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9th International Conference on Intercultural Pragmatics and Communication

The University of Queensland, St Lucia Campus
Tuesday 21 – Thursday 23 June 2022



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IMPLICATURES REVISITED FROM AN INTERCULTURAL PERSPECTIVE

Istvan Kecskes
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The presentation argues that cognitive mechanisms responsible for implicatures are the same no matter what language someone uses. However, linguistic knowledge, conceptual knowledge, encyclopedic knowledge and contextual effect that are all needed for producing and comprehending implicatures vary significantly in ELF and L2 users. They cannot be expected to act in accordance with the conventions and norms of the societal culture of native English-speaking communities. It is claimed that in intercultural interactions discourse participants must create their own temporary norms and conventions with implicatures among them. Consequently, it seems mistaken to test L2 users or ELF speakers on the use of L1-based conversational and/or frozen implicatures (functioning as idioms) as many studies have done.

The presentation offers a modified understanding of implicatures with the notion of “simplicature”, and a model to explain the relationship and interplay between factors that affect implicature processing: linguistic knowledge, conceptual knowledge, encyclopedic knowledge and contextual effect. It is argued that instead of depending on mutual conceptual knowledge that drives implicature use in L1, interlocutors in intercultural interactions rely on co-constructed and temporarily shared knowledge and emergent common ground. What works for them in implicature processing is a bilateral condition of mutual function recognition rather than a “bilateral condition of mutual norm recognition (Widdowson 2017).”

**METAPHORS IN THE FLESH:
PRAGMATIC POETICS OF SPORTS CELEBRATIONS**

Raymond W. Gibbs, Jr.
Independent Cognitive Scientist

Athletes often celebrate their in-the-moment accomplishments by dancing, hugging one another, shaking hands in various ways, or performing various individual or group actions. My claim is that quite a few of the celebrations athletes perform (e.g., after scoring goals or touchdown, or making great plays on the field) convey pragmatic, specifically metaphorical, meaning and, as such, are excellent examples of embodied depictions of pragmatic meaning. Most metaphorical sports celebration depictions refer to success in other sports or competitive events in which an athlete enacts some parts of an overall SOURCE-PATH-GOAL image schema as commentary on their just completed on the field performances. Other sports celebrations, such as when athletes dance, are not metaphorical precisely because they do not allude to events in different sports or competitive domains. I will present an analysis of a large corpus of sport celebrations, and then the results of a series of surveys and experiments to show that observers often infer pragmatic, metaphorical meanings with some, but not all, of the sport celebrations they witness on TV and in real-life. This work has several implications for theories of both metaphorical descriptions and depictions and for the pragmatic understanding of human expressive action.

**CHINESE WITH A LOWER STATUS WILL SPEAK LIKE NOT VERY LOUD”:
METAPRAGMATICS AND WORKPLACE INTERACTION**

Meredith Marra
(co-author Janet Holmes)
Victoria University of Wellington

Interaction is the main channel through which people establish connections with others at work, but it is also a crucial means of constructing a professional identity and demonstrating shared professional values. While local sociocultural norms or “ways of doing things round here” are sometimes made explicit (especially when this behaviour is ratified as in the case of a mentor-newcomer relationship), analysis of workplace interaction in a range of New Zealand workplaces indicates that the rules for appropriate behaviour and related professional values are often very subtle and inexplicit.

Increasingly researchers are turning to metapragmatics for information about the ideas that speakers orient to when evaluating the behaviour of their interlocutors. While there is no direct link between stated ideologies and practices, investigations of talk about talk or talk about social meaning provide access to circulating Discourses. Importantly, the discussions also expose strategies through which a marginalised participant might successfully defend their position and challenge the assumptions of others.

In this presentation we examine instances of metatalk surrounding workplace communication in New Zealand organisations. We highlight the importance of intercultural communication in a country where a monolingual mindset persists, despite overt commitments to bi and multiculturalism. The analysis explores the struggle involved in developing an appropriate professional identity in context, including examples of those who successful enact pushback to ascribed positioning.

PRAGMATIC UNIVERSALS

Nick Enfield
The University of Sydney

In this talk I will make a case for certain pragmatic principles that constitute a universal infrastructure for human interaction. These include not only certain aspects of the workings of conversation, but also the morally-grounded elements of joint action and social accountability, without which human interaction would not be the way it is. I will explore some ways in which these pragmatic universals can be calibrated differently in different social and cultural contexts.

WHAT DO KINSHIP TERMS DO IN KOREAN?

Narah Lee
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From the world-hit song ‘Gangnam Style’ by a Korean musician Psy, a number of people may remember hearing the phrase ‘Oppa-n Gangnam style’, which includes ‘oppa (‘older brother’ for a female speaker)’ affixed with the topic marker -n. This kinship term ‘oppa’ in the phrase refers to the speaker himself, not third person, and using a kinship term for referring to the participants of discourse is in fact not rare in Korean. This simple use of a kinship term supplies interesting clues about the discourse that was not held by the 1sg pronoun na ‘I’ as a first-person reference. The choice of this particular kinship term indicates not only the relative age and gender of the collocutors, i.e. the speaker is male and speaking to a female who is younger than himself, but also the interpersonal and pragmatic intention of the speaker in the discourse setting, e.g. displaying masculinity, intimacy or authority towards the interlocutor.

Kinship terms play a significant role in the person reference system in Korean in which finding an appropriate address term in discourse is not always straightforward due to the distinct sociocultural norm of politeness and complicated linguistic applications. While age is fundamental in the decision of a reference form, the use of a pronoun is sociolinguistically restricted in Korean, and a kinship term becomes one of the most common choices both within real kinship and outside kinship.

The current paper examines the actual use of kinship terms in addressing second-person in Korean by conducting a survey that asks Korean speakers how they address their family members, friends, colleagues and acquaintances. As the results show, there appears to be strict rules of using kinship terms as an address form in family, especially towards elders, but the rules may be flexible depending on the speakers’ age and the relationship between the speaker and addressee where the respondents provide contextual reasons of not using kinship terms to address family members. It is also found that kinship terms have been used as an address form for older friends, colleagues or acquaintances, but this pattern again may vary by the speakers’ age and the interlocutors’ relationships based on interpersonal and pragmatic intentions. By looking at the use of kinship terms as an address term, this study seeks to clarify the pragmatic interpretations and sociocultural understanding of kinship terms used as address terms in comparison with alternative address terms like pronouns.

**DAMA ‘BIG AUNTIE’ V. XIAO-JIEJIE ‘LITTLE ELDER SISTER’:
SOCIAL AND PRAGMATIC MEANINGS OF CHINESE KINSHIP TERMS**

Xiangdong Liu
Western Sydney University

It is a general norm in the traditional Chinese culture that one should show deference to people are more senior in terms of generation and age by using kinship terms when addressing or referring to them. Kin terms in Chinese can also be used as fictive kin terms functioning as either address or reference terms, with or without the addressee's/reference's name prefixed.

Based on data collected from a survey and examples found online and in daily conversations, this study has confirmed that Chinese kin terms serve as devices to not only form or practice social relationships between interlocutors, but also as devices of (im)politeness indicating the speaker's attitude or affect toward the addressee or the reference.

This presentation discusses two examples - *dama* ‘big auntie’ and *xiao-jiejie* ‘little elder sister’. When an auntie is older than one's father, *dama* ‘big auntie’ may be used as the addressing or reference term (in many areas in Northern China). Investigating collocations and the contexts where these terms occur, this study has found that while *dama* ‘big auntie’ carries more derogatory sense nowadays, *xiao-jiejie* ‘little elder sister’ often functions as an affectionate term. Very interestingly, a speaker could be younger than a *dama* and older than a *xiao-jiejie*.

This study has also found that adjectives *xiao* ‘little’ and *da* ‘big’ contribute greatly to the expression of the speaker's attitude, rather than simply indicating the age difference between interlocutors when prefixed to a kin term. This study claims that while generation and age are the prime determinant of the use of kinship terms representing real kinships, it may not be the case in fictive kin terms. The semantic and pragmatic meanings of some kinship terms are undergoing a process of grammaticalization.

**“DON’T CALL ME *OBACHAN* ‘AUNTIE’, YOU CAN CALL ME BY NAME”:
THE USE OF KINSHIP TERMS IN ADDRESS IN JAPANESE**

Yoko Yonezawa
The University of Sydney

A popular TV drama *Kaseifu no Mita* ‘Housekeeper Mita’ aired in 2011 was a story of a Japanese family, involving a father, his five children, and their aunt. In this drama, the children’s address practices include interesting phenomena. The normative address practice in Japanese among family members is that kin terms are used to address seniors and names and pronouns are used to address juniors. However, in this drama, we observe more complex address behaviours by the children. On the one hand, they deviate from their default address term *otoosan* ‘father’, shifting it to pronouns and other alternative expressions when they want to show a certain attitude towards their father. On the other hand, their default address term towards their aunt is her name *Urara* with an intimate suffix *-chan*: *Urara-chan*. Normatively, this is a way to address one’s close friend or younger addressee but not an aunt. What do these phenomena tell us about the use of kin terms in Japanese and, more generally, the state of address practices in Japanese?

This study examines the use/non-use of kin terms as address terms in Japanese in comparison with two other North-East Asian languages: Chinese and Korean. The combination of the discourse analysis of the drama and the native speakers’ perceptual data reveals that the use of kin terms in Japanese is less rigid and more fluid compared to Chinese and Korean in both actual family relationships and fictive relationships. The use of kin terms in Japanese requires a higher degree of pragmatic understanding, demanding the interlocutors’ awareness of not only the situational context but also prevailing beliefs about such matters as age, physical image, and class in contemporary Japanese society.

**DISPUTES WITH AN ECHO?
IRONIC RESPONSES TO AN OPTIMISTIC METAPHORIC SLOGAN**

Ludmilla A'Beckett
University of the Free State

This paper analyses responses to the positive slogan “Russia is rising from her knees” which conveys beliefs about the future prosperity of Russia, coming to fruition after a period of national crises. The database consists of mininarratives and memes (multimodal statements) collected via a Google search from public fora. The investigation follows the framework suggested by Ruiz de Mendoza Ibanes and Lozano-Palacio (2019) on the reconstruction of relations between observed and echoed scenarios (see Musolff 2017) in ironic responses.

Most responses create discord with the positive evaluation of future development in the original proposition. The negative attitudes in the responses were delivered through: a) a change of the primary scene of an UPWARD bodily movement (offering situations in which an upward movement does not correlate with positive change) ; b) introduction of additional agents into the basic story line which act as villains undermining achievements); (c) suggesting a circularity of movement. Some responses challenge negative assessments of preconditions for an UPWARD movement. In these responses the positive bias of the slogan was amplified.

It can be concluded that in ironic responses, the situations offered for consideration are not in discord with the original schema in which an agent from a position DOWN attempts an UPWARD movement. They offer new perspectives which turn down the assumptions about a) the agent(s); b) the movement; c) the expected outcome; d) the pre-conditions for an UPWARD movement. Discussants do not deny changes have been taking place but contest expectations about the outcome.

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**INVESTIGATING COLLEGE ENGLISH TEACHERS' PERCEPTIONS OF
INTERCULTURAL COMPETENCE IN LANGUAGE TEACHING**

Mohammed Albakry & Zheng Peng
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There have been many calls recently for language pedagogy to move beyond the narrow concerns of linguistic competence centered on sentence-level grammar and vocabulary development. These calls recognize the need to encompass the more cultural aspects of language learning in order to increase learners' Intercultural Competence (IC) (Byram, Gribkova & Starkey, 2002; Risager, 2007). The *Guidelines on College English Teaching* of China (2017) specifies that College English content should promote "native culture" and build capacity for IC in order for Chinese students to meet the challenges of globalization. To investigate the impact of this educational policy on learning and teaching, this paper has two purposes: Examining the cultural content of the 2nd and 3rd editions of *New Horizon College English* textbooks and investigating teachers' perceptions of IC and culture instruction. The first part addresses how Chinese college English textbooks represent cultural elements. It empirically compares the extent of coverage and the level of cultural material embedded within these two editions of the textbooks in order to determine changes in cultural content in English teaching textbooks in China. The second part investigates the perceptions held by teachers concerning learning materials and teaching methods by administering a survey to and conducting interviews with College English teachers in different Chinese universities. The results revealed that there has been a great improvement of cultural content in the 3rd edition compared to the 2nd edition of the selected textbook in terms of the quantity and level of cultural content. As for teachers' awareness and perceptions on culture teaching, however, only 60% of the respondents indicated that they were "Confident" or "Somewhat confident" in their ability to integrate the teaching of culture in college English instruction due to limited cultural knowledge and culture teaching methods. The study has pedagogical implications for English textbook publishers, English teachers, and policy makers not only in China but also in other EFL countries.

FROM GUESTS TO HOSTS:
TOWARD CONJOINT HOSPITALITY IN SAUDI FEMALE FRIENDSHIP GROUPS

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Norms of what are perceived as appropriate and polite means of communication are situated in the cultural context in which interactions occur. This essential role of situated context is particularly apparent in a friendship, host/guest setting, where competing norms regarding appropriate ways of friends' informal interactions and host's hospitality expectations by the wider culture. Combining the neo-Brown and Levinson approach (Grainger, 2018) and relational work (Locher and Watts, 2005), this study explores how Saudi female friends manage friendly informal setting and hospitality despite culture-specific expectations. I focus on just one of the discursive strategies in which the direction of displaying hospitality is turned around, i.e. displayed by the guests rather than the host/ess. I draw on natural conversations between 13 female friends in dinner settings and metalinguistic evaluation.

The analysis shows that cooperative conjoint hospitality is constructed and defined as appropriate in the four friends' communities of practice but differs from politeness norms in the wider culture. Conjoint hospitality is particularly useful for enhancing rapport, in-group membership, and solidarity among the friends and minimising hospitality obligations on the hostess. The findings of the study lend support to the argument of discursive approach that politeness norms are in flux.

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THE PRAGMATIC MARKER OF *YÆNI* IN PERSIAN

Mohammad Amouzadeh – Sun Yat-sen University

Azam Noora – Azad University of Dehaghan

This study examines the different functions and uses of *yæni* (meaning ‘that is’ or ‘meaning’) as a pragmatic marker in Persian. It will be primarily focused on the uses of *yæni* in terms of meta-linguistic, subjective and intersubjective functions. It also shows how such pragmatic uses of *yæni* pave the way for grammaticalization/pragmaticalization of *yæni*. It is argued that such pragmatic functions lead to the structural and semantic changes involved in the evolution of *yæni* as a discourse/pragmatic marker. In other words, it investigates how *yæni* through the process of grammaticalization exhibits different pragmatic functions to characterize changes involved in the evolution of a discourse/pragmatic marker. More precisely, the study examines the way *yæni* has undergone desementicization as well as having lost its original lexical meanings in favor of finding certain procedural meanings. The main argument of the paper will be that it is rather impossible to establish a single unilinear course of semantic development; yet its pragmatic meanings tend to arise through invited inferences. It can be further argued that while *yæni*’ s subjective meanings clearly precede its intersubjective uses, one cannot determine if its textual meanings precede its subjective and/or intersubjective meanings.

**EFFECTIVENESS OF TASK-BASED APPROACH IN
DEVELOPING SAUDI EFL LEARNERS' PRAGMATIC COMPETENCE**

Eman Baghlaf

Al-Imam Mohammad Ibn Saud Islamic University

Pragmatic competence is a fundamental component of language knowledge for native and non- native speakers alike. This competence is vital to learning a second language (L2) because successful communication requires mastering pragmatic norms. Despite its importance, teaching English as a foreign language (EFL) has given little research on effective methods of teaching pragmatic competence in general and speech acts in particular. This study examines how Saudi EFL learners' pragmatic competence can be developed in terms of two speech acts, compliments and suggestions, by employing a task-based curriculum enrichment approach in an EFL classroom. The study sought to answer two research questions. The first investigated the impact of task-based language teaching (TBLT) on enhancing Saudi EFL learners' pragmatic competence in giving compliments and making suggestions. The second examined the experimental group's perceptions of incorporating this approach into the classroom.

A mixed-methods approach employed discourse completion tasks (DCTs), role-play (RP) tasks, and semi-structured interviews (SSIs) to gather data from 80 female Saudi EFL learners at a major university in Riyadh, Saudi Arabia. Participants were assigned into experimental and control groups. The experimental group received instruction with TBLT-oriented RPs, while the control group did not receive any such instruction. The experimental group was engaged in meaningful tasks that adhered to speech act strategies. Quantitative and qualitative approaches were used for coding and analyzing data. For coding, two taxonomies were adopted: Yuan's (2002) framework of compliment and Martinez-Flor's (2005) model of suggestion.

The pre- and post-DCTs showed significant differences between groups. Participants exposed to TBLT displayed higher awareness of how, when, and where to use compliments and suggestions. These results contribute to the literature by highlighting the role of pragmatics in EFL and considering pragmatics instruction a chief goal of teaching.

**GENRE-SPECIFIC ASPECTS OF SOCIAL DEIXIS:
DISCURSIVE PATTERNS OF PERSON-MARKING IN HUNGARIAN ONLINE BOOK REVIEWS**

Júlia Ballagó
Eötvös Loránd University (ELTE)

The issue of social deixis is fairly central to pragmatic research (e.g., De Cock and Kluge eds. 2016). Similarly, genre-related topics are broadly discussed in scholarly discourse about computer-mediated communication (e.g., Giltrow and Stein eds. 2009). From the perspective of social cognitive pragmatics (cf. Croft 2009; Verschueren 1999), the talk combines these foci of interest by reporting on a qualitative study concerning the role of Hungarian person-marking constructions (i.e., prototypical manifestations of social deixis) in the emergence of specific genre qualities of online book reviews. The study rests on the assumption that social deictic operations (especially first and second person linguistic forms) enhance the personal character of construal (cf. Langacker 2007). However, it is also presumed that different patterns of deictic person-marking give rise to different qualities of personal construal and this may have an impact on the genre of the discourse as well. In this context, the talk addresses the following central questions. 1) How do specific patterns of social deictic person-marking influence the personal and/or impersonal character of construal? 2) How is this influence related to the emergence of specific genre qualities of online book reviews?

To answer these questions, the qualitative analysis of a small-scale research corpus was accomplished with MAXQDA data analysis software. The corpus was built up of 50 online book reviews, 25 written by amateur and 25 by professional reviewers. Analyses revealed that the discursive patterns of social deictic person-marking do have an impact on the emergence of the more specific sub-genres of amateur and professional book reviews. Firstly, the relative frequency of person-marking constructions identifying the participants of the discourse (i.e., 1Sg, 2Sg or 1Pl, 2Pl forms) was decisively higher in amateur book reviews. Secondly, the more frequent person-marking constructions of amateur reviews typically marked the reviewer by first person singular past tense forms, thus they reported on the reception of the evaluated book within the framework of a personal narrative. Thirdly, the less frequent person-marking constructions of professional reviews typically marked the reviewer and her discourse partner by first person plural present tense constructions, making inclusive reference to participants. Hence, professional book reviews reported on the reception of the evaluated cultural product on a more generic level, with a less personal genre quality.

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AM I AS IRONIC AS I SAY I AM? THE RELATIONSHIP BETWEEN SELF-REPORTED IRONY USE AND IRONIC EXPRESSIONS IN NATURAL CONVERSATIONS IN POLISH PARTICIPANTS

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Producing ironic and/or sarcastic utterances has been studied using various methodologies, from self-reported questionnaires, through standardized, vignette-based tasks, to analyses of natural conversations (i.e., Gibbs, 2000; Ivanko et al., 2004; Pexman & Zvaigzne, 2004; Ruch et al., 2018). However, these sources of data have rarely been compared in terms of their relative validity and quality (Dynel, 2014; Katz, 2017).

Thus, in our study, we combined a self-report measure of irony/sarcasm use with an analysis of ironic/sarcastic expressions in conversations between friends and acquaintances. We used a Polish adaptation of the Sarcasm Self-Report Scale (Ivanko et al., 2004) – a validated questionnaire of sarcasm use – and a real-time dyadic conversation task in which Polish speakers living in Poland and acquainted with one another were prompted to freely talk for 15 minutes based on three single-sentence prompts: Poland as the best place for exotic vacation (1), Why is the driving license exam the most pleasant exam in one's life? (2), What is your greatest life achievement? (3). These prompts were assessed as generating irony/sarcasm in previous studies by the authors, and are culture-specific. For instance, the driving license exam is considered highly stressful (Sierpińska, 2014) and the passing rate in the capital of Poland, Warsaw, is 34%.

We collected data from 48 dyads ($N = 96$). We found no significant correlation between the actual use of ironic utterances in conversation and the self-score in the SSS ($r=.60$, $p=.56$), but we found that the use of irony in conversation correlates weakly with the other-score of the SSS, i.e. the perceived use of irony assessed by an interlocutor ($r=.2$, $p=.000$). Additionally, one's self-reported sarcasm use correlates with the other-reported sarcasm use ($r=.44$, $p<.001$). This study may indicate that others, especially close ones, can assess one's preference to use irony more reliably than the persons themselves. Another interpretation is related with the possibility, that different aspects of irony use are measured by the self-report questionnaires and by the conversation samples.

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**“A WOMAN DOESN’T HAVE TO PAY”: METAPRAGMATIC INSIGHTS INTO GENDERED IDENTITY
CONSTRUCTION AND PAYMENT NEGOTIATIONS IN A FIRST DATE SETTING**

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Heterosexual dating is still largely dominated by traditional gender role expectations that ascribe an active role to men and a reactive role to women (e.g. Bartoli & Clark, 2006, Eaton & Rose, 2012, Emmers-Sommer et al., 2010). A widely-used approach for examining this phenomenon is sexual script theory (ibid.), an approach which using survey-style data provides insights into expected behaviour by men and women on a first date. One such expected behaviour is that it is the man’s role to pay for the expenses (e.g. Laner & Ventrone, 2000). Despite the centrality of this gendered activity in heterosexual dating, payment negotiation remains largely overlooked from a metapragmatic perspective. This is particularly surprising since metapragmatic data can offer insights into the sociopragmatics of payment negotiations in dating and how these relate to gender and identity respecting social conventions.

In this paper, we examine the social meaning which heterosexual daters retrospectively ascribe to the payment negotiation on a first date. We do so by analysing the ways in which daters index dating scripts in and through gendered identity construction. In our analysis, we draw on 82 scenes in which daters in the German tv dating show *First Dates* (Ein Tisch für zwei) negotiate payment and then retrospectively talk about their own payment interactions. The analysis focuses on how daters index their stances towards gendered dating scripts within this specific context. Findings show that despite a change towards more egalitarian relationships and gender roles in society (e.g. Cameron & Curry, 2020, Lamont, 2021), the daters frame their comments about payment in line with traditional gender roles, mobilising gendered categories such as “old-school”, “gentleman” and “proper way”. Our study provides rare insights into evaluations of actual dating behaviour shedding light on the controversial act of paying on a first date.

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THE SOCIOPRAGMATIC DIMENSION OF LANGUAGE USE AND EVALUATIONS OF INTERACTIONAL BEHAVIOUR. A CROSS-CULTURAL INVESTIGATION OF ITALIAN AND BRITISH-ENGLISH SPEAKERS

Valentina Bartali
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As widely recognised in the literature, culture can influence not only how people communicate, but also the driving reasons behind their linguistic choices and how people interpret contextual factors and evaluate others' linguistic behaviour, based on cultural-related expectations. Though such assessments usually remain hidden, it is possible to tease them out through studying the metadiscourse, i.e. what language was used to comment on/evaluate such behaviours either during the conversation or, more likely, after the interaction has occurred. However, not much research has been conducted to tease out any cross-cultural diversity and the underpinning reasons and evaluative processes.

This paper aims to attempt to fill this gap, by analysing and comparing how two sets of participants, Italian speakers and British English speakers, rated their and others' performances in intracultural roleplays of the same request scenarios. The focus is on how the two sets of participants perceived and interpreted the sociopragmatics variables of D (social distance, intended in terms of closeness/familiarity vs unfamiliarity, but also in terms of same or different age) and W (weight of imposition of the request) in each request and on how such perceptions and interpretations affected their evaluation of their own and other's linguistic behaviour.

This cross-cultural analysis drew on the individual follow-up retrospective interviews conducted with the participants straight after they had performed the roleplays, where they were asked to comment on and evaluated their and others' performances, particularly in terms of politeness. This data was analysed by means of a summative approach to Content analysis. Since metapragmatic awareness, expressed in the form of evaluations of own/others' linguistic behaviour, is a form of metadiscourse, it can allow for teasing out sociopragmatic differences based on culturally-embedded values.

The results showed that cross-cultural differences emerged in terms of the importance attached to different variables, how the same variables were interpreted, and participants' expectations related to such variables. The two sets of participants' different evaluations, perceptions and interpretations were strongly influenced by different values, such as the negative politeness values of autonomy, non-imposition and respect for others' space/time/freedom (for the English participants) and the positive politeness values of solidarity, camaraderie and friendliness (for the Italian participants).

IMPOLITENESS AND INCOHERENCE ON TWO ALGERIAN YOUTUBE CHANNELS OF COOKING

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This study is an analysis of impoliteness language behavior that results due to conversational incoherence in the comments on YouTube. Based on data from comments of Algerian Arabic viewers of two YouTube channels providing recipes, this study argues that some impolite comments in threads appear to be the result of conversational incoherence in the comment threads. This means that the absence of comments that respond to the video itself or the topic addressed in the video creates incoherence and hence impolite linguistic behavior on the part of the commentators who are interested in the topic of the video. In this respect, the appearance of comments addressing nothing in threads and whose owners advertise for their channels instead creates annoyance and hence impoliteness among the commentators. In other words, such comments can be seen as an impoliteness trigger in these YouTube commenting threads. It can also be concluded that the comments that respond to the video are important because they can establish conversational coherence between commentators and that their absence may create complaints and impoliteness. This work is based on the study of Herring and Seung Woo (2021) who emphasize the consideration of addressee (including video topic) and message content relationship in analyses of conversational coherence on YouTube. It both supports and expands it by analyzing qualitatively the language itself. In addition to this a quantitative study was conducted for empiricism. This study also draws on Culpepper's (2011) model of impoliteness.

STUDY OF EMAIL REQUESTS BY ALGERIAN PH.D. STUDENTS AT MANCHESTER METROPOLITAN UNIVERSITY: TOWARDS ADAPTING AND INTERACTANT-BASED DISCOURSE COMPLETION TASK AS A DATA COLLECTION TOOL

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The paper aim is to demonstrate a new way for using discourse completion tasks to investigate the speech act of requests. Usually abbreviated as DCT's across the literature, discourse completion tasks have been widely used to investigate/compare the realization of speech acts (e.g. Fukushima, 2000; Economidou-Kogetsidis, 2008; Bella, 2012; Farnia and Sattar, 2015; Önem, 2016;). Nonetheless, their validity is highly questionable (e.g. Kanik, 2013; Archer *et al.*, 2012; Pinto and Raschio, 2007) for their failure to, mainly, capture interaction and turn-taking. I would argue in this presentation that DCTs can be re-constructed to achieve a level of naturalness. Given the challenges of using the tool, some researchers (e.g. Thi Thuy Minh, 2018) have triangulated its use by the employment of situation assessments tasks to validate the results; others (e.g. Beebe-Cummings, 1996) have contrasted DCT's results with naturally occurring data to see whether they produce a natural-like answers or not. Nonetheless, only few researchers (e.g. Billmyer and Varghese, 2000; see also Kanik, 2013) have reconstructed and modified the tool (DCT), either by enriching the content of the situations; or by completely changing the way it is used. However, the reconstruction of the tool does not target the major limitation. In his attempt to modify the traditional discourse completion task, Kanik (2013: 621) has labelled the task as “reverse discourse completion task” (R-DCT), where participants are given speech act as prompts. This type of discourse completion task, however, I assume did not tackle and address the major drawback of the tool, as it mainly captures the essence of the participants' socio-pragmatic knowledge rather than the linguistic or the interactional one. Therefore, I label the discourse completion task used in my study as Informant-based DCTs, and I explain how they are used to account for turn taking between speaker/writer and hearer/receiver. The paper is a part of my Ph.D. project that investigate email requests in asymmetrical situations; thereafter, the results generated from the DCTs demonstrate the online practices and face negotiation of the respondents online.

A CROSS-CULTURAL STUDY OF POLITENESS AND GESTURE IN CATALAN AND KOREAN

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Bodo Winter – University of Birmingham

Research in (im)politeness has tended to be dominated by investigation of verbal markers. However, there has been a recent surge in interest in multimodal factors (see Brown and Prieto 2017), particularly prosody (e.g. Hübscher et al 2017) and nonverbal behaviour (e.g. Brown & Winter 2019). This paper expands research into multimodal (im)politeness by offering the first detailed analysis of how gesture interacts with the politeness-related category of “doing deference” (Haugh et al 2015) in two languages. Data was collected from 14 Catalan speakers and 13 Korean speakers (all undergraduate students) who were video recorded retelling a “Tweety Bird” cartoon. Each speaker produced two retellings: one with a professor (“deferential” situation) and one with a close friend (“non-deferential” situation). The video data was annotated in ELAN and analysed quantitatively and qualitatively for how gestures differed between the two situations. Whereas, previous studies on politeness and gesture looked only at gesture frequency and size, we also analysed gesture form.

The results show that in both languages gestures showed considerable differences across the two situations. In the deferential situation, participants gestured less frequently and used smaller gestures. When gesturing motion events, Catalan participants decreased their coding of MANNER and Korean participants decreased GROUND. Although PATH was coded at similar frequencies, in the deferential situation it was sometimes gestured on the “incorrect” plane (e.g. “dropping a ball downwards” was depicted with a sideways gesture). In addition, speakers preferred “observer” viewpoint with the professor, but “character” viewpoint with the friend (e.g. “swallowing a ball” was depicted as going down into their own throat and into own stomach).

In sum, when doing deference, gestures were more curtailed: they were less frequent, smaller and less animated, and therefore less informative and less iconic. These findings are consistent with the general pattern of polite speech showing decreased animacy across multiple modalities.

**USE AND EFFECT OF MULTILINGUAL PRACTICES:
AN ANALYSIS OF INSTAGRAM AND FACEBOOK BUSINESS ACCOUNTS**

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Our paper explores the pragmatics of communication in an international online business context, using a corpus of Instagram and Facebook posts by companies that are internationally active. To investigate language use in this complex environment, we follow a corpus-driven discourse analytical approach specifically optimized for multimodal data and provide an applied perspective on multilingual language use and its effects in context.

Our corpus of Instagram and Facebook data from internationally active companies was compiled by selecting companies with an international customer base and with a certain degree of social media activity from various sectors, providing a differentiated view of current practice. The corpus collection started in 2017 and is still ongoing. The analysis investigates company practices with regard to language use, focusing particularly on the use of multilingual resources. We include a cross-platform analysis of Facebook and Instagram to get a broader picture of multilingual best practices from different social media. A further focus is on how text, images, and other multimodal elements such as emojis interact intersemiotically across languages.

The respective affordances of Instagram and Facebook prompt different communication strategies, reflecting differences in purpose and target groups as companies cross virtual borders. The results of the analysis suggest that the companies in our study frequently cross the language barrier, addressing customers in several languages. English, in particular, is used in multiple customer contexts as a business lingua franca.

In sum, the study contributes to analyzing the complex interplay of languages, media and multimodal elements in an online environment. Our approach is intended to contribute to exploring new avenues in research on multilingual practices in a social media professional environment and also provides concrete guidance and best practice examples for internationally active companies seeking to expand their social media presence.

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EPISTEMIC AUTHORITY IN INTERCULTURAL FIRST CONVERSATIONS

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Talking with people we have not met before is something we do in a whole range of different settings. The ways in which people get acquainted have been the object of study for a number of decades in a range of fields, including communication, social psychology and pragmatics (e.g. Berger & Calabrese 1975; McLaughlin, Cody & Rosenstein 1983; Svennevig 1999). Yet in spite of the critical importance of being able to get acquainted for immigrants and international students wanting to navigate a new cultural milieu (Spencer-Oatey et al. 2017), there has been little research to date that has examined the sequential practices through which people get acquainted in intercultural settings (Brandt & Jenks 2011).

In this paper, we report on an analysis of first conversations between first language speakers of English from Australia and speakers of English as an additional language from Taiwan, focusing, in particular, on sequences in which disagreements arise. A key finding to emerge from our analysis is that Taiwanese participants recurrently display an orientation to epistemic authority (i.e. who knows best) (Heritage & Raymond 2005) in first conversations, both through the way in which they respond to disagreements with prior assessments, and through the way in which they regularly offer unprompted advice following such disagreements. Notably, these displays of epistemic authority are explicitly or implicitly resisted by the Australian participants. We suggest that the different orientation of the Australian and Taiwanese participants to displays of epistemic authority in first conversations is indicative of underlying cultural variation in the moral order of interaction. We conclude by reflecting on the implications of our analysis for how we go about theorising the role of norms in intercultural settings.

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POLITICAL DOUBLESPEAK AS A KIND OF BULLSHIT

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The phenomenon of “doublespeak” (*langue de bois*) has long been researched by francophone scholars, not only in relation to political discourse, but also in relation to other discursive domains (recently, an engaging overview was done by Nore, 2021). The expression denotes a kind of empty language – the discursive equivalent of not saying anything substantial while making as if one has contributed to the conversational exchange. This phenomenon is often conflated with another phenomenon – political correctness. Even though in both cases linguistic expressions appear to shift semantically, political correctness aims to lift any kind of stigmatization which may be done by language while still being able to successfully refer to the same reality, notion or idea; on the other hand, doublespeak utilizes semantically empty expressions inside a stilted formulaic language that appears to say something while not really saying anything.

In this contribution I propose a pragmatic evaluation of “*langue de bois*” through the category of bullshit, wonderfully described by Frankfurt (2005), which has already been used to describe a category of illocutionary acts, especially assertive acts, which are devoid of substance (Chankova, 2021). I look into political discourse produced by Bulgarian and French politicians for recent examples of formulaic expressions which gloss over difficult topics or mask the lack of substance through a pragmatic lens in order to explore the pragmatic function of doublespeak. The material comes from traditional and alternative media outlets (social media pages, interviews or press communications). Preliminary analysis (work is still in progress) indicates a tendency towards rejecting formulaic political language in favor of casual language (for Bulgarian), unclear criteria for proper political discourse, especially for alternative media, and an exploitation of the idea of authenticity (for French).

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REPAIRS BEHIND THE MASK ON THE LANGUAGE SOCIALIZATION IN
L2 CHINESE CLASSROOM COMMUNICATION

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This study investigates second language learners' repair moves, including self-repairs and other-initiated repairs (Schegloff, 1997; Benjamin and Walker, 2013; Robinson, 2013), behind the mask in the classroom context and the effect of the repairs on the language socialization of Chinese-as-a second-language (L2 Chinese) learners. COVID-19 has impacted the manners of classroom communication, and the mask-wearing policy across instructional settings might have posed challenges to verbal communication. Whilst face coverings impacted hearing, understanding, and engagement (Saunders et al., 2020), the impact of mask-wearing requirements on the verbal input and reception in L2 classroom communication is less understood. Developed by the sociocultural theory (SCT), classroom language use helps teachers and students transform their thoughts into artifacts. In this paper, an approach to repairing demonstrates substantive instances of communicative interaction during the pandemic. The data is based on repair instances from recordings of student-student interactions embedded in L2 Chinese classrooms within time constraints. Repair strategies in face-masked communication, the verbal and nonverbal moves of repairs, and socialization in language-related events were investigated. The multifunctional features of repair instances responding to each specific action relied on the relevant manner in the L2 interaction. Results showed that L2 Chinese learners exerted fewer verbal repair instances in face-masked communication, among which nonverbal and metalinguistic written repairs most frequently triggered recipients' uptake and socialization in the target language. Specifically, nonverbal repairs facilitated recipients' uptake more effectively with visual support and contextual exemplification. The findings suggest that visual assets contribute to the conceptualization of L2 Chinese pragmatics and language socialization in classroom communication. The paper presents implications for interactive resources of repairs during and beyond the pandemic and identifies accessible repair techniques behind the mask for language socialization in intercultural communication.

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THE USE OF THE DISCOURSE-PRAGMATIC MARKERS LIKE, ACTUALLY AND YOU KNOW BY
CHINESE STUDENTS IN AUSTRALIA

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Using discourse-pragmatic markers (hereafter DPMs) appropriately is part and parcel of smooth and successful communication (Alami, 2015). However, for L2 speakers, the usage of DPMs can differ from that of native speakers in terms of their frequency of use and their functions. L2 speakers have been found to use DPMs less frequently and employ a more limited range of their functions (Buyse, 2017; Müller, 2005), while variability has also been identified in their usage in different contexts and L1 backgrounds (e.g., Buyse, 2015; Diskin-Holdaway, 2021; Magliacane & Howard, 2019).

The current study investigates Chinese students in a study abroad context in Australia – a context which to date has received little scholarly attention. Three DPMs in spoken English were investigated - like, actually and you know. The data consists of 34 sociolinguistic interviews and questionnaires from 18 Chinese L1 speakers studying in Australian universities, with a comparison group of 16 native speakers of Australian English. Mixed methods were used to compare differences in frequency and function of these three DPMs, as well as speakers' attitudes towards their use.

The quantitative results present different frequencies and functions of DPMs among the two groups of speakers. Chinese students used less like and you know, but only the difference in the rate of use of like between the two groups was statistically different. Actually was the one that the Chinese student group used more frequently than the Australian group. The qualitative analysis showed that perceptions and attitudes of you know and actually differ significantly between two groups. You know was a commonly used DPM among native speakers, whereas Chinese students regarded it as a sign of inability to explain things clearly. The use of actually, which Australian speakers considered as confrontational even rude, was preferred by Chinese students and as a communication skill.

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**A STUDY OF METAPRAGMATIC EXPRESSIONS AS POLITENESS STRATEGIES IN
INTERNATIONAL BUSINESS MEETINGS**

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This study explores *metapragmatic expressions* (MPEs) as politeness strategies to evaluate their interpersonal functions in international business meetings where *English* is used as a *business lingua franca* (BELF). While existing studies on MPEs mainly focus on transactional goals and involve relational elements to a certain extent, researchers do not give an intensive and comprehensive analysis of interpersonal aspects of intercultural business communication. Hence, the present study seeks to fill this gap by adopting *the socio-cognitive approach* (SCA) to explore how MPEs are used as politeness strategies and their interpersonal functions in intercultural business meetings from an intercultural pragmatics perspective. With data from *the Vienna-Oxford International Corpus of English* (VOICE), it is shown that participants in BELF meetings use appropriate MPEs as proactive or reactive politeness strategies to enhance rapport by following the socio-moral order in those meetings with regard to their intention and actual situational context in order to manage and regulate their business interpersonal relations. Moreover, discussions disclose that the interpersonal functions of MPEs are embodied in the management of interpersonal relations on the basis of identity construction, emotional support, and face concern through three stages, including the initiation, maintenance, and restoration of relations. This research deepens the institutional characteristics and mechanisms of BELF interactions and allows us a better understanding of metapragmatic awareness and intercultural pragmatic competence in terms of interpersonal relations in international business meetings. This research also contribute to the promotion of intercultural business communication and cooperative relations, as well as staff training and business English teaching.

HOW THE CULTURAL UNDERSTANDING OF DEATH AFFECTS WHAT ONE SAYS IN
THE CONDOLING PROCESS IN CANTONESE AND ENGLISH

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The concept of death is said to be codified in all languages (e.g., Wierzbicka 1996; Ameka 2008). Each culture has its own beliefs about the meaning and purpose of life and what happens after death. This informs how people in those cultures approach others who have recently lost their loved ones. There is no correct way to offer your condolence. What is normal to say in one culture may seem strange in another. Drawing from data obtained from 60 sets of Discourse Completion Tasks (28 from English and 32 from Cantonese) involving how participants respond to contexts in which their friend has recently lost i) their uncle and ii) their mother, this study investigates what English and Cantonese speakers would say and why when condoling bereaved people who have recently lost someone close to them. Through analyzing the speech acts expressed in these condolences, we observed that two speech acts, namely “Speaking for the deceased” and “Inquiry of the deceased’s post-death arrangements”, are specific to Cantonese. We propose that social beliefs and cultural values surrounding death determine what people would say, and should say, in the condoling process. As the Chinese saying *Sǐzhě wèi dà* (lit. the dead be big) suggests, the deceased should be respected the most. Rooted from the Chinese culture, it is believed that death is not the end but the beginning of the next life; a fine memorial service will better prepare the deceased for the afterlife. This respect for the deceased is supported by our data that 27% of the Cantonese participants have inquired about the deceased and their post-death circumstance (e.g. the funeral arrangements). In order to express our condolence in a more appropriate, sensitive, and adequate way, specific socio-cultural knowledge about grief and death is thus essential.

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**A CORPUS-ASSISTED ANALYSIS OF CULTURAL REFERENCES IN DIGITAL INSTRUCTIONAL GENRES:
IMPLICATIONS FOR INTERCULTURAL ENGLISH LANGUAGE TEACHING**

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Sociocultural knowledge is a key component of the pragmatic competence that L2 learners must acquire to successfully navigate intercultural encounters involving people with different first languages and cultures (Celce-Murcia, 2008). Among the sociocultural meanings outlined in Purpura's (2004) framework of pragmatic knowledge are *cultural references*, or references to entities and domains (e.g., people, places, institutions, customs, history) associated with a particular community (Pedersen 2007). Previous studies have discussed the challenges experienced by English language learners when such cultural references emerge in classroom discourse (Miller 2002; Zhu & Flaitz 2005), but have been based on case study approaches or interview/focus group data. Thus, a more comprehensive analysis to better understand the role of cultural references in oral instructional input is lacking.

The aim of this study is to systematically explore cultural references in selected digital genres that are being increasingly leveraged for educational purposes. A corpus was compiled of the speech transcripts of video clips extracted from three sources that can provide authentic input to expose English language learners to cultural references: OpenCourseWare lectures, TedTalks, and Talks at Google.* During the compilation of the corpus, the speech transcripts were manually annotated to tag episodes involving cultural references. Corpus software was then used to perform tag-based queries to extract cultural references across the corpus. Preliminary results show that cultural references are interspersed throughout the corpus and reflect domains such as education, politics, entertainment, business, literature, and history associated with the culture represented in the content. The findings can be applied to design methods and materials to help English language learners acquire sociocultural meanings needed to activate schemata in order to understand cultural references used by native speakers, with the aim of enhancing their intercultural competence (Duff, 2001).

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**THE USE AND IMPLICATIONS OF DIFFERENT MULTILINGUAL STRATEGIES IN
PERFORMANCE APPRAISAL INTERVIEWS AT A GLOBALIZED BELGIAN COMPANY**

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Processes of late modern globalization have drastically altered the transnational flows of people, capital, and communication for corporations (Appadurai, 1996), as well as the language practices adopted by corporations. This paper examines such globalized forms of language use at a small-sized service-oriented Belgian company that operates globally, and more specifically focuses on performance appraisal interviews conducted remotely between managers at the headquarters in Belgium (L1: Dutch) and sales agents who work for the company virtually from a multitude of places around the world (L1: not Dutch). On the basis of a dataset consisting of 16 online video-recorded appraisal interviews as well as playback interviews with managers involved in the appraisal process, we examine the use and pragmatic implications of different multilingual strategies during the performance appraisal interviews, as well as the company's rationale behind their multilingual approach. We specifically focus on three interviews during which different strategies are used to bridge the lack of a common L1 between interlocutors, i.e. (i) English as a business lingua franca (Louhiala-Salminen & Charles 2006), (ii) receptive multilingualism (Lüdi 2013), and (iii) a lay interpreter. Through an in-depth sequential analysis of key moments in the interviews, we present the opportunities and pitfalls observed in light of the multilingual repertoires of each interlocutor with a focus on the pragmatic negotiation of meaning. This analysis is enriched by insights from the playback interviews, which allow us to explore the managers' attitudes towards these different multilingual strategies and their respective successfulness to mediate the flow and exchange of information, as well as the general multilingual workings of the company. In doing so, we aim to provide deeper insight into the lived linguistic reality of this globalized company and the (perceived) strengths and weaknesses of the different multilingual strategies they use in the high-stakes performance appraisal context.

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LANGUAGE IDEOLOGY AND ITS EDUCATIONAL IMPACT:
INSIGHTS FROM VIETNAMESE COMMUNITY LANGUAGE SCHOOLS

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Central to micro-centric language policy and planning concerning heritage language maintenance in culturally and linguistically diverse countries is the discussion on responsible community members' language ideology, or their articulation or justification of language use and the role of language in language users' membership, nationhood, loyalty and conformity (Shohamy, 2009; Silverstein, 1979; Woolard, 1998). Disentangling language ideologies of local actors who are directly involved in planning and executing language maintenance initiatives promises insights that are not always visible to educators and policy makers. The case is particularly true to emerging migrant communities or those with complicated formation trajectories.

This presentation discusses part of a project on heritage language maintenance at Vietnamese community language schools (CLSs) in Australia. Qualitative data from 11 semi-structured interviews with CLS volunteer teachers, principals and chairpersons reveals insights into how local stakeholders' language ideologies influenced their decision-making and practices at CLSs. Thematic analysis of the data shows that interviewees were actively engaged in differentiating, rationalizing and critiquing features of Vietnamese used overseas and inside Vietnam, which illustrated the working of the three differentiation processes of erasure, rhematization and fractal recursivity (Gal & Irvine, 2019; Irvine & Gal, 2000) at varying degrees. Local actors' language ideologies directly influenced their decision-making and classroom practices where a more or less exclusive use of pre-1975 Vietnamese was reported. Teachers and principals also expressed their rigorous selectivity when it comes to importing contemporary lexical items and teaching materials from inside Vietnam to their schools due to both language- and politics-related reasons. These findings provide a more comprehensive understanding of underlying factors affecting the teaching of Vietnamese as a heritage language at CLS, which can be of help to language policy makers, educators and interested Vietnamese community members in supporting CLSs in a sustainable way.

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**PATTERNS OF PRAGMATIC DEVELOPMENT AND CROSS-CULTURAL INVESTIGATION IN
ITALIAN AND FINNISH CHILDREN**

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Social-pragmatics is a complex ability, developing with age¹, that refers to the way language is used in specific contexts². Cultural influences on pragmatics deserve attention as distinct communicative styles may depend on culturally learnt patterns of appropriate communicative behaviors³. The study investigates the social-pragmatic development in Italian typically developing (TD) children, using the Pragma test⁴, a Finnish tool recently adapted into Italian⁵. The study adopts a cross-cultural approach by comparing Italian and Finnish children's developmental patterns, to examine differences and similarities.

110 Italian TD children (56 F), 4-8 years of age (5 age groups), monolingual Italian native speakers with no developmental diagnosis or delay participated in the study. Their performance was compared to that of a matched Finnish sample⁴. The Pragma⁵ test includes 39 *questions* organized in 5 scales (contextual inferences with and without ToM, social appropriateness, emotion recognition, false belief). Children's cognitive profile was assessed with the neuropsychological battery Nepsy-II⁶.

Italian data revealed an effect of age on the overall performance at Pragma test, and at each Pragma scale, that stabilizes around the age of 7. An effect of the task type was also detected. The comparison with the Finnish sample showed a similar developmental pattern, with a small effect of the cultural background (Finnish>Italian) on the Pragma overall score, and differentiated effects depending on the age-group (stronger in the older children).

Pragma showed sensitivity to detect the development of pragmatic skills in both Italian and Finnish children. The slightly higher Finnish scores might be due to the influence of the high-ranking Finnish school system⁷. The study suggests a role of culture on pragmatic development and testifies the importance of cross-cultural studies in the modern multicultural society.

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COGNITIVE FUNCTIONS, THEORY OF MIND AND COMMUNICATIVE-PRAGMATIC ABILITY:
INTERPLAY IN AGING

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Communicative-pragmatics refers to the ability to use language and other expressive means, i.e. non-verbal and paralinguistic, to convey meaning in a given social context. This ability is supported by other cognitive functions, such as executive functions (EFs), i.e., working memory, inhibition, and planning, and Theory of Mind (ToM), i.e., the ability to assign attribute mental states to oneself and others. The literature shows a general decline in these functions with age¹⁻⁴, but there are few studies that have fully assessed pragmatic performance in healthy aging and examined the extent to which a decline in EF and ToM may affect communicative ability.

The purpose of this study is to provide preliminary results on a full assessment of communicative-pragmatic ability in a sample of healthy individuals composed by 20 Older Adults (OA, age range 65-75 years), 20 Senior Older Adults (SOA, age range 76-86 years), and 20 Young Adults (YA; age range 20-40 years).

We administered the Assessment Battery for Communication (ABaCo)⁵⁻⁷ - a validated tool that provides a comprehensive assessment of pragmatic phenomena - and a battery of neuropsychological tests to assess EFs (working memory, inhibition, cognitive flexibility) and ToM (describing the emotional and mental state, first- and second-order ToM).

Performance on the ABaCo shows an overall communicative-pragmatic decay at OA and SOA, with respect to YA (ANOVA: $F = 11.44$; $p < .001$) and a correlation between participants' performance on the ABaCo and age, working memory, cognitive flexibility, and ToM. These results provide evidence of a decline in participants' communicative pragmatic-ability, associated with a decline in of cognitive functioning and aging process. Results are discussed in terms of clinical and social implications.

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LEARNABLES AND TEACHABLES IN INTERACTIONS BETWEEN
SECOND LANGUAGE AND NATIVE SPEAKERS OF SPANISH

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Research on first-time second language (L2) interactions with native speakers (NSs) of the language can reveal L2 learners' interactional repertoires (Hall, 2018) and strategies in intercultural talk-in-interaction. The different expectations each interlocutor might have about the interaction can have multiple outcomes, including the difficulty of establishing a 'sphere of intersubjectivity' (Kramsch, 1986). This study examines how L2 learners negotiate meaning in first-time interactions with Spanish NSs to establish intersubjectivity, focusing on the resources that both L2 speakers and their interactants deploy jointly in order to keep the interaction going (Kasper & Wagner, 2011), by which the affordances of the interaction in the L2 provide *learnable* and *teachable* moments (Eskildsen & Majlesi, 2018). I focus on instances of repair organization in talk-in-interaction (Kitzinger 2013), employing a conversation-analytic approach (Schegloff et al., 1977; Schegloff, 2007) to examine episodes of self-repairs (self- or other-initiated) and other-repairs (self- or other-initiated).

The **research questions** guiding the study are the following: (1) What leads to misunderstandings or non-understandings in first interactions between L2 learners and NSs of Spanish? (2) How are communication difficulties, if any, repaired in talk-in-interaction in L2 Spanish and how do they contribute to language learning?

Method: The focal data derived from elicited conversation tasks between six dyads videotaped (approx. three hours of interactions). In each dyad, L2 speakers were intermediate-level undergraduate students at a U.S. university. Spanish NSs were sojourning at the same institution, recently arrived in the U.S. from Colombia, Chile, and Mexico.

Preliminary **results** show repair organization as jointly achieved, with a preference for self-initiated corrections over other-initiated correction, to varying degrees among participants. Based on the analysis of these interactions, some pedagogical implications are suggested in order to expand L2 learners' interactional repertoires in overcoming misunderstandings and resolving them successfully.

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(Co-)CONSTRUCTION OF MULTIMODAL DISCOURSES OF
“BEING ONESELF” IN LIVESTREAMS

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Definitions of authenticity vary from field to field, and so do judgements on authentic presentations in mediated communication. How authenticity is constructed — by whose voice, in what manner, and via which medium — has generated considerable discussion. In this study, I investigate streamers’ multimodal discourses of “being oneself” on monetary-motivated livestreams, *dashang zhibo*, which literally means “livestreams featuring tipping events.” Streamers who broadcast via Lang Live, a popular Taiwan-based streaming platform where most users are Mandarin-Chinese speakers, produce diverse types of discourses — ranging from singing to telling jokes and showing calligraphic writing — to maximize the likelihood of receiving donations. When watching these live broadcasts, viewers post comments to have online chat with streamers, make monetary donations to them, and often assess the degree to which streamers’ demeanor is spontaneous or staged. In response, streamers engage in activities to show they are not performing contrived theatrics to attract viewers but are showing their true character.

Informed by Goffman’s theory on social interaction (1959), this study adopts the interactional linguistic approach (Couper-Kuhlen & Selting, 2001) to analyze how streamers, as well as viewers, use communicative affordances available to them to discuss authenticity and the notion of “to be oneself.” Based on the data collected from five livestreams on Lang Live via ethnographic methods between January to May 2021, I discuss how streamers authenticate their livestream presentations as genuine. The result shows that as streamers have individually distinctive authenticating practices, one feature of Lang Live plays an important role: the synchronous communication. When streamers broadcast live, they experiment with different presentation styles and discuss them with viewers in real time. Viewers see what is happening immediately and assess the quality of streamers’ performance. This simultaneousness raises the degree of authenticity of the statement most streamers attempt to make: They do not pretend, and their demeanor on camera is no different from that in private.

**CONSTRUCTING INTERCULTURALITY IN
TAIWAN MANDARIN COOKING INSTRUCTIONS**

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This study investigates the construction of interculturality in multicultural cooking instructions within the social constructive paradigm, which views interculturality as an emergent and co-constructed phenomenon. Adopting conversation analysis and membership categorization analysis, previous research has illuminated how participants make culture (ir)relevant through topic selection, turn design, and turn allocation (Brandt & Jenks, 2011; Day, 1998; Fukuda, 2017; Greer et al., 2013; Mori, 2003; Nishizaka, 1995). While most studies examine ordinary conversations or interview interactions, this study expands the current understanding of interculturality by exploring the actions participants do with cultural memberships in institutional activities. Specifically, the study aims to untangle the relationship between the emergence of cultural categories and institutional goals, and to demonstrate how participants accomplish instructional cooking activities with co-constructed cultural categories. The data contains 12.5 hours of audio-visual recordings from a weekly cooking class of Southeast Asian Cuisines at an adult learning center in Taiwan. The participants involved 13 Taiwanese students and four immigrant teachers from Cambodia, Vietnam, and Myanmar. Their interactions were conducted mostly in Mandarin Chinese (the official language) and sometimes in Taiwanese Southern Min (one of the major dialects).

Sequential and categorial analysis show the participants' orientation to the course objective – teaching and learning authentic cooking practices and the culture behind them. The orientation is visible when the teachers inform the students about the authentic practices in contrast with the modified versions taught in the class and account for the use of ingredients that can be associated with another culture. The students also display such orientation by pursuing detailed information about a specific ethnic cooking practice. To accomplish the institutional goal, characterization of Southeast Asian cooking practices as well as formulation of cultural differences and cultural analogies ('X is like our Y') are commonly produced by the participants with juxtaposition of cultural categories. Based on the findings, the study argues that the construction of interculturality is inseparable from its institutional context.

**HERITAGE SPEAKERS' CONVERSATIONS THROUGH ONLINE PLATFORMS:
A SAFE SPACE TO IMPROVE ORAL AND CULTURAL PROFICIENCY**

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Most of the research conducted in the field of telecollaboration (videoconferencing), understood as a virtual synchronous collaboration of language learners with native speakers of the language being learned (Fernández Cuenca & Mueller 2021) has concentrated on learners of a second language (L2). While telecollaboration yields positive significant benefits for L2 learners, little to no attention has been provided to the effect of telecollaboration on heritage learners (HL). Studies that have incorporated technology into HL courses have been asynchronous and they concentrate on writing (Lee 2006, Coryell & Clark 2009). The present study examines the effects of incorporating videoconferencing in a course for HL of Spanish. I argue that conversations through online platforms are a safe and effective space for HL to improve their oral and critical cultural proficiency. Fifteen HL completed five 30-minute conversations with native speakers of Spanish through an online conversation platform. A preliminary quantitative analysis of the first and fifth conversation indicates positive gains in oral proficiency specifically in communicative strategies. Additionally, a qualitative analysis of a guided self-reflection collected after the first and fifth conversation, suggest that conversations helped heritage learners gain confidence in their linguistic abilities as well as to advance their critical knowledge of the language (including acceptance of linguistic variation and increased vocabulary) and the cultures of the Spanish-speaking world. Furthermore, HL found these conversations a safe place where to improve their Spanish without “feeling ashamed”, “being corrected”, or “being laughed at.” Some of these results have been previously reported for L2 learners. This indicates shared learning traits between these types of learners, yet some results are unique to HL. This study contributes to document an incipient literature on the incorporation, benefits, and challenges of videoconferencing in courses for HL. It also contributes with pedagogical considerations when integrating this component into HL courses.

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**SPEAKING, LISTENING, AND HAVING SOMETHING IN MIND:
SELF-REFERENTIAL MANIFESTATIONS OF A THINKING SPEAKER IN REFLEXIVE SPEECH**

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We propose a typology of reflexive-speech conception, demonstrating that it varies in terms of linguistic realization of reporting clauses and self-referential manifestation of speaker. Reflexive speech, or first-person “direct thought” (Leech and Short 1981), is typically realized as ‘saying to oneself’ in French and English but ‘(lit.) hear oneself’ (yaynu) in Ainu: e.g. (1a-c). The speaker self-identifies more with speaking-self in the former and with listening-self in the latter. In Japanese, however, ‘think’ (omou) is used without explicit reference to speaker: e.g. (1d).

French and Ainu are similar in the dominance of pronominal clitics and reflexive constructions. In reflexive speech, however, French prefers first-person self-reference, as in (1a), while Ainu favors second-person self-reference, like (1b). Despite syntactic and geographical closeness to French and Ainu, respectively, English allows second-person self-reference in reported clauses, like (1c), but Japanese disfavors it, like (1d).

We argue that the person preference in reflexive speech derives primarily from the referential range in each language: self-referential, impersonal, and honorific uses of first/second-person pronominals. Furthermore, the discrepancies can partly be accounted for in terms of lexico-conceptual idiosyncrasy: speaking-self, listening-self, or something else.

- (1) a. *Donc je me dis: Que je dorme dix minutes ou deux heures, ça n'a pas d'importance.* ‘So I_i said to myself_i, “Whether I_i sleep ten minutes or two hours, that's of no importance”.’
- b. *okkayo e=ne p un eun e=arpa kusu ne uske hoski e=arpa SITAHOEI sekor yaynu=ankusu.* ‘I_i heard-myself_i, “You_i are a man; you_i go there, you_i’d better first go to his place,” and so.’
- c. *So I_i said to myself_i, “I_i [you_i] sleep ten minutes or two hours, that's not important.”*
- d. *“ore_i[?omae_i]-wa otoko-da. sakini soko-e iku-n-da. kare-no tokoro-e it-tahoogaii” to omot-ta node.....* ‘(I_i) thought, “I_i’m[?you_i’re] a man. (I_i) should first go there. (I_i)’d better go to his place” so.’

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EXPLORING METALINGUISTIC PATTERNS WITH LARGE-SCALE CORPORA:
A CASE OF CHINESE NOTIONS OF FACE AND POLITENESS

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The Chinese notions of face are typically denoted by *lian* 脸 and *mianzi* 面子 and the Chinese notions of politeness are typically denoted by *limao* 礼貌 and *keqi* 客气 (Gao & Ting-Toomey, 1998; Hinze, 2012). Previous studies have yielded fruitful findings by adopting a first-order approach to explicating Chinese concepts of face (He & Zhang, 2011; Zhou & Zhang, 2017). In contrast, fewer studies have compared notions of face (*mianzi*) and politeness (*limao*) in Chinese language from a first-order perspective. Adopting a corpus-based metapragmatic approach, therefore, this paper provides a case study of Chinese notions of face (*mianzi*) and politeness (*limao*). The data of the case study comes from zhTenTen17 which contains 16.6 billion tokens of Chinese texts collected from the Internet in August and November of 2017. Using Sketch Engine (Kilgarriff et al., 2014), metalinguistic patterns are identified based on collocates that frequently co-occur with the search word (frequency analysis), typically co-occur with the search word (word sketch analysis), or share a significant amount of lexico-grammatical relations (distributional thesaurus analysis). The results showed that Chinese speakers perceive face and politeness as distinct concepts in everyday interactions. While politeness is mostly represented by people's language choice, face covers a wider range of social behaviors. Moreover, the mixed semantic prosody of *mianzi* suggests that the concept needs to be analyzed in specific interactions. In contrast, the consistently positive semantic prosody of *limao* indicates that norms of politeness are shared among community members. In conclusion, this study demonstrates the utility of a metapragmatic approach to concept explication. The case study extends corpus-based metapragmatic research to the Chinese context which has received relatively little attention (Haugh, 2018).

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**THE EFFECT OF L1 LINGUISTIC AND CULTURAL BACKGROUND ON
L2 PRAGMATIC COMPETENCE**

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Pragmatic competence is essential for successful social integration and correct use of language in contexts (Cutting, 2002; McNamara and Roever, 2006). A great number of studies provided evidence that explicit teaching of pragmatics enhances L2 learners' pragmatic competence (Kasper and Roever, 2005; Halenko and Jones, 2011; Abrams, 2014). Valid and reliable assessment of pragmatics is also of great importance (Martinez-Flor and Uso-Juan, 2010; Roever, 2011; Ross and Kasper, 2013).

This study investigates pragmatic competence and awareness of L2 learners of English. The focus of the research was on their request strategies in L2 English. The participants of the study were 152 Cypriot Greek (CG) undergraduate students (17-30 years old), from private English-speaking/public Greek-speaking universities in Cyprus.

The pragmatic tests based on the Speech Act Theory (Austin, 1962) as a theoretical framework: discourse completion tasks (DCTS) and multiple-choice questionnaires (MCQs) adapted from Rose (1994) were implemented in the research as well as the analysis of students' emails/requests. In addition, a role-play and an interview task were used in order to assess L2 learners' pragmatic competence in oral discourse. Both written and oral data was analysed in terms of pragmatic appropriateness and linguistic accuracy, amount of information, degree of politeness, directness and formality (Tannen, 1993; Hudson et al., 1995). Coding categories from the CCSARP (Blum-Kulka et al., 1989) were used for analysis of request strategies of the participants.

Overall, it was found that L2 learners of English tended to choose conventional indirect requests. It seems that L1 linguistic and cultural background affect the expression of politeness. The analysis of the data revealed contextual variation as well as the task effect. The level of L2 English proficiency, contact with English-speaking friends and relatives as well as explicit pragmatic instruction positively affect the development of pragmatic competence and correct use of pragmatic devices.

DISCOURSE-PRAGMATIC FUNCTIONS OF
THE KOREAN GENERAL EXTENDER ‘AND STUFF’

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Studies examining “general extenders (hereafter GE)” such as *and stuff* (*like that*) have mostly concentrated on Indo-European languages. Turning to a typologically distinct language, this study investigates the Korean GE *ko kulay* ‘and stuff (like that)’ which consists of *ko* ‘and’ and *kulay* ‘do/be like that’. The study analyzes its frequency and discourse-pragmatic functions in 128 natural conversations, drawing on the frameworks of grammaticalization and (inter)subjectification.

Korean being an SOV language, its GE, which comes at the end of a sentence, contains the demonstrative predicate *kulay*. Despite of the structural difference, *ko kulay* shares many functions with English *and stuff*. For instance, X-*ko kulay* ‘X and stuff’ implies that there are “unstated more” instances of the same category belonging to X. The speaker can use it **only when** s/he assumes that the hearer can infer the “unstated more” based on their shared knowledge and experience. Hence it can function as a marker of invited solidarity (signaling “I know you know what I am saying because we understand each other”) and often collocates with *canha* ‘you know’. GEs in other languages (including *and stuff*, which often collocates with *you know*) also carry this function (“intersubjectivity” Cheshire 2007). Furthermore, similar to GEs in other languages, *ko kulay* expresses intensity (e.g., *and everything*), hedging, and downgrading (e.g., *and shit*).

In addition, *ko kulay* can denote repetition and the speaker’s criticizing stance. Below, A criticizes B who dropped her phone.

A: Why did you drop your phone-*ko kulay* ‘and stuff?’

This use of marking criticism is conventionalized with *ko kulay*, and in this use, it no longer implies “unstated more” (intersubjectification). Summarizing, *ko kulay* encodes meanings of repetition and downgrader (“a lot in quantity so insignificant”) as well as of intensity and criticism (“chaotic”).

FLYING IN THE GOVERNMENT'S FACE:
THE CASE OF LITHUANIA AND GREAT BRITAIN

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The present research falls within the realms of pragmalinguistics and computer-mediated communication. It focuses on impoliteness strategies employed by British and Lithuanian Internet-users on a number of Internet forums, where certain policies produced by the British and Lithuanian governments are discussed. Both governments have been facing severe criticism for being unable to mitigate the covid-19 impact and handle the pandemic recently. The introduction of certain ineffective measures and strict societal restrictions has caused a wave of public indignation in both countries and has definitely confronted the public and the governments.

The study aims at identifying and comparing impoliteness strategies employed by British and Lithuanian Internet-users through the study of FTAs and their linguistic realization.

The content analysis method with the elements of pragmalinguistic (speech-act) and cognitive analysis alongside with the method of discourse analysis were applied in the research. The collected samples (posts/comments) were analysed in the theoretical framework of Politeness theory, Conceptual Metaphor theory and Extended Conceptual Metaphor theory, as well as the Metaphor scenario theory (Brown and Levinson 1987, Gibbs 2011, Kövecses 2010, 2015, 2020, Lakoff and Johnson 1980, Mussolf 2006).

The research data revealed the fact that the Internet-users in both countries under discussion perform FTAs (speech acts of criticism, ridicule, accusation, contempt, the expression of violent emotions), which threaten both the addressees' positive and negative faces extensively. However, British Internet-users tend to apply *on-record* strategies with a few examples of irony and metaphor being an *off-record* strategy more often, whereas Lithuanian Internet-users demonstrate a clear preference towards *off-record* strategies. Thus, for example, the Lithuanian sampling has yielded numerous examples of metaphors that can be categorized into three main scenarios, that of *Fascism*, that of *Entertainment*, embracing *Theatre*, *Circus*, *Film Production*, (a few examples of Boris Johnson being referred to as a clown have also been detected in the English sampling), *actors*; and that of *Medicine*. In the present research the aforementioned *off-record* strategies are attributed to impolite strategies rather than to the polite ones because of the negative potential the scenarios communicate. When it comes to the linguistic realization and linguistic means used to express aversion towards the government or a particular politician by doing a particular FTA, the extensive use of obscene vocabulary and pejoratives are among the ones applied most frequently in both samplings.

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**PROXIMAL DEMONSTRATIVE MAPPING IN JAPANESE AND ENGLISH:
ORIENTATION AND FICTIVE MOVEMENT**

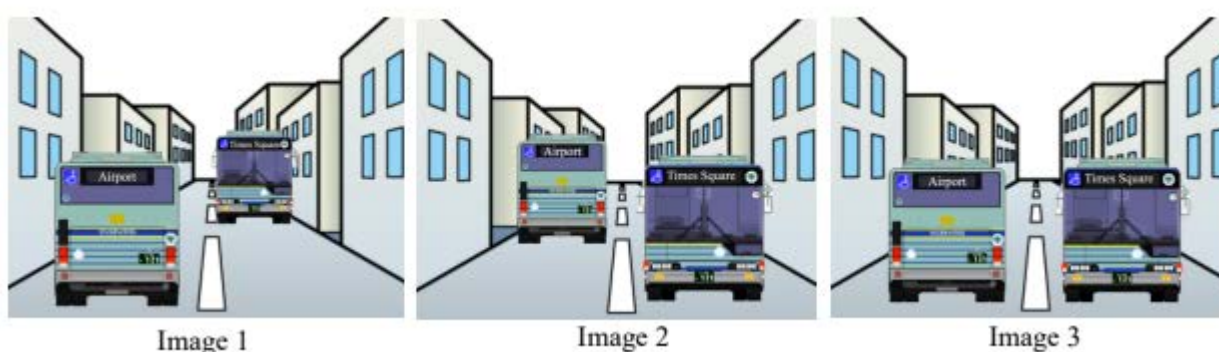
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This study addresses deictic demonstrative mapping in Japanese and English in terms of orientation and fictive trajectory, demonstrating that the referent of the Japanese proximal demonstrative *ko-* is fundamentally determined by static configurations whereas that of English proximal demonstrative *this* is more likely subject to a projected fictive trajectory.

Our experiment employed different visual stimuli: three still and two moving images of two buses passing by with one showing its back and the other showing its front. In image 1, the former is closer (looks larger) than the latter; in image 2, the second one is closer; in image 3, both look alike in distance (size). Subjects were given those still images and two moving images beginning with image 1 and ending with image 2 or 3, and asked which bus the proximal demonstrative referred to in questions like ‘Where is this bus heading for?’

Japanese subjects preferred the closer bus as the referent of the proximal demonstrative in all the images, which indicates that they are more sensitive to distance in either a static or dynamic situation. English subjects, in contrast, responded to moving images with stronger preference of the coming closer bus as the demonstrative referent though not so responsive to still images. This suggests that the English subjects are more sensitive to moving deixis.

Some subjects of both languages answered they did not understand which bus was referred to. Interestingly, the Japanese subjects only found difficulty with image 3 but the English subjects did with all of still images 1-3. No problem with images 1 and 2 implies the dominance of distance in Japanese, while no difficulty with the moving image ending with image 3 (two buses in the same distance) indicates that preference of (fictive) movement and orientation over distance in English.



**HOW AUSSIES SWEAR:
COMPARING ANGLO-CELTIC, CHINESE AND ITALIAN AUSTRALIANS**

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Swearing has a long cultural history in Australia and is commonly perceived as a characteristic feature of Australian English (cf. Collins 2012, Allan & Burrridge 2009, Leitner 2004, Seal 1999). Despite this prominence, only selected aspects have been studied (see Taylor 2012, Allan & Burrridge 2009, Stollznow 2004, Wierzbicka 2002, Hill 1992, Dabke 1977). The purpose of this study is to provide a more in-depth description of Australian swearing, investigating especially the effect of ethnicity on attitudes and usage.

This paper presents preliminary results from an on-going research project on swearing in Australian English among three major ethnic groups in Melbourne: Anglo-Celtic, Chinese and Italians (Clyne 2003, Australian Census 2016). The data consists of 300 surveys, 48 interviews and 16 group recordings. Participant age ranges from 18 to 86. The majority of participants are highly educated. The survey addresses frequency and functions of swearing, morpho-syntactic variation, pragmatic choices and offensiveness. The interviews go into more detail on participants' attitudes and pragmatic choices. Actual use of swearing is recorded in casual group conversations.

Preliminary analyses indicate that most participants generally have no issue with swearing. Anglo-Celtics appear to enjoy swearing the most. 76% of participants say they swear every day, mostly to let off steam (auto-cathartic), express negative emotions or spice up conversation. Participants stress the importance of context appropriateness (friends/good colleagues, closed spaces) for swearing to be acceptable. The group recordings show frequent swearing in gaming situations and while driving but infrequent swearing at family meals when children are present. There is an emerging pattern showing descending acceptance and usage of swearing from Anglo-Celtics to Italians to Chinese.

The data indicates that ethnic background and migrant generation influence attitudes towards swearing. While acceptance of swearing appears to be frequent overall, use varies depending on social background and personal preference.

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**MULTIMODAL CONSTRUCTION OF DISGUST IN FILM:
A COGNITIVE-PRAGMATIC PERSPECTIVE**

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Cognitive pragmatics synthesizes cognitive-linguistic and pragmatic approaches to the study of the construal of meaning-in-context (Schmid, 2012). Recent issues on meaning-making have shared underpinnings that filmic meaning results from combining modes and semiotic resources, though the classical accounts of emotions in film still lack their explanation. My talk aims to explicate the mechanism of constructing disgust in English feature films by the integration of verbal, non-verbal, and cinematic semiotic resources intended by filmmakers. For this end, I apply conceptual integration theory (Fauconnier, Turner, 2003), blended classic joint attention theory (Turner, 2017), and social semiotic theory (Halliday, 1978; Kress, 2010) underpinned by interactional-dynamic model (Foolen, 2019) to the multimodal analysis of emotive meaning-making in film.

In my talk, I firstly develop a multisemiotic framework which handles filmic emotive meaning as an emergent discursive construct resulting from the synergistic integration of verbal, nonverbal, and cinematic semiotic resources taking place in diegetic time and space. Then I explicate meaning-making potential of each semiotic resource, highlight typical configurations of multisemiotic resources and single out patterns of constructing disgust on the basis of static (quantity/quality/salience) and dynamic (synchronous/consecutive) pragmatic criteria.

The results demonstrate that on-screen construction of disgust is the dynamic process of enactment of social relations between filmmakers and viewers constituted by environmental and bodily factors. I show that verbal speech, voice, facial expression, body movement, camera shot, film music, light effects, etc. jointly construct disgust in film based on the sender – recipient shared knowledge about the emotion.

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**ADAPTING GENRE KNOWLEDGE TO NEW READING CONTEXTS:
L2 CHINESE STUDENTS' READING FOR WRITING PRACTICES**

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According to genre theories, genre knowledge and rhetorical flexibility are essential for successful academic reading. Readers need to see texts as a purposeful means of communication through which writers attempt to communicate with their readers and other writers, to play roles, to express their viewpoints and to accomplish their purposes. To achieve their own reading purposes, readers also need to recognise contextual demands and to adjust their genre knowledge to meet those demands. However, while crucial to students' reading success, these practices could be foreign to students, especially second language students, whose reading tends to take place in language classrooms where they read texts for language acquisition rather than meaning making purposes. Often exposed to decontextualised reading practices, students can approach texts as autonomous objects which can be read for recall and reiteration of information only. Thus, to shed light on the challenges that students might face in their new reading communities, this study focused on seventeen Chinese students engaged in reading for writing practices in a master's programme of TESOL in a UK university and examined the extent to which students attended to rhetorical parameters of texts, such as the writer, reader, and purpose, while also investigating the extent to which they analysed and responded to the rhetorical situation, that is, their task demands. To uncover the type of knowledge that students drew on during reading, both concurrent and retrospective think-aloud protocols and background interviews with students were employed. Students' constructive processes were analysed using adapted Haas and Flower's (1988) rhetorical reading strategy taxonomy. The findings revealed that students' building meaning from texts mostly centred around an understanding of text content, text organisation and single words, but little around divergent perspectives present in texts. Students also paid little attention to different task demands and their own reading purposes.

**TIME DEIXIS AND TEMPORAL REFERENCE FRAME:
A CORPUS STUDY OF THE HUNGARIAN DEICTIC ITEM MOST ‘NOW’**

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After the turn of millennium, the number of pragmatic studies on deixis grew significantly. However, as compared to discussions of other types of deixis, relatively less attention has been devoted to the phenomenon of *time* deixis. The present talk wants to contribute to understanding time deixis by studying a sample of Hungarian linguistic material and observing standard theoretical background assumptions of functional pragmatics (Verschueren 1999; Tátrai 2017). In particular, time deixis is understood here as a linguistic operation whereby participants' knowledge of the temporal relationships of their physical world gets involved in the interpretation of the discourse that they process in a temporal frame (cf. Brisard 2002; Evans 2013). The referential point of departure is anchored by the time of the speech event, the current 'now'. That is, temporal labels used within a referential scene can be successfully interpreted in relation to the time of the utterance, and discourses are characterised by temporal contiguity. The talk focuses on a corpus-based analysis of *most* 'now', a deictic item representing the temporal aspect of the referential centre, using a temporal reference frame (the corpus used is a 250-item sample of the Hungarian National Corpus). Of the factors of the temporal reference frame, the analysis centres on the time of processing, with respect to its inherent temporality, i.e., the time processed and understood. The basic issue of research is how time of processing and inherent temporality are related to one another, depending on the various text types. With respect to processing time, the major characteristics of the three kinds of proto-discourse (spoken, written, and computer-mediated) are what counts: the simultaneity vs. successiveness of an utterance and its reception are crucial from the point of view of temporal relationships. Other important features include whether the discourse at hand is epistemically direct or indirect, and whether it refers to real events or fictitious ones. The analysis claims that temporal relationships of the spoken proto-discourse and similarly operating CMC discourse constitute a point of departure: shared space and time make it possible to create temporal contiguity between the shared attentional scene and the referential scene, whereas written communication is characterised by temporal deictic projection, given that the reception of discourse is not simultaneous with its production, and temporal distance typically interferes with the connection established between time of processing and inherent temporality.

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COMPLIMENT RESPONSES IN VIETNAMESE TALK SHOW DISCOURSE

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The present study contributes to the recent research trend that focused on collecting and analyzing compliments in certain contexts, especially discussing particular features of the context and what the context tells us about compliment behaviors as well as the responses. The present study discussed direct person-to-person compliments and responses in Vietnamese contemporary talk shows broadcast on the national television channels of Vietnam. The data was collected from the two shows, “Vui sống mỗi ngày” (‘Live Happier Every Day’) broadcast on VTV3 and “Chuyện của sao” (‘Story of Stars’) broadcast on VTV9. The two talk shows were chosen for data collection since they are contemporary shows, which may provide contemporary data sources of CRs in Vietnamese. All the chosen videos were transcribed using ELAN software (version 5.9). CRs were categorized based upon observation of real language using a discourse-based analysis methodology, which we believe may provide a new picture for studying the CR speech act. The results showed that there were small differences in regional variation in the show “Vui sống mỗi ngày” (‘Live Happier Every Day’) and that there existed very little gender variation in the show “Chuyện của sao” (‘Story of Stars’). However, different from the first show in which a great number of the nonverbal responses used by the female guests in both regions were clearly supporting an acceptance, in the show “Chuyện của sao” (‘Story of Stars’) most of the nonverbal behaviors made by both the males and the females were not clearly supporting an acceptance. The assumption that ‘smile’ was a positive nonverbal response which indicates an acceptance or ‘silence’ was a rejection was not always true.

HOW PANDEMIC NARRATIVES POTENTIATE AND DEBILITATE TRUST

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Never in modern times has public health communication been so critical yet so fragile. When the first COVID-19 case was detected in Taiwan, health officials embedded pandemic detective narratives within public announcements to alert and reassure citizens about the government's preparedness. Such narratives are subject to revision because of challenges from the press, thereby leaving trust dangling as to who is telling the truth.

In this study, I analyze video recordings (162 hours) of daily press conferences about COVID-19 in Taiwan and trace how the Taiwanese media covered the country's first COVID-19 case from diagnosis to recovery. Along the way, pandemic narratives were multimodally told, untold, and retold. Health officials' narratives conflicted with those of the press and the person with COVID-19. This conflict stemmed from the different means of narrative construction and circulation—i.e., foreshadowing, backshadowing, and sideshadowing (Morson 1994; Bernstein 1996)—that each narrator relied on to make sense of the illness experience. Foreshadowing renders the unfolding of narrative events linear and unidirectional. In backshadowing, the narrator inevitably delves into a moral assessment of the characters in narratives. Finally, sideshadowing is characterized by open temporality, multiple alternatives, and the indeterminate nature of human existence.

At the heart of narrative construction and circulation are two goals: managing public reactions and capturing real-life complexity. The two goals are not always in consonance. In an effort to manage public reactions, health officials construct a compelling story that coheres in temporal linearity or moral values. However, to capture authenticity, the person with COVID-19 depicts not just the actualized possibilities but also those multiple possibilities that are unactualized. Thus, narrating a pandemic inevitably involves grappling with the tension between coherence and multiplicity. Bringing an analytical lens on narrative discourse to the COVID-19 health emergency helps explain how the structuring of pandemic narratives interdiscursively potentiates and debilitates trust.

TEACHING ENGLISH SECOND LANGUAGE WRITING IN A GLOBAL AGE:
NEGOTIATING INTERCULTURAL EXPERIENCES AND IDENTITIES

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With the increasing presence of multilingual students in U.S. higher education, research on and teaching of academic writing in the U.S. currently organized under the rubric of “internationalization/globalization” of academic writing has largely focused on how English and English academic writing are spreading to other cultures who, different in their linguistic and rhetorical traditions, adopt or adapt to the U.S. model of academic writing (Angelova and Riazantseva, 1999; Connor, 1996; Enkvist, 1997; Dedominicis and Santa, 2002). While important and sometimes groundbreaking, this form of internationalization of academic writing in U.S. higher education has had the effect of presenting American academic writing to students from other cultures as a homogenous process with universal courses, conventions, and pedagogies which multilingual students should and can master by following some universal instructions. Furthermore, this emphasis on “exporting” American rhetorical traditions to multilingual students constructs multilingual students as lacking what American students have, creating obstacles for researchers and teachers of academic writing in trying to “hear” multilingual students’ unique and diverse experiences and perceptions of academic writing (Larsen-Freeman & Cameron, 2008; Norris & Ortega, 2009).

In this project, I wish to tell a different story of academic writing in global contexts, one that reconsiders and reorients the discourse of globalization/internationalization in U.S. academic writing. Instead of trying to find out what multilingual students “lack” in English academic writing, my project aims to discover how multilingual students perceive American academic writing and how they negotiate the demands of their writing tasks within specific social, cultural, and disciplinary contexts. Using a case study approach, I conducted interviews with several multilingual students on a university in the American Midwest to hear their stories of writing in the American academy. The heterogeneous experiences and stories about American academic writing that these multilingual writers share suggest that multilingual writers draw on a variety of linguistic and cultural resources as they participate in academic writing in particular disciplinary communities. Based on the findings of the project, I argue for an approach to teaching academic writing to multilingual students in the global context that moves beyond a framework focusing solely on textual products and towards a closer consideration of individual variability and the multiplicity of context that might contribute to students’ identities and progress as academic writers.

EXPRESSING POLITENESS IN EMAIL REFUSALS:
MANDARIN CHINESE VERSUS AUSTRALIAN ENGLISH

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The present study examined the differences between Mandarin Chinese and Australian English in refusals of requests and invitations in email communication. An email production questionnaire (EPQ) and retrospective verbal reports (RVR) were used to collect data. Results showed that while both groups preferred directness to indirectness at the utterance level, Chinese used indirectness significantly more often than Australians in refusals of requests. In addition, Chinese refusals were more indirect than Australian refusals at the discourse level. Chinese participants used significantly more supportive moves than Australian participants and tended to put multiple supportive moves before the head act in refusals of either requests or invitations. The two groups also differed considerably in the content of refusal strategies. Moreover, both the EPQ and RVR data showed that Chinese were more sensitive to social status than Australians. The findings of the study were broadly consistent with studies on refusals in oral communication despite some differences. This study sheds more light on research in intercultural pragmatics in general and speech acts in email communication in particular.

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AN INVESTIGATION OF CHINESE ADULT ENGLISH LEARNERS' COMPREHENSION OF
SARCASTIC TWEETS IN ENGLISH

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Sarcasm is interpreted as a contextually determined phenomenon, under the relevance-theoretical framework, which means context plays a critical role in individuals' recognition and comprehension of sarcasm. However, due to the non-propositional effect and the context constraints, individuals sometimes fail in recognizing and comprehending sarcasm. Thus, scholars in different fields (e.g., literature, linguistics, politics) have conducted research on different topics including the mechanisms of sarcasm and its characteristics. However, few studies in L2 pragmatics have examined Chinese English learners' comprehension of sarcasm in English on social media (Zhao, 2013). Hence, under the framework of relevance-theory, this study investigates how Chinese English adult learners (CAEL) comprehend sarcasm in English on Twitter and what challenges they encounter when trying to understand sarcastic tweets.

This study invited 118 students (91 CAEL students and 27 English native speakers) to read 35 tweets (25 sarcastic tweets and 10 non-sarcastic tweets) in a questionnaire and 20 of them (15 CAEL and 5 English native speakers) were involved in a concurrent think-aloud protocol experiment where the participants were asked to verbalize their thoughts while attempting to comprehend these tweets. After that, they are required to respond to some open questions in a semi-structured interview.

The research findings contribute to second language pragmatics as it reveals what strategies and cues CAELs use and what difficulties they run into in recognizing and comprehending sarcastic tweets.

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AN INTERCULTURAL PRAGMATIC STUDY OF INTERPERSONAL STRATEGIES IN
INTERNATIONAL BUSINESS EMAILS

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International business e-mail is an important communication tool for various business activities, which has a significant impact on the success or failure of business activities and institutional image. Intercultural pragmatics is the latest development of pragmatics moving from single cultural communication to multi-cultural communication. It adopts a multi-dimensional perspective to explore the interaction and integration between different languages and cultures reflected at the discourse level when communicators from different language and cultural backgrounds communicate. Intercultural pragmatics aims to describe how communicators activate, seek, and create common ground to complete communication tasks in intercultural contexts. Drawing on 1477 English e-mails exchanged between a Chinese cross-border e-commerce company and its business partners abroad, from the perspective of intercultural pragmatics, it is found that business email writers intend to construct common ground of cognition and affection in order to strike a balance between institutional interests and interpersonal relationship management by means of three types of interpersonal strategies, i.e. alliance building strategies, other-directed strategies, and self-directed strategies. This research can deepen the understanding of the motivation and mechanism of interpersonal relationship management in computer-mediated business discourse.

**“YOUR OLDER SISTER IS VERY STRICT”:
MEMBERSHIP CATEGORIZATION IN CHINESE-AUSTRALIAN FAMILY TALK**

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Research into the topic of identity has shown that identity, as a discursive accomplishment, is constructed in and enacted through ongoing social interaction in various settings (Benwell & Stokoe, 2006), including our everyday conversations with family members (e.g., Tannen et al., 2007). However, while increasing attention has been paid to parental identities, limited work has explored how identities of children, especially adult children, become visible in interacting with their parents and siblings in the domestic context. Drawing on Harvey Sacks' work on membership categorization (1989, 1992), combined with sequential analysis (Stokoe, 2012), this study aims to contribute to such an underexplored area by examining everyday interactions (audio-recorded) between a mother and two children in a Chinese-Australian family. In other words, this research explores how identities of an adult child/older sister are (co-)constructed and negotiated over interactions during different family activities. Two types of memberships invoked by the adult child/older sister are primarily discussed in this study, namely as a home educator and as a child, which displays the multilayering of being an adult child/older sibling in family discourse (Goodwin & Cekaite, 2018). Findings indicate that the adult child's/older sister's orientations to certain membership categories become visible via her embedding category-associated rights, responsibilities, and/or other category-implicative attributes (such as the way of speaking) into her turn designs and action formations. However, such self-categorizations are not only recognized and accepted but also sometimes challenged by other interactants, through the way that they respond to the adult child's/older sister's turn (e.g., mis/alignment) in the following turn, which simultaneously unveils how they position her to themselves and what they expect she should do in their everyday family life. By showcasing the self- and other-categorizations of an adult child/older sister in daily Chinese-Australian family talk, this study provides us with some insight into the construction of child identity and/or sibling identity in family talk in general.

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**THE USE OF ADDRESS TERMS BY SAUDI FACEBOOK USERS IN ARABIC:
A DISCURSIVE APPROACH**

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This study aimed to identify the address terms used by Saudi Facebook users and understand the address behavior in Facebook. Most of the studies investigated the use of address terms in Arabic in face-to-face communication, but not on Facebook, a dominant platform for everyday online communication and rich with naturalistic data. A total of 1258 Facebook comments were collected from 36 Facebook walls and analyzed based on Friederike Braun's (1988) nouns of address. New types and sub-subtypes were added to Braun's exhaustive list because of the Facebook context. While the Saudi Facebook users employed ten types of address terms, the most common were teknonyms, terms of endearment, proper names, and titles by appointment. Additionally, four types of endearment terms were used, such as fictive terms, affective vocatives, praise attributes, and diminutives. Of those terms, fictive terms and affective vocatives were the most common sub-types of terms of endearment. Moreover, the first name was used mostly with titles, such as *duktu:r* 'doctor/professor,' *muhandis* 'engineer/architecture,' and *ʔustadh* 'professor/teacher.' The function of titles was not to have a social distance with the Facebook poster, but to show appreciation or deference for the addressee. Specifically, titles were employed by friends, relatives, and colleagues to support a relationship, not to create social distance or reinforce the degree of formality. Finally, the functions and meanings of Arabic address terms need to be explored in public online platforms, such as Twitter, public Facebook walls, YouTube, etc.

FROM PERMISSION TO POSSIBILITY:
GRAMMATICALIZATION OF THE JAPANESE CAUSATIVE-BENEFACTIVE CONSTRUCTION

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This study examines the development from deontic to epistemic meaning related to functional changes in the Japanese causative-benefactive construction, V-(s)*ase-te itadak-u*, in the process of grammaticalization.

The target construction consists of two main components: 1. a causative morpheme-(s)*ase-*, which functions here to express permissive meaning, and 2. a benefactive auxiliary verb, -*itadak-u*, which is used when one receives a favour from someone socially superior and functions as a humble honorific. The original meaning of the construction is that one receives permission from a respected referent (= the causer/benefactor) to do something beneficial to oneself (somewhat similar to ‘I beg your kind leave to do V’). Many previous studies note that expanded functions, where the construction is used even when there is no causer/benefactor involved, are increasingly used to simply express the speaker’s own intention (as in ‘I’ll take the liberty to finish early’). Lee (2018) even claims that it can involve aggressive nuances, and in keeping with that, the humble honorific meaning is almost entirely lost (‘I beg to differ!’).

This study identifies a formerly ignored function involving two types of semantic development in the construction that previous studies have not found: 1. generalization of the meanings of permission and causer/benefactor, and 2. semantic persistence of the expression of humble gratitude by the speaker (‘I had the opportunity to do X’). Furthermore, this semantic development in the construction indicates a change in the type of modality involved. In the original function, the speaker expresses a deontic modality in relation to actual permission received from a concrete causer/benefactor. In this expanded function there is no longer a meaning of actual *permission* nor any concrete causer/benefactor. The speaker expresses his/her subjective attitude or belief about the *possibility* of the benefactive action they describe, which marks the development of an epistemic modality.

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**PLURILINGUAL TEACHER IDENTITY: TENSIONS AND NEGOTIATIONS THROUGH NATIVE
ENGLISH-SPEAKING TEACHERS' TRANSLANGUAGING**

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Plurilingual teaching practices are encouragingly becoming recognized as valid language teaching practices and increasingly integrated into language education programs (e.g., Kubota, 2020; Lau & Van Viegan, 2020; Marshall & Moore, 2018). Framed through the lenses of sociocultural/activity theory (Vygotsky, 1978; Engestrom 1987, 1993) this paper reports on the tensions and affordances surrounding the identities and plurilingual teaching practices of two university ESL instructors in South Korea. The two instructors are native English-speaking instructors who are nearly equally proficient in their ability to speak Korean; however, only one of them embraces plurilingual teaching practices. Through a juxtaposition of the two instructors and their classes, the analysis shows how plurilingual teaching practices create numerous affective and pedagogical affordances for language learners in one classroom that are absent in the other. The analysis reveals that the instructors' diverging plurilingual teaching practices are their agentic responses to their identity negotiations and conflicting language teaching ideologies that are embedded in their practices. One instructor, despite institutional and societal ideologies that shun the use of learners' first languages, fully embraces his plurilingual identity as a pedagogical tool (Morgan, 2004) and translanguages (Garcia, 2017) freely in his classes. In contrast, influenced by the same ideologies, the second instructor views the use of Korean as direct threat to her identity as an expert English language teacher and possibly to her employment status at the university. The paper concludes with implications for language teacher educators and practitioners. Teacher educators need support through teacher training programs and in their teaching institutions to validate and recognize plurilingual teachers' identities as essential pedagogical tools that serve to improve their learners' experiences and to counter colonial discourses reflected in monolingual teaching practices.

**THE INFLUENCE OF STATE ANGER ON VERBAL IRONY COMPREHENSION –
THE MODERATIVE ROLE OF COGNITIVE FLEXIBILITY**

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The main purpose of this study is to investigate the influence of state anger on irony comprehension, and whether cognitive flexibility moderates between these variables. Irony is as a complex socio-cognitive process (Gibbs, 2012). The main feature of irony is the discrepancy between the literal message and the real meaning. Understanding and using irony may depend on many individual differences - the latest research focused on elements such as trait anger (Szymaniak, Kałowski, 2020), trait anxiety (Gucman, 2016) and cognitive flexibility (Zajączkowska, Abbot-Smith, 2020) which can be defined as one's awareness of options and alternatives. Cognitive flexibility may be important for the ability to switch between literal and intended meaning when interpreting irony. However, there is little knowledge about not only individual differences in irony comprehension, but also about how emotional states can influence it. A state anger, as a negative affect, narrows cognitive scope (Gable, Pool & Harmon-Jones, 2015). Consequently, it may impact socio-cognitive process, like irony, by limiting it. Our hypothesis is that higher state anger will reduce verbal irony comprehension. However, higher cognitive flexibility will lower state anger and ease irony comprehension.

In the project, which will be finished by late spring, 150 volunteers will have participated in an online study. The survey includes a measure of cognitive flexibility – The Cognitive Flexibility Inventory (Dennis, Vander Wal, 2010), and multiple measures of anger. Participants' anger will be increased through a social exclusion manipulation by the Cyberball procedure. Lastly, participants will familiarize themselves with stories including ironic or literal sentences, and answer questions about their understanding of speaker belief and speaker intention. Preliminary results show that personality traits such as agreeableness are negatively correlated with self-reported irony use.

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USE AND MISUSE OF NON-JAPANESE FOUND IN LINGUISTIC LANDSCAPES IN JAPAN

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Posted signs and electronic signages are important sources of information for local residents as well as visitors from outside. We have been investigating linguistic landscapes in different areas in Japan and other countries and found noticeable characteristics in each area (Hiramatsu et al., 2020; Hiramatsu & Morishita, 2019). There are also changes in linguistic landscapes over time in the same areas, which we notice almost everywhere in Japan today, with the ever-increasing number of international tourists in recent years.

Non-Japanese words and expressions found in posted signs and electronic signages in Japan are often, but not always, intended for international tourists. This is most typically the case with those in English, Simplified / Traditional Chinese, and Hangul in many touristic areas throughout Japan. On the other hand, in linguistic landscapes in Kobe, a historical city that opened its port 154 years ago early in the Meiji Era, we often find shop and restaurant names in Roman alphabets, which are apparently not intended for international tourists but for domestic visitors or local residents who are considered to have strong aspiration for western culture.

In this presentation, we will show you various examples of linguistic landscapes in Japan, focusing on misuse of English. We also discuss results of a questionnaire about how Japanese and non-Japanese people feel about these erroneous examples. Then, we will explain about the characteristics of linguistic landscapes in Kobe, followed by some tentative results of research conducted in Melbourne, Australia, for comparative purposes.

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**BUILDING A FRAMEWORK FOR THE UNDERSTANDING OF INTENTION IN
CROSS-CULTURAL AND INTERCULTURAL COMMUNICATION**

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The discussion of the notion of intention has a long history across the disciplines of philosophy, psychology, and anthropology (Grice, 1957; Austin, 1962; Searle, 1983; Bratman, 1987; Gibbs, 1999; Agar, 2013; Duranti, 2015). The notion of intention, as a result, has been investigated and theorized at various levels, including the individual, interpersonal and societal levels. The research on intention in cross-cultural and intercultural communication, however, is very minimal as far as both theoretical and empirical studies are concerned. As a result, the topic of intention remains largely untouched in the scholarship on cross-cultural and intercultural communication. In reality, a large number of misunderstandings in cross-cultural and intercultural communication are caused by miscommunications and misinterpretations of one's intentions. According to Walker (2000), to successfully communicate across cultures, one's intention must be recognized and accepted by the people with whom one is interacting. He must be able to perceive their intentions as well.

Building on the discussions of intention investigated at the various levels of the individual (Grice, 1957; Searle, 1990), interpersonal (Gibbs, 1999, 2001; Haugh, 2007, 2008; Kecskes, 2010), and societal (Duranti, 2015), this paper constructs a theoretical framework for the exploration of intention in cross-cultural and intercultural communication. This paper adopts communication as coordinated (Clark, 1996) and intention as emergent (Gibbs, 2001) to understand intention in intercultural communication where speakers from different language/cultural backgrounds negotiate shared meanings in interactive situations. In cross-cultural communication that compares communication practices of one language/cultural group with another, this paper adopts an intentional continuum (Duranti, 2015) to illustrate group-specific practices towards intention. This paper also discusses how to apply such a framework to the analysis of ethnographic data, including video/audio recordings, observations and field notes, and interviews.

FIRST VS. SECOND LANGUAGE PRAGMATICS OF HUMOUR

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Cécile Poussard – Université Montpellier 3
Laurence Vincent-Durroux – Université Grenoble Alpes

This study on interactional humour takes place within a larger project entitled “From perception to oral production”, the goal of which is to identify the links between comprehension and production processes and the sources of difficulty for French learners of English. The data consist of three comparable corpora of filmed semi-structured interviews between first (L1) and second (L2) language students: French-French L1; English-English L1; and English L1 with L2. The interviews revolve around the same extract of an American romantic comedy. The students were asked to give a description of a particular scene which centres on the offering of an unusual and unidentifiable gift, while explaining what they thought this gift might have been and why it was offered.

While not originally designed to elicit humour from the participants, instances of spontaneous humour occurred in all corpora. For this study, we used Béal and Mullan’s (2013) cross-cultural comparative model for the analysis of humour, which consists of the following four concurrent dimensions:

1. The speaker/target/recipient interplay
2. The language dimension: linguistic mechanisms and/or discursive strategies used by speakers
3. The different pragmatic functions
4. The interactional dimension

The humour used by the native speakers of French and English served as a basis. It was found that humour and laughter were employed to achieve certain pragmatic functions related to this particular institutional setting: the participants used humour primarily as self- or other-oriented face threatening acts, and/or to create a connection with the interviewer (often through implicit references, especially where both participants were female) (dimension 3).

We also examined the humour used by the French students when speaking English to assess their ability to understand and produce humour in their second language, taking dimensions 1 and 4 of the above model into account. A number of representative examples from the corpora will be presented by way of illustration of these results. It will be shown that while some of the pragmatic functions of humour are shared by both sets of L1 speakers, a number are exclusive to the L2 speakers.

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**DEVELOPING CULTURAL INTELLIGENCE TO ADDRESS INTERCULTURAL MISUNDERSTANDINGS:
A PRACTICAL INTERACTIONAL PRAGMATICS APPROACH IN HIGHER EDUCATION**

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This paper contributes to the study of interactional pragmatics (cf. Haugh, 2018), and to emerging research on intercultural pragmatics (McConachy, 2019) by introducing the Cultural Intelligence (CQ) framework for identifying cross-cultural variability in students' intercultural encounters. In Higher Education, where internationalisation of the curriculum has produced cohorts with diverse cultural backgrounds, intercultural interactions are often perceived more as challenges than as opportunities (Spencer-Oatey, 2008). This presentation focuses on intercultural misunderstandings triggered by differences in communication styles (Bowe, Martin, & Manns, 2014) and their perceived impact on achievements in teaching and learning contexts (Ryan, 2007). The following questions guide our research:

1. How do students perceive their ability to successfully communicate across cultures?
2. How do they assess their capacity to adjust their speech acts, verbal and non-verbal communication when interacting in diverse settings?
3. What are the limitations of using quantitative measures of cultural awareness?

To answer these questions, we apply the CQ (Cultural Intelligence) framework (Rockstuhl, Van Dyne, 2018). This framework operationalises intercultural competence as a combination of factors related to motivation, cognition, metacognition, and behaviour. We focus on the specific sub-dimensions *socio-linguistics*, *speech acts*, *verbal communication*, and *non-verbal communication* deriving from CQ to analyse students' perceptions of their encounters.

We use a mixed-methods approach to explore data collected among undergraduate and postgraduate students enrolled in one Australian university which operates across multiple continents. Our corpus comprises students' self-rating scores reported in the Cultural Intelligence Scale, an online self-inventory tool, as well as qualitative data from self-reflective essays and focus groups.

From the mapping of the students' perceptions, we outline both the desirability and the necessity of learning and teaching sociopragmatic awareness. We then discuss a series of strategies to overcome intercultural misunderstandings by enabling appropriate pragmatic transfer (Zegarac & Pennington, 2008).

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HOW TO INVESTIGATE IMPLICIT PRAGMATIC PHENOMENA IN CORPORA

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Recently, the use of corpus data has become a basic principle in pragmatics (Taavitsainen–Jucker 2015). However, there are classical pragmatic phenomena which are hardly identifiable and explicable by corpus-based form-to-function and function-to-form approaches (Aijmer 2018, O’Keeffe 2018), since they have no explicitly available forms.

This paper aims to examine three hidden phenomena of this type: implicit arguments, conventional indirect speech acts, and particularized conversational implicatures. Traditionally, these phenomena have been analyzed relying on the researchers’ intuition, thought experiments and DCTs, and have not been approached using large corpora. Our main goal is to reveal whether corpora can be used in their study.

We have three sub-goals. First, we analyze occurrences of the Hungarian verb *iszik* ‘drink’ with implicit direct object arguments in its habitual reading ‘drink alcohol’. Second, we explore Hungarian conventionally indirect directives with the verb *tud* ‘can’ concerning H’s ability. Third, we examine the role of sequential context in the identification of particularized conversational implicatures appearing as dispreferred second pair parts of invitations. In the study we use the Hungarian National Corpus (<http://clara.nytud.hu/mnsz2-dev/>). First, relying on previous research and our intuition, we determine key forms related to these phenomena as initial search items. Second, we automatically search for these forms and choose a random sample of these three datasets. Third, we apply manual sifting and a qualitative analysis to identify relevant data for further analysis.

We conclude that (i) variability and spontaneity of corpus data considerably enrich our knowledge regarding implicit pragmatic phenomena, (ii) corpus methodology enables us to retrieve data otherwise hardly available, (iii) implicit pragmatic phenomena are explorable with the corpus method only to a limited extent, (iv) the use of researchers’ linguistic intuition in the identification and categorization of data and a thorough manual contextual analysis is indispensable when exploring pragmatic phenomena in corpora.

**MORE DISTANT THAN POLITE:
A CROSS-VARIETY STUDY OF SPANISH 2ND PERSON SINGULAR ADDRESS VARIATION**

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Since Brown & Levinson (1987), T/V variation in second-person singular (2PS) address has been widely understood as politeness expression along a deferential (V) vs. affective (T) dimension when not in terms of Brown & Gilman's (1964) earlier proposal of the semantics of power vs. solidarity. Less influential has been Silverstein's (2003) discursive approach making use of his concept of orders of indexicality. However, methodological challenges and lack of comparative studies impede understanding cross-variety differences and scrutinizing these theoretical accounts empirically.

We present findings from a study of Spanish T/V in Chile, Colombia, Spain, US, Puerto Rico, and Mexico using innovative translation tasks to address those issues. Participants (N=495) translated captions containing you of 50 photographed scenes involving varying dyads as below.



Participants' 2PS exponents—pronouns or verbal agreements—classified as *ustedeo*—i.e., use of *usted* paradigm (V)—vs. *tuteo* or *voseo*—i.e., use of *tú* or *vos* paradigms respectively (T)—supported mixed effects modelling including:

- One participant model—Fixed effects: Country, Gender, Social Class, Age / Random effects: Participant and Scene.
- Country-specific scene models—Fixed effects: Dyad Genders, Ages, Relationship Distances, Statuses, and Settings / Random effects: Participant and Scene.

Highly significant participant effects confirmed Carricaburo' (1997) meta-analysis of prior research:

- Monotonic apparent time decline in *ustedeo*, however only significant for US.
- Country *ustedeo* at Colombia-37.52%, Chile-23.58, Mexico-19.44%, US-15.24%, Spain-11.58%, and Puerto Rico 5.02%.

For significant scene effects, Distance outranked other factors with Status following (in Mexico quite closely). Within-factor levels varied more:

- Status: In Spain any Status difference predicted *ustedeo*; elsewhere only UPWARDS did.
- Distance: In Colombia ACQUAINTANCE and STRANGER predicted *ustedeo*; elsewhere only STRANGER did.
- Gender: In Colombia MALE-MALE predicted *ustedeo*.

Although the differences suggest cultural nuances, the categorical minority use of *ustedeo*, and the uniformity of the two top factor rankings suggest that *ustedeo* functions everywhere as a marked form in similar systems of constraints. In fact, the primacy of Distance suggests its first-order index is marking social boundaries, with respect a second-order index (Silverstein 2003). Even the Colombia Gender effects can be seen as *ustedeo* expressing cool solidarity (Kiesling 2004), to avoid implications of "too much" intimacy in male homosocial relations. In sum, these results support proposals (e.g., Kang 2003) that understand 2PS variation as a resource for constructing social relationships rather than just following from one-dimensional politeness norms or two-dimensional semantic ones.

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A SPEECH-ACT-THEORETICAL, INTERACTIONAL MODEL OF COMMUNICATION

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It has been assumed that speech act theory cannot explain sequential communicative interactions. This is to a large extent due to Searle's (1969: 47) intention-based interpretation of illocutionary acts: "the speaker *S* intends to produce an illocutionary effect *IE* in the hearer *H* by means of getting *H* to recognize *S*'s intention to produce *IE*." Searle's speech act theory does not explicate how the illocutionary effect that a speaker produces invites the hearer to perform an illocutionary act so that the communicative interaction will progress.

This inability, however, is not a defect in speech act theory in general. Austin's (1975) original speech act theory provides a firm base to develop an interactive model of communication. In Austin's (1975: 14-15) felicity conditions, certain persons in certain circumstances who produce or receive a certain conventional effect and those circumstances (referred to as the addresser, the addressee and the context of an illocutionary act) are distinguished from the particular persons and the circumstances in a given case (referred to as the speaker, the hearer and the discourse). This allows an interactive model as follows. When the speaker *A* performs the illocutionary act 1, assuming her/himself, the hearer *A* and the discourse₁ as the addresser, the addressee and the context of the illocutionary act 1, respectively, and the hearer *A* agrees to share those assumptions (shown by her/his uptake), the conventional effect of the illocutionary act 1 is brought about, and the discourse₁ evolves into discourse₂. When the speaker *B* (i.e., the hearer *A*) responds to discourse₂ and performs the illocutionary act 2, assuming her/himself, the hearer *B* (i.e., the speaker *A*) and the discourse₂ as the addresser, the addressee and the context of the illocutionary act 2, respectively, and the hearer *B* agrees to share those assumptions, the conventional effect of the illocutionary act 2 is brought about, and the discourse₂ evolves into discourse₃.

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EFFECTS OF A NOTICING ACTIVITY ON PRODUCTION OF PRAGMATIC ROUTINES

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This study aims to investigate the effect of a noticing activity on production of pragmatic routines (PRs). Schmidt (1993, 1995) maintains that noticing is essential for pragmatic acquisition. In his model, learners notice a gap between their L2 pragmatic knowledge and the input from native speakers, and then understand some general pragmatic patterns or rules of the target language. In the current study, 12 Japanese learners of English performed the oral discourse production tasks (DCTs) which consisted of 15 situations with 16 targeted pragmatic routines (pre-task). Right after the task, they were presented the typical responses produced by native speakers, and they wrote down what they noticed through comparing their own responses and the native speakers' responses. Within one week, the participants performed the oral DCTs again (post-task) to investigate the short-term effect. Furthermore, about one month later, they performed the oral DCTs again (delayed-post-task) to investigate the long-term effect.

The writing activity produced 289 episodes in total, and 93 of them directly mentioned the targeted PRs. Out of the 93 cases, 39 led to the actual production of the targeted PRs in the post-test and/or the delayed-post-test. On the other hand, there were 31 cases where the targeted PRs were produced although they had not been directly mentioned in the writing activity. These results suggest that learners do not necessarily verbalize what they notice. In most cases, the effects were maintained until the delayed-post-test.

All in all, this noticing activity seems to have positive effects on production of PRs to some extent. The results also have revealed that learners tend to depend on their familiar PRs and avoid grammatically complicated PRs, while they try to use newly learned PRs when they are simple, such as "You didn't have to" and "XX is not my thing."

**INTERCULTURAL COMMUNICATION IN A COLLABORATIVE VIDEO PRODUCTION PROJECT:
JAPAN-CHINA**

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This presentation will describe some preliminary results of an ongoing, video-based telecollaboration project between students in Japan and China. As is well known, relations between the two countries have been fractious for many decades, presenting problems in communication between both the nations and their citizens. Recent global political trends towards increased nationalist sentiments have exacerbated the problem, and a further layer of difficulty has been added by the global pandemic.

As part of their English courses, two students from each country formed a group and collaborated to produce a short video on one aspect of the UN Sustainable Development Goals. They wrote a script, acquired copyright free photographs or video material, then narrated their script, and added background music to create an original video. The videos were then made available to all students in both countries. Feedback was provided and the videos were re-edited in light of that. All interaction between students was conducted in English via the affordances of the internet.

In the presentation, I will outline the project, show examples of the videos produced by students and discuss their impressions of the other country based upon pre- and post-project questionnaires. On completing the project, students reflected about in writing. Using the students' own words, I will examine the strategies used to communicate with one another in this intercultural environment in order to make meaning of the task before them, for example in deciding on roles and responsibilities in creating the videos, on the kinds of difficulties they encountered and how they collaborated to deal with those problems.

WHAT ABOUT THE FORMS OF ADDRESS TAUGHT IN
SPANISH AS A SECOND AND FOREIGN LANGUAGE TEXTBOOKS?

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While we teach a general scheme of forms of address to students of Spanish as a second and foreign language (SL2/FL) in which tuteo prevails, the different varieties of Hispano American Spanish do not conform to this scheme at all. A well-known case, but hardly taught and presented in SL2/FL textbooks, is voseo, typical of Argentina, and used in 13 other Hispano American countries in different contexts and for different discursive purposes. However, not only there is voseo (and tuteo) in Hispano American Spanish, but also there is ustedeo. This three-dimensional system of forms of address redefines the concept of politeness in the varieties of Hispano American Spanish according to the form privileged in each linguistic community. The aim of this communication is to present the Hispano American linguistic diversity through the forms of address and thus argue against a general scheme of the forms of address in SL2/FL textbooks. To achieve this purpose, I will present the general scheme of the forms of address in Spanish and confront it with other uses assigned to tuteo, voseo and ustedeo in Hispano American Spanish. We will also expose the results of the analysis of the forms of address included in ten SL2/SFL textbooks: three of them are of advanced level textbooks (*El Ventilador*, *Dominio* and *C de C1*), and the other seven are devoted to Hispano American Spanish (*Aula América*, *Aula Internacional* and *Aula Latina*). We will conclude that the forms of treatment included in the SL2/SFL textbooks do not reflect the varieties of Hispano American Spanish, which does not respond to one of the guidelines claimed in the early 2000s by the Common European Framework for Language Teaching (Council of Europe, 2001) and the Curricular Plan of the Cervantes Institute (2007), that is, the teaching of an authentic language.

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**SAME AND DIFFERENT WAYS OF SEEING FACES:
THE CASES IN KOREAN AND THAI**

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Human body is a ready and convenient reference point for conceptualization of non-human objects and events, as has been widely observed in the patterns of lexicalization via metaphor and metonymy across languages. Because of commonalities of physical features and functions, such patterns are often found to be universal, but differences, often significant, are also reported (Lakoff and Kövecses 1987; Kövecses 2005, Yu 2008, among others).

This study compares the lexemes for ‘face’ in Korean (*elkwul* and a few others) and Thai (*nâa*), and identifies commonalities and differences in lexicalization patterns. We collected data from dictionaries, lexica, and corpora, and investigated such patterns. Our analysis shows that the extent of the objects the Korean *elkwul* can denote is quite limited as compared to the Thai *nâa*, i.e., largely restricted to the frontal part of the head of humans and large land animals, the social ‘face’ (dignity and prestige), and the whole person, instances of metaphor and metonymy. Thai *nâa* is semantically and grammatically versatile and can refer to objects’ surface areas, sides of flat or cubic objects, ends of tubular objects, the width of a rectangle, the patterned (outer) side of clothes, and even time. An isolating language, Thai has the lexeme grammaticalized into adverbs of sequence (‘next’), anteriority (‘in front’), and ulteriority (‘beyond’); a preposition (‘before’); and a classifier (‘a sheet of’). The Korean situation is complex because ‘face’ lexicalization is in division of labor by a few lexemes including one involving the lexeme *myen*, a borrowing from Chinese, which has lost its original ‘face’ meaning (except for a few fossilized ‘face’ words) and has become ‘side’ in contemporary Korean.

A contrastive analysis of the two languages presents a number of noteworthy findings, including differential ‘face’ conceptualizations of physical configurations, effects of typological features, influences of language contact, among others.

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**CAPTURING INTERACTIVE PRACTICES IN ELF COMMUNICATION:
THE DEVELOPMENT OF A CLASSIFICATION SCHEME FOR PRAGMATIC FUNCTIONS IN VOICE**

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To communicate in intercultural contexts, English as a lingua franca (ELF) speakers are required to establish a common translingual and transcultural ground for the purpose of their interaction (Pitzl 2018: 54). How they strategically exploit linguistic resources for this purpose renders the pragmatic functioning of communication particularly transparent (Seidlhofer & Widdowson in press). For this reason, studying ELF use from a pragmatic perspective is particularly fruitful and revealing. To further intensify and advance research into the pragmatics of ELF interactions, a system for annotating pragmatic functions in the *Vienna-Oxford International Corpus of English* (VOICE) (VOICE 2021) is currently being developed. The annotation scheme seeks to render ELF speakers' interactive work more readily accessible for corpus-based investigations into the pragmatics of intercultural communication through ELF use and, in addition, may prove useful for language pedagogic purposes.

This paper outlines the theoretical and methodological approach adopted in developing a classification scheme for pragmatic functions as a basis for the annotation system. Using data from VOICE, the paper will provide examples of useful categories for re-occurring communicative practices that suggest themselves for inclusion in a classification system of pragmatic functions for ELF interactions. These categories are based on an analysis of selected speech events in the corpus (e.g. VOICE 2021: PBsve435) and may represent important steps in further enhancing the value of VOICE as a tool for research in intercultural pragmatics.

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**“OIGA YO NO SOY USTED”:
RESISTING ACTION AND CATEGORY ASCRIPTION IN MULTIPARTY INTERACTION**

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Research on action and intention ascription has recently focused on interactions where the intended social action may be unclear or assessed as problematic by participants (Haugh, 2022; Deppermann & Kaiser, 2022). It has been demonstrated that recipients, in these cases, may tend to reveal the speaker's motives or initiate repair through action or intention ascription in the following turn (see Deppermann & Kaiser, 2022). In multi-party interactions, action ascription has mainly been approached as a dyadic interactional phenomenon (Stivers, 2021), but the contingencies of action ascription as a multiparty construction remain underexplored. Furthermore, how action and intention ascription are linked to the membership categories invoked by participants has not received much attention either (see Rossi & Stivers, 2021). Drawing on interactional pragmatics and membership categorization analysis, this paper aims to fill in these gaps by exploring casual multiparty interactions between Spanish-speaking friends. The analysis focuses on sequences where an unaddressed participant ascribes a particular action or intention to a previous turn, treating it as interactionally problematic. Findings indicate that (non-addressed) participants may orient to different layers of a previous turn, changing the course of action taken by other (addressed) participants (e.g. a confirmation request treated as criticism through a tease). In doing so, moral issues linked to membership categories, such as a prejudiced person, an overcritical friend, or a two-timer girlfriend, may be made salient (see Jayyusi, 1984) and trigger resistance of both the ascribed action/intention and the membership category. Once the action/intention ascription turn has affected the sequence progressivity (Schegloff, 1979), other participants may co-construct the new action and/or category, thus accepting the temporal deviation. By exploring action/intention ascription as a collective rather than dyadic accomplishment linked to social categories, this paper contributes to a more nuanced understanding of how identity and social actions are interactionally intertwined.

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MOTIVATIONAL INTERVIEWING THROUGH THE LENS OF (IM)POLITENESS RESEARCH

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We analyze the popular evidence-based behavioral change technique known as motivational interviewing (MI) under the lens of (im)politeness research. MI is a "directive client-centered counseling style for eliciting behavior change by helping clients to explore and resolve ambivalence." (Rollnick & Miller, 1995, p. 325). MI is extensively used in lifestyle behavior research and has been shown to be effective in psychological and physical interventions, from improving physical activity to treating addiction (Frost et al., 2018; Rubak et al., 2005).

Here we argue that MI is similar to theories of politeness that try to "maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative in the first place." (Leech 1983, p. 82). However, MI does not fully consider the cultural dimension of communication and assumes an idealized universal way of interaction. For instance, MI postulates that the "therapeutic relationship is more like a partnership or companionship than expert/recipient roles" (Rollnick & Miller, 1995, p. 327). This type of relationship where individuals are treated as equals in a health professional setting may be acceptable in cultures with small power-distance relationships. However, social ranking is associated with expertise in higher power-distance cultures, and dissolving it can make experts seem non-reliable.

We support our views with a qualitative analysis of MI telephone recordings. The participants are two Latina cancer survivors with different cultural backgrounds: one was born and raised in Mexico, and the other is a second-generation Latina born in the U.S. These interviews were part of the Lifestyle Intervention for Ovarian Cancer Enhanced Survival (LIVES), an MI-based study that included telephone coaching sessions from 1205 women. We conclude that MI might be suitable for some populations, but from an (im)politeness perspective, using it without proper cultural adaptation may not be as welcome as expected.

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WHEN EVALUATIVITY AND INDEFINITENESS ARE AS THICK AS THIEVES:
SOME REMARKS ON THE EVALUATIVITY OF COMPOUND INDEFINITE PRONOUNS IN CZECH

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According to the recent research of evaluativity (or emotionality, appraisal theory, stance), the ability to evaluate is one of the important human skills (Hunston 2011; Veselovská 2017). It is generally assumed that in language, one is able to evaluate explicitly (by lexical or grammatical means) and implicitly (by neutral, non-expressive means) (Hunston 2011). Among the explicitly evaluative devices, i.e. pejorative lexicon, some affixes indicating evaluation (e.g. *-ei* in German) or certain type of intonation are usually mentioned (Hunston 2011; Veselovská 2017). However, compound indefinite pronouns (CIP; e.g. *kdovíco* ‘who knows what’ in Czech or *neizvestno kto* ‘unknown who’ in Russian) also play their role in evaluative texts, but the evaluation component of their meaning is more or less left aside in relevant literature (cf. Haspelmath 1997).

Additionally, explicitly evaluative means tend to cluster together within a discourse and to affect each other, which is the core of what is known as evaluative prosody (Morley & Partington 2009; Partington 2015). CIPs also exhibit a similar interaction, cf. (1), where the CIP cluster with an evaluative word *krasavec* ‘nice man’.

1. Žádná holka by se mnou nechodila, nejsem totiž bůhvíjaký krasavec.
(I) am not PART INDEF-which nice man
‘No girl would date me, because I’m not a god knows what handsome guy.’

The paper deals with preliminary results of research of the relation between evaluativity and indefiniteness on the example of selected CIPs in Czech. Based on the results of collocation analysis conducted on data obtained from a web-crawled corpus csTenTen v17, it will be foremost demonstrated that the CIPs tend to occur in evaluative environment. Further, some typical patterns of the usage of the CIPs will be introduced. The focus of the paper will be on the semantic and pragmatic effect of the usage of a CIP in evaluative utterances.

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STANCETAKING IN CONVERSATIONAL CONCESSION WITH DISCOURSE MARKERS

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Concession is widely used not only when speakers are involved in negotiation but also when they face differences of opinion in casual, everyday conversations. A speaker concedes that an interlocutor is right about something that she/he then goes on to disagree with. In making concession, the speaker manipulates agreement and disagreement to occur within one response, thus needs to pay a significant attention to stance negotiation aimed at allowing the speaker to maintain alignment with her/his conversation partners.

This study explores how discourse markers fulfill crucial roles as “stance markers” in conversational concession in terms of interactional management, by demonstrating how they regulate the stance relations in concession. It particularly pays attention to the prevalence of Cardinal Concessive (Couper-Kuhlen and Thompson 2000) in conversation with the use of discourse marker *well*. In Du Bois’s (2007) theoretical framework of stance, the study analyzes stance divergence in rhetorical concession, and shows how a discourse marker *well* regulates stance relations when paired with the adversative coordinating conjunction *but*. Three variations of rhetorical concession are presented: (1) The conceding move takes a form of resonance with the prior statement; (2) the conceding move expresses an approval lexically with overt expressions such as *true*, *right*, *I agree*, and *I know*; and (3) the concession involves a form of conditional agreement with the conjunction such as *as long as*. Instances of concession are analyzed and shown in diagraphs that highlight structural mapping relations across utterances. They are discussed with the key notions of stance, resonance, and dialogicality (Bakhtin 1981). The prevalent concessive pattern with the use of discourse markers is further shown to conform to natural information processing order (Chafe 1994) and the cognitive salience of foregrounded information (Langacker 1987).

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ON BENGALI EMOTIVE PARTICLE ABAR

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Emotive markers are linguistic items that encode not-at-issue information about the speaker's emotional attitude regarding the content of the utterances in which they appear. The semantic contribution of these emotive markers cannot be focused on using truth-conditional operators. This paper is an attempt to systematically investigate how Bangla discourse particle *abar* behaves in a conversational context. In contrast to the practice of feature-based modelling of the lexical expression, the context-based interpretation of any expression is more efficient, since the former fails in several respects. The current work, in this respect, is more interested in observing and analysing the role of *abar* in semantically encoding the illocutionary content. This, in turn, helps the study to conceptualize how the speaker is using the said particle contextually.

It has been observed that, apart from its particle behaviour, *abar*, as an adverb is quite capable of initiating repetitive meaning in Bangla. Consider the following:

- (1) *ami kaj-Ta abar kor-I-am*
I.NOM work-CLS again do-PST-1
'I did the work again'
- (2) *SOrbonaS eTa abar ki!*
PRT this PRT Q-PRT
'Oh my god! What is this!'

It can be observed, in example (1), that *abar*, as an adverb, gives rise to a repetitive sense whereas in (2), it triggers the fact that the speaker has no knowledge about the snack and got surprised to see it. Therefore, *abar* here is functioning more like a discourse particle that turns an interrogative into an exclamation-like utterance without changing the truth-conditional behaviour of the utterance.

Discourse Particle, the empirical focus of this paper, when comes to this dynamic network of conversation, it becomes quintessential to look for the specific intention that the mentioned particle is fulfilling, *abar* is not an exception to that. Consider (4):

(3) Discourse Particle	Clause Type	Illocutionary Content
	Wh-Interrogative	Surprise, Sarcasm
<i>Abar</i>	Polar Interrogative	Surprise
Negative Imperative	Concern, Sarcasm	
Subjunctive	Anxiety, Concern	
Declarative	Obligation, Concern	

The illocutionary content that particle *abar* triggers in combination with different clause types directly come under Searle's (1976) speech act category of expressive. This leads the paper to argue that *abar* as an emotive particle forms a natural subclass of encoders of not-at-issue content. Hence, it contributes to the speaker's Discourse Commitments (Gunlogson, 2001), rather than the Common Ground.

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**DODGING DISAGREEMENT? MHM, M AND M:M:
IN PENINSULAR SPANISH AND URBAN EAST-NORWEGIAN CONVERSATION**

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Particles transcribed as some combination of m's, u's and/or h's, historically considered 'conversational detritus' devoid of semantic content (according to Schegloff, 1982: 74), have been differentiated by conversation analysts into nuanced varieties doing specific interactional work (cf. *ibid.*; Jefferson, 1984; Gardner, 2001). In English, Gardner (2001) differentiates the 'classic continuer' Mm Hm most frequently produced with rising terminal pitch oriented towards the incompleteness of a multi-unit-turn, from the acknowledgement token Mm, mostly produced with falling terminal pitch oriented towards completion. Dingemanse et al. have suggested that such particles may be considered universal words (2013: 8).

In my contrastive Spanish-Norwegian research, I am analyzing data from the Norwegian Corpus of Spoken Language (Johannessen et al., 2007) and the Val.Es.Co. Corpus of Colloquial Spanish (Pons Bordería, dir.). Findings from my MA thesis (Sbertoli Nielsen, 2019) suggest that in Urban East Norwegian mhm is infrequent and mostly used ironically, while the favored variety is m:m: following the 'second tonal accent' (Kristoffersen, 2000: 237), a HLH prosodic pattern absent from English and Spanish. Although the monosyllabic m is found in both Urban East Norwegian and Peninsular Spanish, the latter so far demonstrates remarkably low frequencies of any bilabial particles.

In my current investigation, I seek to better understand these findings by analyzing the particles according to prosodic patterns, orientation towards (in)completion, contingent relevance set by the action performed in the prior turn, and interpretations displayed in the following turn. Possible explanations of the Spanish-Norwegian contrasts include cross-cultural differences in the realization of continuer-functions, in preferences for upgrading or downgrading second assessments (cf. Couper-Kuhlen and Selting, 2017: 300), and in conflict-avoidance vs. -tolerance (cf. Gullestad, 1990; Fernández-García and Sánchez-Morillas, 2021), the latter related to the possibility of using mm as "an intermediary position dodging the choice between dishonest displays of agreement and conflict-inducing disagreement" (Gardner, 2001: 104).

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ON 'COMPACTNESS' AND 'LOOSENESS':
CONCEPTUAL QUALITIES OF THE DIRECTIVE AND THE EXPRESSIVE SPEECH ACT CLASS

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The present study seeks to examine cognitive semantic features of speech acts and speech act classes focusing on three directive (i.e., requesting, commanding, begging) and three expressive (i.e., thanking, apologizing, congratulating) speech acts. Using a form-based approach, 5400 occurrences of different speech act labels (e.g., apology, requesting, congratulated, commands, etc.) were retrieved from the GloWbE corpus and coded for their communicative functions in context. In general, speech act labels were mostly used to negotiate the illocution of a previous utterance (e.g., Is that a request?), to comment on the (deontic) modality of performing the respective speech act (e.g., You should congratulate the winner.), to report on an instance of this illocution in the past (e.g., She thanked him for his time.), or to perform said illocution (e.g., We apologize for the inconvenience.). In a second step, each of the functional categories distinguished was assigned a combination of features on two semantic dimensions: (a) the object-concept dimension, indicating whether the relevant speech act concept is related to other abstract concepts or to a concrete utterance, and (b) the static-dynamic dimension, specifying whether or not the speaker insinuates that their and the hearer's understanding of the particular speech act concept are congruent. Quantifying the results of the analysis, and visualizing speech act concepts on a two-dimensional semantic space, it becomes evident that all directive speech acts are centered around the same focal area, whereas the expressive speech acts are much more scattered. This and other findings are discussed against the background of Searle's (1969, 1976) felicity conditions and speech act classification. Specifically, it is argued that the results point to a 'compact and cohesive' character of the directive category on the one hand, and a 'loose and miscellaneous' character of the expressive category on the other (cf. Maíz-Arévalo 2017: 156).

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PARTICULARISTIC CO-MEMBERSHIP AND CONVERSATIONAL HUMOUR IN
INTERCULTURAL INITIAL INTERACTIONS

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Most theories of conversational humour to date have assumed that, having access to similar cultural frames, speakers can recognise incongruities based on their shared linguacultural backgrounds (e.g. Attardo & Raskin 2017). However, less attention has been paid to conversational humour in initial interactions (Haugh 2011; Haugh & Weinglass 2018; Mullan 2020) or in intercultural settings (Davies 2015; Marra & Holmes 2007) where interactional floor for particularistic co-membership is less furnished. This study focuses on conversational humour in intercultural initial interactions, in which participants not only do not know each other, but also come from different cultural backgrounds. The data draws from the corpus of Video-Mediated English as a Lingua Franca Conversations (ViMELF, 2018), which comprises 20 dyadic intercultural initial interactions conducted through Skype, and a collection of 11 recordings of dyadic intercultural initial interactions collected through Zoom. Using the framework of interactional pragmatics, the analysis focuses on the design of these humour episodes, interlocutors' co-membership, and responses to humour bids. Results indicate that how humour is responded to reflects, in part, the particularistic co-membership of participants in that conversation. When interlocutors achieve a particularistic co-membership, the humour episode is expanded upon by the recipient. On the other hand, when such co-membership is not achieved, the humour bid is generally disattended.

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**“AY QUE PASÓ YO ME QUIERO REÍR” [“AY WHAT HAPPENED? I WANT TO LAUGH”]:
OTHER-PARTICIPATION IN HUMOUR SEQUENCES**

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Humour is a complex multi-faceted activity the functions of which range from building relationships to marking the boundary between (groups of) people. Much research has explored various types of humour sequences that happen in dyadic and smaller-group multi-party interactions. How humour is co-constructed in bigger-group multi-party interactions, however, has not received as much attention. This paper aims to fill in this gap by analysing humour sequences that are interactionally accomplished during dinner-table conversations. The data examined in this paper is part of a bigger project on interactions in Brisbane's Spanish-speaking speech community. It consists of 97 minutes of video-recorded conversations between 10 friends who are having dinner at a restaurant. All the interactions are in Spanish, apart from some occasions where participants are talking to one of the friends who does not speak Spanish. The analysis draws on interactional and interpersonal pragmatics approaches that focus on how participants co-construct social actions in emergent sequential practices. The analysis of the data has revealed that, primarily because of the seating arrangements, (extended) humour sequences do not involve all the parties present at the table. There are two-three groups that engage in separate humour sequences, either at the same time or not. The focus of this particular analysis is on the ways in which the other-participant becomes part of the humour sequence in which s/he is not initially included. In the data, with the focus on the *other-participant*, this is done in three different ways: (1) *self-initiated recruitment*, (2) *other-initiated recruitment* as well as (3) *self-initiated sanctioning*. Self-initiated recruitment is accomplished when the other-participant orients to the humour sequence, through repair (*¿ay qué pasó?* 'ay what happened?'), showing the interest in the sequence, explicit request to be part of the interaction (*yo me quiero reír* 'I want to laugh') and/or embodied action. Other-initiated recruitment is done by someone who is already involved in the humour sequence via introducing the topic to someone else, either by recruiting a specific person or by recruiting anyone else raising the voice. Finally, self-initiated sanctioning is an interactional practice in which the other-participant includes him/herself in the sequence showing their disapproval of the humorous exchange, for instance, through embodied action such as the stop gesture. By exploring collaborative humour sequences in bigger-group multi-party interactions in Spanish, this paper contributes to a more nuanced understanding of humour as an interactionally accomplished phenomenon.

**REFLECTIVE TEACHING THROUGH CRITICAL ACTION RESEARCH AS PEDAGOGICAL PRAXIS FOR
DEVELOPING STUDENTS' INTERCULTURAL COMPETENCE AND CRITICAL LITERACIES:
DUOETHNOGRAPHY**

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This paper introduces reflective teaching practice as pedagogical praxis in English for academic purpose (EAP) courses in Canadian higher education. It demonstrates how two English language teacher-researchers attempted to improve their teaching in order to achieve students' development of intercultural and critical literacies. Using critical action research (Burns, 2009; Kemmis, McTaggart & Nixon, 2014) as a methodological approach, the paper manifests how their practices are informed and improved through continuous cycles of dialogic reflections. The paper further showcases how their improved practices scaffolded students' engagement in contested discussions of culture and power, raising their students' critical awareness of how unequal power operates in social dimensions of language, culture, race and gender, using critical multicultural education (Nieto & Bode, 2011) as a theoretical concept. This is exemplified in the design of the instructional materials that invited students to examine power relations and how structural discrimination is created and reproduced in social reality through the analysis of various readings (e.g. academic articles, news media, and policy documents) and semiotic representations of cultural diversity and equity (e.g. video of racialized students, posters and banners of student services on equity and diversity). The paper concludes with pedagogical implications of critical action research with the emphasis on critical reflection in English language teaching and roles of language teachers in the development of students' critical literacies.

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SUBJECTIVE OR INTERSUBJECTIVE? WELL, THAT IS THE QUESTION!

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In recent years there has been discussion of what kinds of linguistic items and functions emerge on “periphery” of utterance. Periphery mainly applies to utterance-initial position (Left Periphery) and utterance-final position (Right Periphery). Beeching & Detges (2014) suggested a hypothesized asymmetry in function between left and right periphery as a strong tendency. One of the hypothesized usages on periphery is that expressions at the left periphery are “subjective” (self-addressed), whereas those at the right periphery are “intersubjective” (other-addressed) (Ibid.: 11). However, such an automatic correlation between a speaker’s stance and position at the periphery has been challenged by scholars (Onodera 2014; Traugott 2012 etc.). Nevertheless, a relation that at “one position one single meaning at once” is not often challenged. There is not always a clear-cut distinction between subjective and intersubjective meaning.

Consider the following example. Sharon reports on her students’ parents who do not fill out a form for free lunch. Sharon explains that the form is written both in English and Spanish. *Well* in line 3 clearly expresses Kathy’s subjective stance (“disagreement”), but also her intersubjective stance for the hearer, because this marker mitigates its face threat (compare to *but* for example).

(1)

1 KATHY: Yeah but, is the form in English?

2 SHARON: ... (H) They have a form in Spanish [al=so].

→3 KATHY: [Well, even if]it’s in Spanish,

4 maybe they can’t read.

(Santa Barbara Corpus of Spoken American English)

A motivation for *well* being used as a discourse marker is by the reason of politeness (Brown and Levinson 1987). This marker exploits its propositional meaning “good” to show pseudo-agreement where a face can be threatened. In this paper, to take *well* as a discourse marker, I argue that a speaker can use this marker to express their subjective perspective intersubjectively at the left periphery.

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PRAYING AT A DISTANCE IN DIGITAL SPACE: A CORPUS STUDY OF BANGLA PRAYERS AS PERFORMATIVES IN BANGLADESHI YOUTUBE DISCOURSE ABOUT COVID-19

Chris Tang – Kings College
Tania Rahman – North South University

The concept of prayers is a daily, ‘self-involving’ and ‘discursive’ performative practice (Fitzgerald, 2012; Monteith, 2009; Austin 1975). In today’s world of new media, during times of crisis, nowadays people pray for others digitally, from a distance, using their linguistic repertoires, and thus participate in the performative act of praying collectively. This talk will report on a study that explored the nature of online risk discourse about COVID-19 as expressed by Bengali speakers on YouTube. The use of corpus linguistics in the study enabled an inductive and rapid analysis of a relatively large dataset that represented the views and experiences of COVID of around 4,000 YouTube commenters. Commenters drew upon a rich linguistic resource that regularly combined two linguistic codes and scripts – English and Bengali. The occurrence of a high number of Arabic words – both those used conventionally in Bengali and in Islamic ritual and prayer – signified the presence of a religious discourse that was central to how COVID was being negotiated as a threat. Drawing upon both the language and concepts from prayer rituals, this discourse was predominantly expressed through invocations of Allah as the savior, guide, and judge of humanity. For the commenters in the present study, the pandemic thus plays out on a metaphysical plane that constructs humanity’s relationship to God. Finally, we will talk about how through invocations as the discursive performative practices of prayers, communications regarding the COVID-19 pandemic risk had been negotiated to convey humanity’s subjugation to the divine intervention in the face of the formidable threat of the pandemic. Doing so, we will show how the understanding of the role of religiosity in risk communication becomes useful in intercultural interpretations of risk on social media.

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**HOTEL RESPONSES TO NEGATIVE REVIEWS:
“...GIVE US A SECOND CHANCE DURING YOUR NEXT VISIT”**

Ly Wen Taw – University of Newcastle | University Putra Malaysia

Alan R. Libert – University of Newcastle

Shamala Paramasivam – University Putra Malaysia

Social media have increased the popularity of electronic Word-of-Mouth (eWOM), an online feedback mechanism that uses technology for building consumer trust in electronic markets. As the influence of eWOM has been pervasive throughout the world, online reviews have a significant impact on customers' purchase intentions in many business sectors, including the hotel industry. Given the considerable influence of eWOM, hotel responses have become increasingly important, not only as a positive influence on consumers' purchasing decisions, but also as a means to engage in online reputation management. Drawing upon Spencer-Oatey's (2008) Rapport Management Model (RMM), the present study explores the rapport management strategies used by Malaysian five-star, four-star, and three-star hotels to respond to negative online reviews from the perspective of RMM discourse domains. The hotel responses were collected from the world's largest online travel site, TripAdvisor, using purposeful sampling and analysed with Computer-Mediated Discourse Analysis. The findings show that the five-star and four-star hotels employed higher frequencies of moves in responses in dealing with the complaints in negative reviews. It was also found that some four-star and three-star hotels appeared to be confrontational in the use of the denying problem sub-move.

Based on the RMM rapport orientation, the aforementioned sub-move can be rapport-challenging in customer relationships. This study raises the importance of managing negative reviews more efficiently for service recovery on online platforms, which is essential for maintaining customer relationships and establishing a positive online corporate reputation. More generally, the findings provide insights on cultural rapport management strategies used in one of the Southeast Asian countries—Malaysia.

**VERBALIZING SILENCE WITH AN INTERJECTION IN
ONLINE COMMUNICATION AMONG GHANAIS**

Rachel Thompson
University of Ghana

This study focuses on *hmm*, a primary interjection that is commonly used among online interactants in Ghana. It aims at examining the use of *hmm* to verbalize silence in online communication among Ghanais. The data, gathered from naturally occurring examples on Facebook and Twitter, shows that *hmm* is often a self-contained utterance that could mean a lot more than a string of words in a potentially conflictive situation. It carries the potency of words and serves as an eloquent and effective means of averting trouble or not provoking the anger of one's audience. *Hmm* can also collocate well with other interjections in an utterance to perform a wide range of discourse-pragmatic functions, such as expressing pain/grief, disappointment, and helplessness or signaling doubt. Further, the study indicates that *hmm* may or may not be speaker oriented in the sense that one may use it to express self-pity or pity for another who is in an unpleasant situation. This study contributes to the growing body of research on the use of interjections in various speech communities. It adds to the evidence that interjections form part of the linguistic and paralinguistic features that used to be associated with oral speech but are becoming prevalent in written or online interactions.

CONCEPTUALIZATION OF FIRST-ORDER POLITENESS IN RUSSIA:
AN EXPLORATORY STUDY

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The aim of this presentation is to show how politeness is conceptualized in modern Russia. The study adopts a bottom-up approach and gathers conceptualizations of different aspects of politeness by lay native Russian speakers. In this study we use an open-ended questionnaire in order to elicit the concepts people generally associate with politeness, descriptive labels for polite people, as well as individual experiences of polite and impolite behavior (Ogiermann, Saloustrou 2020). The data for the research have been derived from 50 questionnaires composed of 5 questions. In total, we obtained 217 metapragmatic comments and 155 recollections of past experiences. The results of this study suggest that politeness is understood mostly in terms of expectable social behavior and serves a regulatory function (Spencer-Oatey 2005; Kecskes 2010). It indicates that culturally-specific concepts can fit into the framework of personal, relational and social underpinnings of politeness (Brewer, Gardner 1996). This embraces a holistic view on politeness as a social tool of efficient interaction.

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A LEXICAL-PRAGMATIC APPROACH TO TIME FROM A CROSS-CULTURAL PERSPECTIVE

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Pragmatic research in recent years has increasingly paid more attention to the various aspects of the concept of common ground (Nemo: 2007, Allan: 2012). All instances of naturally occurring interactions are linked to understanding in cultural, personal and textual context. But the context is not given, it needs to be interactively established, and is constantly changing. Common ground can be linguistically coded but it is also anchored in social practice. Kecskés and Zang (2009) argue that "...Communication is the result of interplay of intention and attention motivated by sociocultural background..." where both the previous knowledge and the situational experience play an important role.

Languages can apply different adverbs of time to indicate that a certain action or situation is going to be valid in a later time: *later on, afterwards, in a moment/minute, soon, shortly* etc., but people have different perception of time. Cultural attitudes to time as part of the speakers' core common ground differ between different cultures and often in a quite significant way. A linguistic expression in one language can imply different cognitive effect in another language in terms of time orientation. The present study investigates expressions of time from a cross-cultural perspective, and examines how the cognitive content of a given phrase is reached by pragmatic inference and common ground knowledge. Inferences triggered in discourse interpretation give access to lexical and functional information and the process of activating common ground varies according to the interlocutors' strategy preferred in the actual discourse.

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I'M SITTING IN FRONT OF THE SCREEN AND TALKING TO IT –
SOCIOLINGUISTIC CONTEXTS OF CMC COMMUNICATION SCHEMATA

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Jagiellonian University

The changes caused by COVID-19 strengthened the rate of CMC communication in our life. It's been more than a year that we all are sitting in front of our screens and speaking to them. But after all this time how do we manage our communication schemes? How CMC changes the rate of oral and written communication? Why do we get tired of zoom meetings?

The paper is based on a questionnaire conducted in May-June 2021 among Polish and Hungarian students (aged 18-30) and professionals (aged 30-50) who learnt/ worked online or in a hybrid system (altogether 50 participants). The data providers answered questions regarding the frequency and channels of communication, attitudes towards given channels (e-mail, chat, video calls) and their contexts, and CMC communication schemes. The results show that the choice of CMC channel is connected with social context, e.g. video calls and e-mails were mostly associated with a formal workplace or university communication, while chat texting was chosen mainly in informal contexts, which was dominant in friends and family contacts both among Hungarians (71,4%), both Polish (92,3%) data providers. As reported by data providers the number of CMC contacts overrode Ftf contact often to such an extent, that data providers were not willing to any more communication (see also: Henderson - Zimbardo - Graham 2002). Regarding zoom fatigue (Bailenson 2021) the findings do not support the previous hypothesis, according to which zoom meetings can tiring, among others, due to lack of side communication - 81% of the participants declared side communication during zoom meetings. In the research, I address also other possible causes of zoom fatigue. An increasing rate of CMC opens more and more questions regarding the communication schemes and sociolinguistic context of CMC.

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**WRITING APOLOGY EMAILS IN ITALIAN L2 TO ACADEMIC STAFF:
EXPLORING THE IMPACT OF SOCIAL AND SITUATIONAL VARIABLES**

Talia Walker
The University of Sydney

This paper will present findings from a Doctoral research project which explores the performance of written apologies by Australian learners of Italian to academic staff in a university context. Combining four data collection methods, this project investigates (i) how learners of Italian perform emailed apologies, (ii) the perceptions of these students of these apologies, and (iii) the perceptions of the academic staff to whom the emails are hypothetically addressed. Hence, the project utilises a mixed methodology to holistically explore written apologies in the understudied context of Italian language learning in Australia.

Specifically, this paper will consider both quantitative and qualitative data collected through two of the four methodological tools, a written Discourse Completion Task (DCT) and post-task interviews. The DCT analysis presented will include an overview of participants' perceptions of three social and situational variables, namely: i) the social distance between themselves and the interlocutor; ii) the status of the addressee in relation to the participant; and iii) the severity of the offence. A thematic analysis of interview data will be presented.

The analysis of this data will focalise on how learners of Italian in Australian universities perceive the student–tutor and student–professor relationships, concentrating on the following questions:

- i. Do participants' perceptions of social and situational variables change in relation to the addressee (i.e. professor versus tutor)?
- ii. Do participants demonstrate or acknowledge any difference in the way that they apologise to professors and tutors?

The study draws upon Speech Act Theory (Austin, 1962; Searle, 1979) and previous investigations of apologies such as the Cross Cultural Speech Act Realisation Project (Blum-Kulka, House, & Kasper, 1989; Blum-Kulka & Olshtain, 1984; Olshtain & Cohen, 1983), as well as more recent apology studies (including: Cheng, 2017; Márquez Reiter, 2000; Nuzzo, 2007; Trosborg, 1995).

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**‘BECAUSE I’M LAZY’: SELF-DENIGRATION AS A RELATIONAL STRATEGY
IN ENGLISH AS A LINGUA FRANCA IN ASIA**

*Ian Walkinshaw - Griffith University
Nathaniel Mitchell*

Consider these scenarios: An Indian woman prefaces a positive self-description with ‘I’m not a very active person, but...’. A Chinese student complimented for his academic achievement responds: ‘I’m not so bright, just lucky’. A Laotian man says he skips breakfast ‘because I’m lazy’. A Malaysian woman jokes of her reluctance to leave a house plant with her friend, who she fears will kill it with neglect; the friend agrees: ‘I will kill it’. All are self-denigrating utterances, yet each serves a quite unique relational function. This presentation outlines findings from a study exploring how Asian speakers of English as a lingua franca (ELF) employ self-denigration as a relational strategy (i.e. supporting the ongoing management of interpersonal relationships) in talk-in-interaction. It draws on the Asian Corpus of English (ACE), a million-word archive of naturally-occurring spoken interactions among Asian ELF users. In the ACE corpus, self-denigration tends to occur in informal, non-role-assigning, non-task-focused interactions. In relational terms it is multi-functional: Self-denigration is found to occur as a down-playing precursor to a speaker’s positive self-evaluation. It may also serve a face-saving, face-maintaining or even face-enhancing role for a speaker, a recipient, or other co-participants. It may be utilised for generating shared humour, promoting solidarity and social intimacy among an in-group. It may be a social moderating device, deployed in response to another’s praise to project modesty. Several such functions may be served at the same time. A Conversation Analysis-derived analytical approach unpacks illustrative examples of these relational functions, identifying some of the prosodic and paralinguistic features that characterise them.

**DEVELOPING THE USE OF FORMULAIC LANGUAGE FOR STUDY ABROAD:
A TARGETED INSTRUCTIONAL INTERVENTION**

Jiayi Wang - De Montfort University
Nicola Halenko - University of Lancashire

This study investigates the immediate and sustained effects of a pre-departure study abroad training on the oral production of L2 Chinese formulaic language across a range of social and transactional interactions. Eighteen upper-intermediate learners of Chinese were assigned to either an instructed or non-instructed group to determine the efficacy of instruction designed to enhance their study abroad year in China and beyond. A three-stage pre-post-delayed longitudinal experimental design was adopted to examine instructional effects over an academic year, elicited by means of a computerised oral task (COT). The assessment was based on quantitative appropriateness ratings and a qualitative analysis of the output. Results show that the instructed group outperformed the control group immediately after the pre-study abroad (pre-SA) instruction, as well as after the year abroad. The significant difference between the two groups, however, decreased after the period abroad as the control group also showed significant improvement without the pre-SA instruction. Nevertheless, the sustained effect of the instruction enabled the experimental group to retain their competitive edge, even after a year in the target language country. The findings demonstrate the longitudinal benefits of pre-SA instruction.

**METAPHORS OF POWER:
A CORPUS-BASED CONTRASTIVE STUDY OF CHINESE AND ENGLISH**

Vincent Xian Wang
University of Macau

In Brown and Levinson's classic politeness theory (1987), power distance presents one of the key factors that determine interlocutors' use of polite behaviours. For Chinese speakers, power relation also plays a crucial role in their social interactions (Hwang 1987). Given that power is often expressed metaphorically, this study investigates the commonly-used metaphors that convey various meanings of power in English and Chinese. Based on large-scale monolingual corpora of English and Chinese preloaded on Sketch Engine (SkE), we first used the Word Sketch feature at SkE to identify the frequently-used metaphors for power in both English and Chinese, placing emphasis on the metaphors that denote people's power or interpersonal power. Both English and Chinese heavily rely on animal taming, physical energy, trade, plant growing and so on as metaphors to express the power in people's hands. Of these frequent metaphors, a small number of most representative ones were selected for in-depth analysis. For example, 'harness' is heavily used in English to denote 'POWER AS A TAMED HORSE'. The concordancing lines of 'harness' indicate that it is often used to describe creative or innovative activities attempted by an entrepreneur or a developer. Its counterpart in Chinese – 驾驭 *jiàyù* – although entails horse riding, is comparative less frequently used and is mainly about (properly) handling administrative power. Unlike the harness-驾驭 pair, the expression 把权力关进笼子 'to lock up power in a cage' (POWER AS AN ANIMAL TO BE LOCKED UP) is far more commonly used in Chinese than its counterparts in English to indicate the supervision, monitoring and control of the (ab-)use of power. Only a few instances of 'put power into the cage' and other cage-based expressions are used in English, and most of these instances address Chinese affairs. In addition, some notably frequently-used metaphors of trading and plant growing emerged in the Chinese corpus – e.g. 权力寻租 *quánlì xúnzū* 'power renting' and 权力自肥 *quánlì zìféi* 'power self-fertility' – demonstrating the terms have acquired special meanings in the Chinese context. The similarities and differences between Chinese and English in terms of the types of power metaphor and the context of use are discussed in relation to the conceptualisation of power in their sociocultural contexts and the heated debate on the East-West divide.

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A COMPARATIVE STUDY OF TEASING IN JAPANESE AND ENGLISH YOUTH CONVERSATIONS

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Teasing is a type of conversational humor that has drawn enormous researchers' attention in social linguistics, psychology and communications. Combining a pretended hostility and a real friendliness, this communicative behavior takes various forms and carries multi-faceted interpersonal functions in daily conversations. Overall, teasing is viewed as a verbal practice that shows affection, increases intimacy or enhance solidarity (Martin, 2001; Baxter, 1992). Yet, on the other hand, some studies suggest teasing may lead to impoliteness or face-threatening if the target refuses or fails to accept it as "playful." (Tragesser & Lippman, 2005; Alberts et al, 1996). Considerably, teasing is culture-sensitive: a friendly action of teasing in one culture may be regarded as an insulting or challenging action by speakers of another culture. Previous intercultural humor research has been focused difference of humor conceptions (e.g., Jiang et al., 2019; Yue et. al. 2016), while there is a lack of studies of comparing different culture-specific preferences and strategies of teasing. With methodologies of Discourse Analysis and Conversation Analysis, this study examines casual conversational data by young native speakers of Japan and the United States in the conversation corpus, *Talkbank*. It demonstrates that Japanese speakers often use rhetorical questions, quotations or repetitions to mock targets' utterances, actions or intentions, while English speakers tend to utilize more direct and harsh mocking comments, negative evaluations or commands to tease the target. It is also found that Japanese speakers may manipulate honorific forms as a teasing device. If the English preferred way of teasing is called "nibbling," (Drew, 1987) the Japanese way of teasing can be labelled as "tickling." In either of these youth cultures, it is common for multiple group members to tease one chosen target, and by doing so, a "bonding" (Drew, 1987; Geyer, 2010) relation is formed among the teasers.

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MARKED NAMING AS AGGRESSIVE PERFORMATIVE: TWO CASES IN TAIWAN

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Marked naming is defined as an act of defiance for profits or for connecting with others by replacing characters in names. The adoption of un/authorized language use is to produce effects in pursuit of profits or the process of power struggle. Two cases of marked naming are presented. The first is a marketing scheme urging customers to trade salmon-related homophones for hefty discounts or freebies. The second is netizens' participation in a digital insulting game at the expense of the competing presidential candidates in the Taiwan 2020 race. By flouting both linguistic and cultural norms of naming in Chinese, marked naming is an aggressive performative by provoking the status quo, prioritizing one's profits and rights, and challenging the status quo for self-gains or connections. Moreover, as normative conventions are challenged, (social) media attention follows, and copycats emerge, resulting in marketers or netizens gaining connections with customers or like-minded netizens. The identification of certain aspects of an event or issue and the performative enacted in the language use has been marginalized in pragmatics (cf. Kulick, 2003). Adopting Morgan et al. (1979), we have created a coding scheme for the marked naming analyses. We have found that homophones, homonyms, and puns are the most popular linguistic variables, and personality is the most popular social variable for the presidential candidates' marked naming. The issues, the analyses, and the results should significantly contribute to scholars interested in naming and pragmatics.

CORPUS-ASSISTED DISCOURSE ANALYSIS OF GMOs IN FOOD AND AGRICULTURE

Susan Whitbread
Monash University

The use of genetically modified organisms (GMOs) in food and agriculture is one of many issues that people have argued about and taken sides on publicly for some 30 years now. The relatively recent arrival of sophisticated gene editing tools such as CRISPR/Cas9 and gene drives—and the consequent range of regulatory reviews of these technologies—provides a timely opportunity to take a fresh look at the linguistic resources and strategies people bring to the debate.

My research analyses a purpose-built corpus of online submissions to these recent Australian government regulatory reviews and explores the ways in which arguments are made in the corpus. However, the asynchronous nature of the submissions gives rise to a number of challenges in interpreting and reflecting on the broader public controversy. By segmenting the corpus into a number of stakeholder sub-corpora (agribusiness, general public, science/research, government) and comparing pairs of these stakeholders, a clearer picture of the oppositional discourse emerges.

Early results are discussed for emergent themes of *science* and *nature* and while individual submissions might not be overtly argumentative in nature, there is evidence which enriches our understanding of the public controversies around GMOs.

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**AN INVESTIGATION INTO THE CONSTRUCT OF L2 PRAGMATIC COMPETENCE AND
ESL LEARNERS' ABILITY TO DISPLAY SUCH COMPETENCE IN INTERACTION**

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The number of overseas students in English-speaking countries has increased over the last decades. Successful social integration on their part would require pragmatic competence and such competence is often transferred across the different languages/cultures they know. Therefore, the need for defining and assessing L2 pragmatic competence has become greater (e.g. Ross and Kasper, 2013). Pragmatic tests based on the Speech Act Theory and using discourse completion tasks as test instruments have been criticized lately for overlooking the importance of the discursive side of pragmatics and their inability to elicit authentic data (e.g. Roever, 2011). Attempts have already been made to employ assessment tasks eliciting such data (e.g. Ikeda, 2017), however, these all highlighted the need for more investigation especially into the role that pragmalinguistic features play in speech.

The aim of this research was, therefore, to investigate an approach in defining features of B2-C2 level learners' pragmatic competence in extended oral discourse. It aimed to examine the extent to which a dialogic task format allows learners to display their pragmatic competence. Data were collected from thirty international university students at B2-C2 levels with various L1 backgrounds, who performed two dialogic tasks reflecting authentic situations. This was followed by a semi-structured interview to gain participants' perspectives on the given contexts. Performance of the tasks was video recorded, transcribed and analysed quantitatively, examining pragmalinguistic features in speech, as well as qualitatively, using a Conversation Analytic framework. The data indicated that with increasing proficiency, besides the quantity of pragmalinguistic features, the depth of analysis regarding context also increased, thus indicating heightened awareness of the connection between language use and social context. C2 level participants' evaluation of the given social contexts was greater in depth and they tended to be more successful in employing pragmatic language features in accordance with their own pragmatic intentions.

**CO-CONSTRUCTION OF TRANSCULTURALITY THROUGH
BELF IN E-COMMERCE LIVE STREAMING**

Linlin Yang & Ping Liu
Guangdong University of Foreign Studies

E-commerce live streaming is a ubiquitous social space for multi-parties interaction involving the use of BELF. This article presents an investigation of transcultural communication by live streaming community of practice. The data consist of a group of videos of live streaming recordings drawn from popular e-commerce platforms worldwide (e.g., Amazon). Following a discourse-centred online ethnography, the present study illustrates the fluid and complex linguistic and cultural practices present in these emerging transcultural social spaces. We found that transculturality could be co-constructed through BELF featuring by the practice of translanguaging and transmodality. Besides, our data demonstrate that transcultural, translingual and transmodal communication could create spaces for the construction of new identities. This has important implications for understanding intercultural communication and we argue that a transcultural perspective provide a valuable dimension in which connections between languages, communities and cultures are transcended, transgressed and transformed.

Ye Jingyuan
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Personal pronouns are one important means to indicate the relationship between the speaker and addressee. Based on the binary dimensions of second-person pronouns proposed by Brown and Gilman (1960), there are also two corresponding forms in Mandarin: “nǐ” is the solidarity form and “nín” is for power. According to Chao (1956), “nín” was originally only used in the Beijing dialect and then was adopted into Putonghua (‘Mandarin’) to be promoted throughout the country. But even today, “nín” is more frequently used in the Beijing dialect.

This research is a preliminary study on the implicated meanings of “nín” in the Beijing dialect, with the data collected from a Beijing-local TV show, “Zuibeijing” (most Beijing), whose interviewers and participants are the native Beijingers, and their talks are all casual style. Every TV show lasts 1 hour, this research chose 7 shows from 2020 and 7-hour transcription in total.

Apart from indicating power, “nín” is also used to express politeness, especially to address strangers, and as a discourse marker in turn-taking, hence regarded as a symbol of Beijing culture (Guo, 2008). This research also finds that “nín” can be used to express social distance when they get dissatisfied with the conversation. That is to say, the switching between “nín” and “nǐ” is a way to implicit their attitudes or feelings. Meanwhile, the first-person plural form “zán men” (we), as the inclusive form, referring to both the addresser himself and the interlocutor, has been used in the conversation to replace “nín” or “nǐ” and functions as a cooperative connecting.

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