstly, metarelevance merges and is evoked from social interaction. Secondly, it embraces the negotiability and evoking of maximal relevance. Thirdly, causal relevance and normative relevance underpin metarelevance. Fourthly, metarelevance makes possible the success of pragmatic force. All in all, by attending to the conceptual, the sociocultural, and the pragmatic of *tshiam-si* metaphors, this study explores the dynamic coupling of metaphorical cognition and metaphorical communication.

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**Pragmatic dimension in sentence complexing (English-Czech interface)**

Jarmila Tárnyiková, Palacky University in Olomouc, Czech Republic

The focus in this paper is on the pragmatically rooted nature of decision-making processes associated with sentence-complexing in typologically remote languages, with English as a source language (SL) and Czech as a target language (TL). The primary interest is in the *processing strategies* prioritized by translators, and in the results of those decision-making processes, i.e. overt language manifestations of sentence complexes, looked upon as configurations of clauses, semi-clauses, and clause-like units, prototypically choreographed either as linear sequences built in a brick-by-brick fashion, or as ramified and interlaced configurations reminding us of Rubik's cube-like moves, or Tetris.

Both the structural prototypes are expected to be shaped into their final forms as configurations sensitive in their semantic representation, grammatical patterning, and information packaging to the overall structure (macro-structure) of the text (Van Dijk, 1979), of which they are supposed to be coherent and cohesive parts, reflecting both rules and pragmatically rooted tendencies in use.

The theoretical framework is that of functional and systemic linguistics, as initiated by the Prague School scholars and elaborated by their followers and scholars whose ideas reflect functional and systemic approach to language data (cf. M.A.K. Halliday, S.A. Thompson).

In the application section, Blum-Kulka's (1986) *explicitation hypothesis* (according to which the target texts display a greater degree of explicitness than their source texts), will be verified by authentic data, based on 350 samples excerpted from parallel fictional and non-fictional writing.

The paper surveys some of the prototypical strategies applied by Czech translators in explicating the English condensers in target texts, and compares the results with Vachek's (1976) findings about the relatively compact structure of sentence complexes in English rendered by relatively loose configurations of clauses in Czech. Other prototypical processes discussed in the application section include *shifts of the camera-eye of the target text, rank-shifting of clauses and phrases, chopping of multi-clausal complexes into isolated utterances* facilitating a different distribution of communicative dynamism and the consequent changes in information packaging.

The prototypes of sentence complexes are approached here according to Matthiessen (2002) as '*the distillation or echo of innumerable instances of clause complexing in text*'. The aim is to show that empirical research has so far devoted relatively little attention to the interplay of textual and syntactic levels and the impact of macrostructures and pragmatic perspective on cross-linguistic variation analysis in translating. (Chesterman, 1998).

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**van Naerssen**

## **The structure of politeness in Dutch and Indonesian – a corpus study**

Maike van Naerssen, Leiden University

Alongside linguistic competence, interactional competence is essential to successfully participate in communication. Included in interactional competence is knowing what words are appropriate to use, when (not) to speak, what (not) to talk about, in short how to express yourself in a culturally accepted manner. Speakers possess a range of strategies to choose from each time they address someone. What strategies are considered socially appropriate is by no means universal. What might be the correct way to behave in one language and (language) culture, is not necessarily thought to be polite (or even acceptable) in another.

The purpose of my research is to show that politeness is indeed not an inherent feature of certain words, particles or constructions (as Brown & Levinson (1987) proposed) but is instead an interactional property (e.g. Fraser 1980, Watts 2003). I propose to approach politeness as a specific type of code (Kockelman 2004). A code of appropriateness and effectiveness in context. Examining longer stretches of conversation allows us to describe the organizational structure of such 'polite' language use in context.

In this talk I will present a number of directive macro speech acts in which the speaker tries to get the hearer to do something. I will focus on how these acts are organized to the end that the speaker is maximally efficient and maximally successful in his formulation: i.e. how does S get H to do something with the least amount of effort and within the boundaries of what is appropriate in order to establish or preserve the harmonious relationship between them. I will present data from my comparative corpus of Dutch and Indonesian native speaker data to show that a number of differences in the organizational structure can be found, presumably based on cultural preference.

## Varela

### **Constructing authority legitimization through discourse and multimodality in EU informational publications in English: A critical discourse analysis of EU Newsletters**

Maria Varela, Panteion University of Athens

Focusing on the informative material of the European Union (EU) Delegation in Bosnia-Herzegovina (BiH), my paper investigates the discursive construction of legitimization. It examines Delegation newsletters in the context of EU enlargement between 2005 and 2008, when the Stabilisation and Association Agreement (SAA) was concluded.

By signing the SAA, BiH committed to implementing a series of reforms aimed at harmonising its legal, political and market frameworks with EU standards (*Acquis Communautaire*). This, however, is an arduous task, given both the complexity of the Bosnian state as well as the intricacy of the enlargement process. Reforms often have dire consequences at the grassroots level and are bitterly contested (Chandler, 2006). Moreover, citizen skepticism about EU enlargement has resulted in a remarkable shift in its discourse practices (Magistro, 2010). Recent research has demonstrated that, in an effort to elicit support and promote 'common values' that reinforce its legitimacy, the EU consistently draws on marketing/advertisement resources, such as self-promotional discourse and multimodality (Caliendo and Napolitano, 2008; Caliendo and Magistro, 2009).

In this context, my paper shows how discourse and multimodality are used to legitimate policies, activities and initiatives that establish the EU as an authoritative carrier of positive change. I do this by employing Van Leeuwen's typology (2008) and systematically analyzing the category of 'authorization' legitimization. This includes *personal/impersonal* authority, *expert/role model* authority, and *conformity* authority. Finally, I examine how the combination of multiple semiotic resources strengthens the institutional message and self-representation, by both framing the discussion about European integration in very specific terms and selectively portraying the Union's involvement in the country's progress.

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**Vessey**

**Borrowed words and alterity: Intercultural communication in the Canadian context**

Rachelle Vessey, Queen Mary, University of London

In Canada, an officially bilingual country, most Canadians use English as their first language and a significant minority use French. While English speakers live across the country, most French speakers live in the province of Quebec, where many have sought independence for their nation for many decades. This divide has meant that speaking English is sometimes seen as an icon of affiliation with English-dominant federal Canada, whereas speaking French is seen as a marker of Quebec nationhood. In more general terms, despite the official status of both languages, each tends to serve different functions in English and French-speaking Canada and each is perceived differently by English and French speakers. Heller (1999: 143) describes this situation using the Canadian cliché of the “two solitudes”, which, she explains, refers to “[the] obstacles which keep Canada’s two major linguistic groups apart [...] alone, isolated one from the other, unable to share the other’s experience, and hence incapable of understanding the other’s point of view”. This paper explores the linguistic and national divide by examining French and English borrowed words within a corpus of 2009 Canadian newspapers.

When words are borrowed, they may have meanings that surpass translation because of what Hill (1995) calls “dual indexicality”. Dual indexicality involves the combination of direct indexicality (the referential meaning of the borrowed word) and indirect indexicality (stereotypes regarding the culture and speakers of the language from which a word is borrowed) (Hill, 1995: 206). In this way, borrowed words can only be understood insofar as both the referential meaning of a word *and* the stereotypes about the origins of that word are understood. These kinds of borrowings are humorous or derogatory within communities where audiences have instant, unreflecting access to shared cultural models of another language and its speakers. Such is the case in Canada, where languages serve important functions. This paper will explore the borrowed words *NATIONALE* in English Canadian newspapers and *CANADIAN* in French Canadian newspapers. These examples are drawn from a larger cross-linguistic corpus-assisted discourse study of language ideologies and nationalism in the Canadian media. Findings suggest some of the ways in which borrowed words create new meanings, which in a place such as Canada may have significant implications on understandings of identity, belonging, and the potential for cross-cultural communication.

## **Wang and Sha**

### **A study on pragmatic strategies and modifications in Chinese females' date refusals**

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Jiqing Sha, Beijing Institute of Technology

The majority of cross-cultural pragmatics research on refusals has employed elicitation tasks to collect data, in that it is almost impossible to gather enough natural refusals from comparable situations and at different levels of social status. However, it has to be acknowledged that the elicitation methods employed in cross-cultural pragmatics might have an impact in that those methods do not have any consequence effect on the participants' real life, which might lead them to respond in the ways easy to fulfill the task. It is particularly the case when date refusals are investigated, which represent an under-researched topic in the field of cross-cultural pragmatics. Therefore, this study aims to contribute to the literature by investigating Chinese females' date refusals employing naturalistic data. In the present study, data were collected from a popular dating program on TV in China. In the dating program, the females have to refuse their pursuers if they would not like to be their girlfriends. Chinese females' refusals in this program in the whole year of 2010 were identified and transcribed. Their refusals are then analyzed in terms of refusal sequences. Refusal strategies, adjuncts to refusals, and internal modifiers of refusals are examined. In addition, consideration of politeness and agency are also discussed in the present study.

**Weiss**

## **Theological semantics and theological pragmatics in the methodology of Scriptural Reasoning**

Daniel Weiss, University of Cambridge

This paper examines the distinctive methodological features of the form of interfaith dialogue known as Scriptural Reasoning. In particular, I argue that in many forms of interfaith dialogue, the potential for communicative breakdown can often result from what might be termed 'theological semantics', wherein one participant feels that the theological 'content' of another participant's utterance stands 'in conflict' with the theological ideas that the first participant holds dear. Thus, the first participant experiences the second participant's utterance as implicitly threatening to his/her own religious identity, and trust and communication can be accordingly impaired. Because of such dynamics, interfaith dialogues frequently aim to focus on 'shared' ideas or content, in an attempt to avoid the feelings of anxiety or conflict that can arise from the introduction of theological or doctrinal differences.

In contrast, I argue that Scriptural Reasoning, with its conversational structure focused around participants reading and discussing \*texts\* together, differs from other modes of interfaith dialogue in which participants simply put forth 'free-standing' utterances, disconnected from any text that all participants are examining together. With the texts serving as a focus and grounding-point, another participant's utterances tend to be experienced in terms of 'theological pragmatics', rather than 'theological semantics,' thus avoiding the feelings of threat and conflict that might otherwise arise from the latter. In the Scriptural Reasoning context, therefore, theological differences need not be left at the door, as the textual focus enables such differences to play a productive, rather than destructive, role in enhancing relation and conversation.

Focusing on English-language discussions, I employ pragmatic analysis (drawing particularly upon Grice and Austin) in order to theorize why such a text-focused approach might serve to defuse the feelings of 'theological threat.' Are there ways in which the presence of the text can shift the emphasis and focus away from 'the words themselves' and draw more attention to the broader context of utterance, enabling the listener to hear and experience the speaker as a concrete and unique individual, rather than as an abstract representative of a 'competing theological tradition'? Does the explicit 'performance' of textual interpretation serve to make more explicit the fact that the meaning of an utterance can also have a performative dimension not reducible to the semantic content of the words 'in themselves'? Such considerations can have important implications both for future research in pragmatics and for the practice of interfaith dialogue itself.



## Winchester

### **The role of sociopragmatic knowledge in expressions of humour in intercultural interactions**

Jules Winchester, University of Sussex

Although humour is a 'pan-cultural phenomenon' (Kruger 1996: 235), there are different 'norms of appropriateness' (Geyer 2010) in different contexts, which can present difficulties in both the expression of and the understanding of humour, particularly in intercultural interactions where there is a lack of shared background. In other words, sociopragmatic knowledge would appear to be important in the successful enactment of interactional humour.

This presentation has two main aims. Firstly, it aims to analyse instances of humour in intercultural interactions to explore how uses of humour relate to key functions, namely identification (the promotion of group cohesiveness), clarification (the clarification of individual positions), enforcement (the enforcement of social norms) and differentiation (the distinctions made between self and other) (Meyer 2000). Secondly, the presentation examines the importance of sociopragmatic knowledge in expressions of interactional humour.

The empirical study on which the presentation is based took an inductive approach to the discourse analysis of conversations between the author and a small number of female Japanese participants. A non-essentialist view of culture was taken in the analysis of the data (Holliday, Hyde and Kullman 2010). Moreover, a social constructivist stance was taken in the analysis of identity assertions within the data.

The data showed that expressions of humour fulfilling the identification function (i.e. self-deprecatory and co-constructed humour which promote solidarity between interlocutors) outnumbered the instances of humour fulfilling the differentiation function (i.e. uses of humour to express national identity claims and comment on social norms), but that the differentiation function was particularly salient in the construction of national identity. These findings suggest that expressions of humour fulfilling an identification function are particularly prevalent in intercultural interactions as interlocutors are likely to want to accommodate towards each other (Bell 2007). Secondly, awareness of sociopragmatic norms would appear to be necessary for the successful communication of humour, particularly when humour fulfils the riskier (in terms of face threat) function of differentiation. Finally, it would seem that the differentiation function of humour is salient in the construction of (national) identity.

The implications in terms of the acquisition of sociopragmatic knowledge are that norms can become clear from the observation and participation in intercultural interactions and so expressions of humour should not be avoided in such encounters. Furthermore, sociopragmatic norms can be usefully explored in a language learning context.

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## Ying

### **Translation and Re-presentations of Memory: A Case Study of *Flowers of War***

Yan Ying, Bangor University

**Main question:** How the memory of an individual and national trauma is re-presented in different forms of translation, from the perspective of changes in the narrative voice and its positionality.

**Data and methodology:** Case of study of Geling Yan's *Flower of War*, from novella, film, novel to English translation. Detailed textual analysis.

**Language:** English, small amount of Chinese involved (back translation provided)  
"You don't want us to hate the Japanese, do you?" asked the BBC interviewer curtly after the film *Flower of War* (dir. Zhang Yimou) was first released in the UK.

For Geling Yan, author of the eponymous novel, this closed rhetorical question did not leave her much choice to answer in a live-broadcast interview. The question implies two assumptions: first, the close link between a story about a personal and national trauma and the memory continued in the form of hatred; secondly, the clear distinction between "you", the Chinese (represented in this setting by a Chinese American writer), and "us", the British, the West.

Trauma and memory of the nation and the individual, and writings and translations about them for different audiences and in different media are indeed intriguing issues around the story of *Flowers of War*. Set in the Japanese occupation of Nanjing in 1937 (widely known as Nanjing massacre), the story is about a group of prostitutes seeking refuge at a local church where young school girls were also hiding. The story was first published as a novella in a key Chinese literary magazine in 2005. Within a short span of six years, the story has been adapted into a blockbuster film by Zhang Yimou, and then rewritten by Yan into a novel. Before the public release of the film in the UK in 2012, among the translations into other languages such as Italian and Spanish, the English translation was published by Harvill Secker.

This paper will identify transformations that have taken place at each location in this process. It will also seek to answer how memory is re-presented and displaced in the rewritings/translations of a personal and national trauma. While emphasizing the re-presenting and displacement is the inherent nature of rewriting/translation, the article also draws attention to the political-temporal contingency of each location. For the purpose of this paper, the above-mentioned issues will be dealt with specifically from the perspective of changes in the narrative voice and its positionality.